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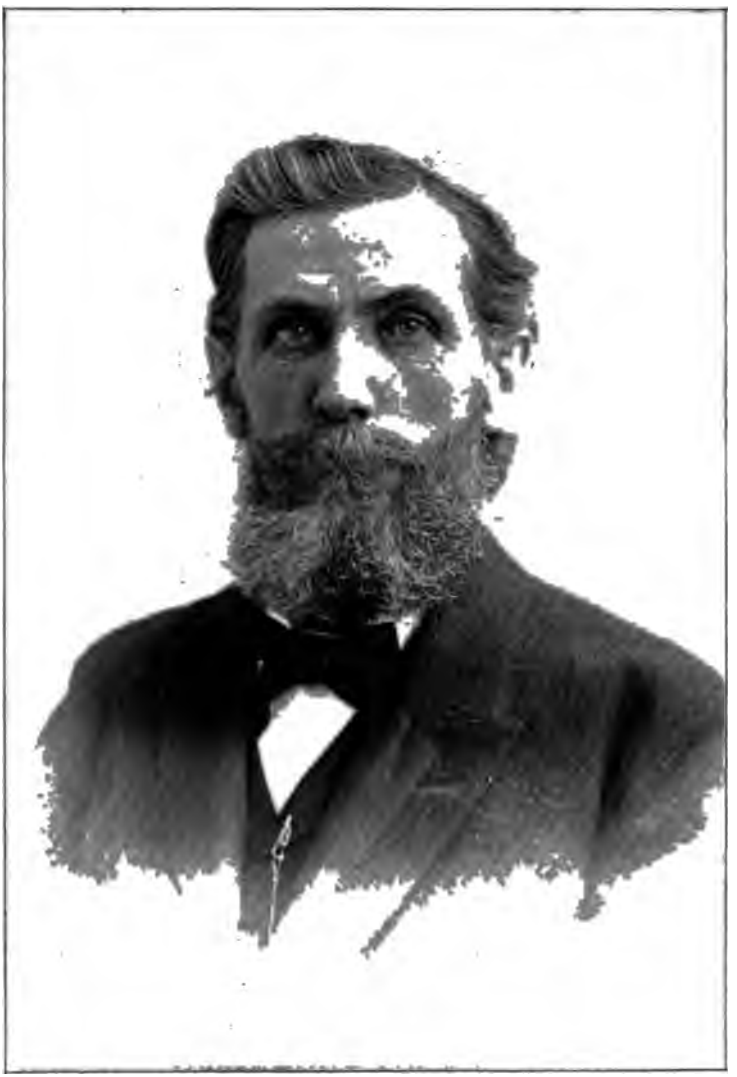

HON. H. N. HIGINBOTHAM, PRESIDENT OF THE WORLD'S COLUMBIAN EXPOSITION.

"THERE IS NO MAN, HIGH OR LOW, LEARNED OR UNLEARNED, BUT WILL WATCH WITH INCREASING INTEREST THE PROCEEDINGS OF THIS PARLIAMENT. IT IS A SOURCE OF SATISFACTION, THAT TO THE RESIDENTS OF A NEW CITY, IN A FAR COUNTRY, SHOULD BE ACCORDED THIS GREAT PRIVILEGE AND HIGH HONOR. TO ME THIS IS THE PROUDEST WORK OF OUR EXPOSITION."

THE WORLD'S PARLIAMENT OF RELIGIONS

AN ILLUSTRATED AND POPULAR STORY OF THE WORLD'S FIRST PARLIAMENT OF RELIGIONS, HELD IN CHICAGO IN CONNECTION WITH

THE COLUMBIAN EXPOSITION OF 1893

EDITED BY THE

REV. JOHN HENRY BARROWS, D.D.

CHAIRMAN OF THE GENERAL COMMITTEE ON RELIGIOUS CONGRESSES OF THE WORLD'S CONGRESS AUXILIARY

VOLUME II

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INTRODUCTION TO VOLUME II.

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JOHN HENRY BARROWS.

CHICAGO, Nov. 17, 1893.

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PART THIRD.

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JEWISH CONTRIBUTIONS TO CIVILIZATION.

By Prof. D. G. Lyon, Harvard University, Cambridge, Mass.

In this glad Columbian year, when all the world is rejoicing with us, and in this hall, consecrated to the greatest idea of the century, I could perform no task more welcome than that to which I have been assigned, the task of paying a tribute based on history. I shall use the word "Jew" not in the religious but in the ethnic sense. In so doing the antithesis to Jew is not Christian, but non-Jew or Gentile. The position of the Jews in the world is peculiar. They may be Englishmen, German, American, and, as such, loyal to the land of their birth. They may or may not continue to adhere to a certain phase of religion. But they cannot avoid being known as the scattered fragments of a nation. Most of them are as distinctly marked by mental traits and by physiognomy as is a typical Englishman, German, or Chinaman.

The Jew, as thus described, is in our midst an American, and has all reasons to be glad which belong to the community at large, but his unique position to-day and his importance in history justify the inquiry, whether he may not have special reasons for rejoicing in this auspicious year.

I. Such ground for rejoicing is seen in the fact that the discovery and settlement of America was the work of faith. Columbus believed in the existence and attainableness of that which neither he nor his fellows had ever seen. Apart from his own character and his aims in the voyage of discovery, it was this belief that saved him from discouragement and held his bark true to its western course. What though he found something greater than he sought, it was his belief in the smaller that made the greater discovery possible.

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What is true of the discovery is true of the settlement of America. This too was an act of faith. The colonists of Chesapeake and Massachusetts Bays left the comforts of the Old World, braved the dangers of sea, and cold and savage populations, because they believed in something which could be felt, though not seen, the guidance of a hand which directs the destiny of individuals and of empires.

Now the Jews, as a people, stand in a preëminent degree for faith. They must be judged not by those of their number who in our day give themselves over to a life of materialism, but by their best representatives and by the general current of their history. At the fountain of their being they place a man whose name is the synonym of faith. Abraham, the first Jew, nurtured in the comforts and refinements of a civilization whose grandeur is just beginning to find due appreciation, hears an inward, compelling voice, bidding him forsake the land of his fathers and go forth, he knows not whither, to lay in the distant West the foundations of the empire of faith. The hopes of the entire subsequent world encamped in the tent of the wanderer from Ur of Chaldæa. The migration was a splendid adventure, prophetic of the great development of it which was the beginning.

What was it but the audacity of faith which in later times enabled an Isaiah to defy the most powerful army in the world, and Jeremiah to be firm to his convictions in the midst of a city full of enemies? What but faith could have held together the exiles in Babylon and could have inspired them once more to exchange this home of ease and luxury for the hardships and uncertainties of their devastated Palestinian hills? It was faith that nerved the arm of the Maccabees for their heroic struggle, and the sublimity of faith when the dauntless daughter of Zion defied the power of Rome. The brute force of Rome won the day, but the Jews, dispersed throughout the world, have still been true to the foundation principle of their history. They believe that God has spoken to the fathers and that he has not forsaken the children, and through that belief they endure.

II. A second ground for Jewish rejoicing to-day is that America in its development is realizing Jewish dreams.

A bolder dreamer than the Hebrew prophet the world has not known. He reveled in glowing pictures of home and prosperity and brotherhood in the good times which were yet to be. The strength of his wing as poet is seen in his ability to take these flights at times when all outward appearances were a denial of his hopes. It was not the prosperous state whose contiuuance he foresaw, but the decaying state, destined to be shattered, then buried, then rebuilt, to continue forever. It was not external power, but external power in alliance with inward goodness, whose description called forth his highest genius. His dream, it is true, had its temporal and its local coloring. His coming state, built on righteousness, was to be a kingdom, because this was the form of government with which he was familiar. The seat of this empire was to be Jerusalem, and his patriot heart

could have made no other choice. We are now learning to distinguish the essential ideas of a writer from the phraseology in which they find expression. A Jewish empire does not exist, and Jerusalem is not the mistress of the world. And yet the dream of the prophet is true. A home for the oppressed has been found, a home where prosperity and brotherhood dwell together. Substitute America for Jerusalem and a republic for a kingdom, and the correctness of the prophet's dream is realized. Let us examine the details of the picture.

1. The prophet foresees a home. In this he is true to one of the marked traits of his people. Who has sung more sweetly than the Hebrew poet of home, where every man shall "sit under his vine and under his fig-tree, and none shall make them afraid;" where the father of a large family is like the fortunate hunter whose quiver is full of arrows; where the children are likened to olive plants around the father's table, and where a cardinal virtue of childhood is honor to father and mother? And where shall one look to-day for finer types of domestic felicity than may be found in Jewish homes? Or, taking the word home in its larger sense, where shall one surpass the splendid patriotism of the Hebrew poet exile:

> "If I forget thee, O Jerusalem,
> Let my right hand forget her cunning.
> Let my tongue cleave to the roof of my mouth,
> If I remember thee not;
> If I prefer not Jerusalem,
> Above my chief joy."

Yet notwithstanding this love of a local habitation the Jew has been for many cruel centuries a wanderer on the face of the earth. The nations have raged, the kings of the earth have set themselves and the rulers have taken counsel together, and the standing miracle of history is that the Jew has not been ground to powder as between the upper and the nether millstone.

But these hardships are now, let us hope, near their end. This young republic has welcomed the Jew who has fled the oppression of the Old World. Its constitution declares the equality of men, and experience demonstrates our power to assimilate all comers who desire to be one with us. Here thought and its expression are free. Here is the restful haven which realizes the prophet's dream. Not the Jew only, but all the oppressed of earth may here find welcome and home. The inspiring example of Columbia's portals always open to the world is destined to alleviate the ills and check the crimes of man against man throughout all lands. And what though here and there a hard and unphilanthropic soul would bolt Columbia's doors and recall her invitation or check her free intercourse with nations? This is but the eddy in her course, and to heed these harsh advices she must be as false to her own past as to her splendid ideal. Geary exclusion acts and some of the current doctrines of protective tariff are as un-American as they are inhuman.

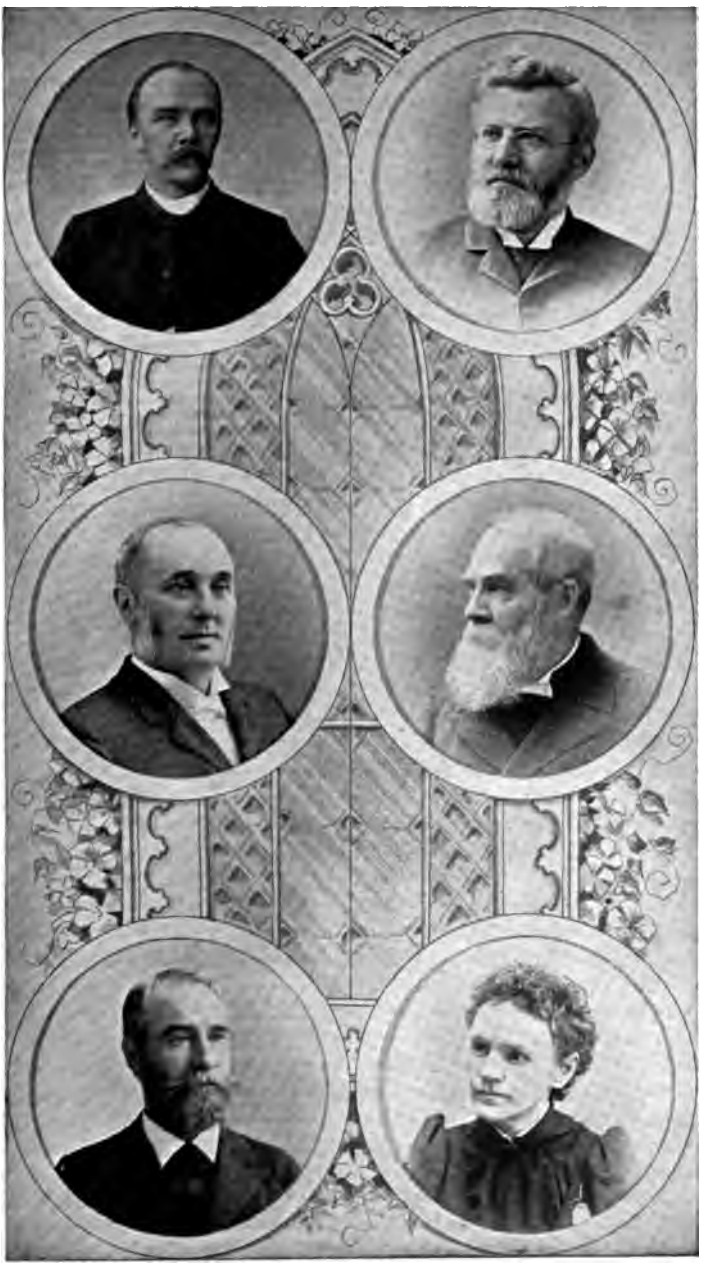
2. But the Jewish dream was no less of prosperity than of home. America realizes this feature of the dream to an extent never seen before. Where should one seek for a parallel to her inexhaustible resources and her phenomenal material development! And no element of the community has understood better than the Jewish to reap the harvests which are ever tempting the sickles of industry. Jewish names are numerous and potent in the exchanges and in all great commercial enterprises. The spirit that schooled itself by hard contact with Judæan hills, that has been held in check by adversity for twenty-five centuries, shows in this free land the elasticity of the uncaged eagle. Not only trade, but all other avenues of advance, are here open to men of endowments, of whatsoever race and clime. In journalism, in education, in philanthropy, the Jews will average as well as the Gentiles, perhaps better, while many individual Jews have risen to an enviable eminence.

3. A third feature in the Jewish dream, an era of brotherhood and good feeling, is attaining here a beautiful realization.

Nowhere have we finer illustrations of this than in the attitude toward the Jews of the great seats of learning. The oldest and largest American university employs its instructors without applying any tests of race or religion. In its faculty Jews are always found. To its liberal feast of learning there is a constant and increasing resort of ambitious Jewish youth. Harvard is, of course, not peculiar in this regard. There are other seats of learning where wisdom invites as warmly to her banquet halls, and notably the great Chicago University. The spectacle at Harvard is, however, specially gratifying, because there seems to be prophetically embodied in her seal, "*Christo et Ecclesiæ*," an acknowledgment of her obligations to the Jew, and a dedication of her powers to a Jewish carpenter and to a Jewish institution.

4. The era of brotherhood is also seen in the coöperation of Jew and Gentile to further good causes. To refer again, by permission, to Harvard University, one of its unique and most significant collections is a Semitic Museum, fostered by many friends, but chiefly by a Jew. And it is a pleasure to add here that one of the great departments of the library of Chicago University has been adopted by the Jews. Although taxed to the utmost to care for their destitute brethren who seek our shores to escape Old World persecutions, the Jews are still ever ready to join others in good works for the relief of human need. If Baron Hirsch's colossal benefactions distributed in America are restricted to Jews, it is because this philanthropist sees in these unfortunate refugees the most needy subjects of benefaction.

5. But most significant of all is the fact that we are beginning to understand one another in a religious sense. When Jewish rabbis are invited to deliver religious lectures at great Universities, and when Jewish congregations welcome Columbian addresses from Christian ministers, we



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seem to have made a long step towards acquaintance with one another. The discussion now going on among Jews regarding the adoption of Sunday as the day of public worship, and the Jewish recognition of the greatness of Jesus, which finds expression in synagogue addresses—such things are prophecies whose significance the thoughtful hearer will not fail to perceive.

Now what is the result of this close union, of which I have instanced a few examples, in learning, in philanthropy, and in affairs religious? Is it not the removal of mutual misunderstandings? So long as Judaism and American Christianity stand aloof, each will continue to ascribe to the other the vices of its most unworthy representatives. But when they meet and learn to know one another, they find a great common standing-ground. Judging each by its best, each can have for the other only respect and good will.

The one great exception to the tenor of these remarks is in matters social. There does not exist that free intercourse between Jews and non-Jews which one might reasonably expect. One of the causes is religious prejudice on both sides, but the chief cause is the evil already mentioned, of estimating Jews and non-Jews by the least worthy members of the two classes. The Jew who is forced to surrender all his goods and flee from Russian oppression, or who purchases the right to remain in the Czar's empire by a sacrifice of his faith, can hardly be blamed if he sees only the bad in those who call themselves Christians. If one of these refugees prospers in America and carries himself in a lordly manner, and makes himself distasteful even to the cultivated among his co-religionists, can it be wondered at that others transfer his bad manners to other Jews? But let Jew and non-Jew come to understand one another, and the refinement in the one will receive its full recognition from the refinement in the other. Acquaintance and a good heart are the checks against the unthinking condemnation by classes.

III. A third and main reason why the Jew should rejoice in this Columbian year is that American society is, in an important sense, produced and held together by Jewish thought.

The justification of this assertion forces on us the question, What has the Jew done for civilization?

First of all he has given us the Bible, the Scriptures, old and new. It matters not for this discussion that the Jews, as a religious sect, have never given to the books of the New Testament the dignity of canonicity. It suffices that those books, with one, or possibly two, exceptions, were written by men of Jewish birth.

1. And where shall one go, if not to the Bible, to find the noblest literature of the soul? Where shall one find so well expressed as in the Psalms the longing for God and the deep satisfaction of his presence? Where burning indignation against wrong-doing more strongly portrayed than in the prophets? Where such a picture as the Gospels give of love that con-

sumes itself in sacrifice? The highest hopes and moods of the soul reached such attainment among the Jews two thousand years ago that the intervening ages have not yet shown one step in advance.

2. Viewed as a hand-book of ethics the Bible has a power second only to its exalted position as a classic of the soul. The "Ten Words," though negatively expressed, are in their second half an admirable statement of the fundamental relations of man to man. Paul's eulogy of love is an unmatched masterpiece of the foundation principle of right living. The adoption of the Golden Rule by all men would banish crime and convert earth into a paradise.

3. The characters depicted in the Bible are in their way no less effective than the teachings regarding ethics and religion. Indeed, that which is so admirable in these characters is the rare combination of ethics and religion which finds in them expression. In Abraham we see hospitality and faith attaining to adequate expression. Grant, if you will, the claim that part of the picture is unhistorical. Aye, let one have it who will, that such a person as Abraham never existed at all. The character, as a creation, does as much honor to the Jew who conceived it as the man, if real, does to the race to which he belonged. Moses is the pattern of the unselfish, state-building patriot, who despised hardships because "he endured as seeing Him who is invisible." Jeremiah will forever be inspiration to reformers whose lot is cast in degenerate days. Paul is the synonym of self-denying zeal, which can be content with nothing less than a gigantic effort to carry good news to the entire world.

And Jesus was a Jew. How often is this fact forgotten, so completely is he identified with the history of the world at large! We say to ourselves that such a commanding personality is too universal for national limitations. We overlook perchance the Judæan birth and the Galilean training. Far be it from me to attempt an estimate of the significance of the character and work of Jesus for human progress. Nothing short of omniscience could perform such a task. My purpose is attained by reminding myself and others anew of the nationality of him whom an important part of the world has agreed to consider the greatest and best of human kind.

I do not forget that the Jews have not yet, in large numbers, admitted the greatness of Jesus, but this failure may be largely explained as the effect of certain theological teachings concerning his person, and of the sufferings which Jews have endured at the hands of those who bear his name. But in that name, and that personality rightly conceived, there is such potency to bless and to elevate, that I can see no reason why Jesus should not become to the Jews the greatest and most beloved of all their illustrious teachers.

Viewing the Bible as a whole, as a library of ethics, of religion, of ethical-religious character, its influence on language, on devotion, on growth in a hundred directions exceeds all human computation.

Along with the Sacred Writings have come to the race, through the Jews, certain great doctrines.

Foremost of these is the belief in one God. Greek philosophy, it is true, was also able to formulate a doctrine of monotheism, but the monotheism which has perpetuated itself is that announced by Hebrew seer and not by Greek philosopher. Something was wanting to make the doctrine more than a cold formula, and that something the Jew supplied. It is the phase of monotheism which he attained that has commended itself to the peoples of Europe and America, to the teeming millions of Islâm, and whose adoption by the remaining nations of earth is more than a pious hope.

This God, who is one, is not a blind force, working on lines but half defined, coming to consciousness only as he attains to expression in his universe, but he is a wise architect whose devising all things are. The heavens declare his glory, and the firmament showeth his handiwork.

His government is well ordered and right. Chance and fate have here no place. No sparrow falls without him. The very hairs of your head are numbered. Righteousness is the habitation of his throne. Shall not the Judge of all the earth do right?

This one God, maker and governor of all things, is more, he is our Father. Man is created in his image, man's nostrils set vibrating with the divine breath. The prayer of all prayers begins: "Our Father." What infinite dignity and value does this doctrine place upon the human soul! From God we come and his perpetual care we are. How this conviction lifts men above all pettiness and discouragement! Am I his co-worker with him on lines which he has pre-ordained? Then mine the joyful task to work with zeal in the good cause whose sure success is seen by him though not by me.

If God be our Father, then are we brothers? The convenient distinctions among men, the division of men into classes, are all superficial, all based on externals. In essence men are one. If we be all brothers, then brotherly duties rest upon us all. Due recognition of our brotherhood would stay the act or thought of wrong, and open in every heart a fountain of love. Brothers! then will I seek the Father's features in every face and try to arouse in every soul the consciousness of its lofty kinship.

The immortality of the soul, though not distinctively a Jewish belief, is implied in much of the Old Testament, is clearly announced in Daniel, is well defined in the centuries preceding our era, and in the New Testament is often stated and everywhere esteemed. This doctrine was rescued by the monotheism of the Jew from the grotesque features and ceremonies which characterized it among the Babylonians, the Egyptians and the Greeks. The spiritual genius of the Jew, while asserting unequivocally the fact, and emphasizing the moral significance, has wisely abstained from an expression of opinion regarding a thousand details.

By the side of these great doctrines concerning God, his fatherhood, man's brotherhood, the soul, its dignity and immortality, we must place yet another, the Jewish conception of the golden age. This age to him is not

past but future. He had, it is true, his picture of Eden, that garden of God where the first man held free converse with his maker. But this picture is not of Jewish origin. It came from Babylon, and never succeeded in making a strong impression on the national thought. The Old Testament scarcely refers to it outside of the narrative in Genesis. In view of the emphasis given to the story by later theologies, the reserve in the New Testament is likewise most significant. The reason is clear. The age of gold is yet to be. Prophet and apostle and apocalyptic seer vie with one another in describing the glory of renewed humanity in the coming kingdom of God. The Jew cannot fasten his thought on a shattered fortune. The brilliant castle which he is yet to build is too entrancing to his vision. There is here no place for tears over the remote past, but only a fond looking forward and working toward the dawn of the day of righteousness and of peace.

IV. I have spoken of our indebtedness to the Jew for the Bible and its great doctrines. We are under no less obligations for certain great institutions.

1. Whence comes our day of rest, one in seven, this beneficent provision for recreation of man and beast, this day consecrated by the experience of centuries to good deeds and holy thoughts? We meet with indications of a seven-day division of time in an Assyrian calendar tablet, but we are able to assert definitely by a study of the Assyrian and Babylonian commercial records that these people had nothing which corresponded to the Jewish Sabbath, the very name of which means rest. The origin of the Sabbath may well have to do with the moon's phases. But the Jew viewed the day with such sacredness that he makes its institution coeval with the work of creation. From him it has become the possession of the western world, and its significance for our well-being, physical, moral and spiritual, is vaster than can be computed.

2. I have spoken already of Jesus as a Jew. Then is the religion which bears his name a Jewish institution? It has elements which are not Jewish; it has passed into the keeping of those who are not Jews. But its earliest advocates and disciples, no less than its founder, were Jews. Not only so, but these all considered Jesus, his teaching and the teaching concerning him, as the culmination of the Hebrew development, the fulfillment of the Hebrew prophets' hope.[1] Many causes have wrought together to ensure the victory which Christianity has won in this world. But those who are filled with its true spirit and who are thoughtful can never forget its Judæan origin.

3. To the same source we must likewise trace institutional Christianity, the church. The first church was at Jerusalem. The first churches were among devout Jews dispersed in the great Gentile centers of population. The ordinances of the church have an intimate connection with Jewish relig-

[1] The greatest expounder of Christianity writes to the Romans that they have been grafted into the olive stock of which the Jews were branches by nature.

ious usages. In the course of a long development other elements have crept in. But in her main features the church bears ever the stamp of her origin. The service is Jewish. We still read from the Jewish Psalter, we still sing the themes of Psalmist and apostle, the aim of the sermon is still to rouse the listener to the adoption of Jewish ideas; we pray in phraseology taken from Jewish Scriptures. Our Sunday schools have for their prime object acquaintance with Jewish writings. Our missions are designed to tell men of God's love as revealed to them through a Jew. Our church and Christian charities are but the embodiment of the Golden Rule as uttered by a Jew.

4. It may furthermore be fairly said that the Jew, through these writings, doctrines and institutions, has bequeathed to the world the highest ideals of life. On the binding and the title-page of its books the Jewish Publication Society of America has pictured the lamb and the lion lying down together and the child playing with the asp, while underneath the picture is written the words, "Israel's mission is peace." The picture tells what Israel's prophet saw more than twenty-five centuries ago. The subscription tells less than the truth. Israel's mission is peace, morality and religion; or better still, Israel's mission is peace through morality and religion. This the nation's lesson to the world. This the spirit of the greatest characters in Israel's history. To live in the same spirit, in a word, to become like the foremost of all Israelites—this is the highest that any man has yet ventured to hope.

I have catalogued with some detail, though by no means with fullness, Jewish elements in our civilization. In most cases I have passed no judgment on these elements. If one were disposed to inquire into their value, he might answer his question by trying to conceive what we should be without the Bible, its characters, doctrines, ethics, institutions, hopes, and ideals. To think these elements absent from our civilization is impossible, because they have largely made us what we are. Not more closely interlocked are the warp and woof of a fabric than are these elements with all that is best and highest in our life and thought. If the culture of our day is a fairer product than that of any preceding age, we cannot fail to see how far we are indebted for this to the Jew.

My purpose has not been to inquire by what means the little nation of Palestine attained to its unique eminence. Some will say it was by a revelation made to them alone, others that they were fortunate discoverers, and yet others would explain it all by the spell, "development." Be one or all these answers true, the Deity can reveal himself only to the choice souls who have understanding for the higher thought; discovery is made only by those who recognize a new truth when it floats into the field of vision; development is only growth and differentiation from germs already existing. Why should Israel develop unlike any other people, why discover truth hidden from others, why become receptacles for revelation higher than any

A JEWISH SYNAGOGUE, BERLIN, GERMANY.

attained elsewhere? This is one of the mysteries of history, but the mystery can in no wise obscure the fact.

However, explained or unexplained, the Jewish rôle in history belongs to the most splendid achievements of the human race. Alas, that these achievements are so often forgotten! Forgotten by the Jew himself, when he devotes his powers to the problems of to-day with such intensity as to be indifferent to his nation's past. Forgotten by those among whom he lives when they view him as an alien, and when in the enjoyment they fail to recognize the source of some of their greatest blessings. It is not alone the land which was discovered by Columbus, but the entire world owes to the Jew a debt of gratitude which never can be paid.

A practical closing question forces itself on our attention. The great rôle in history was played by this people while it had a national or semi-national existence. At present the Jews are separated from the rest of the community mainly by certain religious observances. Is the Jew of to-day worthy of the glorious past of his people, and is he entitled to any of the consideration which impartial history must accord to his ancestors? An affirmative answer, if it can be given, ought to do something to remove prejudices which yet linger among us, and to alleviate the fortunes of the Jew in lands less liberal than our own.

The ancient Jew was a man of persistence and of moral and spiritual genius. His modern brother is not lacking in either genius or persistence. His persistence and power to recuperate have saved him from annihilation. His genius shows itself chiefly in matters of finance, in the ability to turn the most adverse conditions into power. In literature, art, music, philosophy, he is of the community at large, averaging high, no doubt, but with nothing distinctive. In the world's markets, in commerce and trade, he distances competition.

The extent to which he educates his children, and helps his poor to become self-supporting, and the very small percentage which he furnishes to the annals of crime, give to him a high character for morality. The Montefiores, Hirschs, Emma Lazaruses, Jacob Schiffs and Felix Adlers show what power and spirit of benevolence and reform still belong to the Jew. It would perhaps be too much to demand further great religious contributions from this people. But it can hardly be that a people of such glory in the past and of such present power shall fail to attain again to that eminence in the highest things for which they seem to be marked out by their unique history.

THE LAW OF CAUSE AND EFFECT, AS TAUGHT BY BUDDHA.

By Rt. Rev. Shaku Soyen, Japan.

If we open our eyes and look at the universe, we observe the sun and moon, and the stars on the sky; mountains, rivers, plants, animals, fishes and birds on the earth. Cold and warmth come alternately; shine and rain change from time to time without ever reaching an end. Again, let us close our eyes and calmly reflect upon ourselves. From morning to evening, we are agitated by the feelings of pleasure and pain, love and hate; sometimes full of ambition and desire, sometimes called to the utmost excitement of reason and will. Thus the action of mind is like an endless issue of a spring of water. As the phenomena of the external world are various and marvelous, so is the internal attitude of human mind. Shall we ask for the explanation of these marvelous phenomena? Why is the universe in a constant flux? Why do things change? Why is the mind subjected to constant agitation? For these Buddhism offers only one explanation, namely, the law of cause and effect.

Now let us proceed to understand the nature of this law, as taught by Buddha himself:

1. The complex nature of cause.
2. An endless progression of the causal law.
3. The causal law, in terms of the three worlds.
4. Self-formation of cause and effect.
5. Cause and effect as the law of nature.

First, the complex nature of cause.

A certain phenomenon cannot arise from a single cause, but it must have several conditions; in other words, no effect can arise unless several causes combine together. Take for example the case of a fire. You may say its cause is oil or fuel; but neither oil nor fuel alone can give rise to a flame. Atmosphere, space and several other conditions, physical or mechanical, are necessary for the rise of a flame. All these necessary conditions combined together can be called the cause of a flame. This is only an example for the explanation of the complex nature of cause; but the rest may be inferred.

Secondly, an endless progression of the causal law. A cause must be preceded by another cause, and an effect must be followed by another effect. Thus if we investigate the cause of a cause, the past of a past, by tracing back even to an eternity we shall never reach the first cause. The assertion that there is a first cause, is contrary to the fundamental principle

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of nature, since a certain cause must have an origin in some preceding cause of causes, and there is no cause which is not an effect. From the assumption that a cause is an effect of a preceding cause which is also preceded by another, thus, *ad infinitum*, we infer that there is no beginning in the universe. As there is no effect which is not a cause, so there is no cause which is not an effect. Buddhism considers the universe as no beginning, no end. Since, even if we trace back to an eternity, absolute cause cannot be found, so we come to the conclusion that there is no end in the universe. As the waters of rivers evaporate and form clouds, and the latter changes its form into rain, thus returning once more into the original form of waters, the causal law is in a logical circle changing from cause to effect, effect to cause.

Thirdly, the causal law, in terms of three worlds, namely, past, present and future.

All the religions apply, more or less, the causal law in the sphere of human conduct, and remark that the pleasure and happiness of one's future life depend upon the purity of his present life. But what is peculiar to Buddhism is, it applies the law not only to the relation of present and future life, but also past and present. As the facial expressions of each individual are different from those of others, men are graded by the different degrees of wisdom, talent, wealth and birth. It is not education, nor experience alone, that can make a man wise, intelligent and wealthy, but it depends upon one's past life. What are the causes or conditions which produce such a difference? To explain it in a few words, I say, it owes its origin to the different quality of actions which we have done in our past life, namely, we are here enjoying or suffering the effect of what we have done in our past life. If you closely observe the conduct of your fellow-beings, you will notice that each individual acts different from the others. From this we can infer that in future life each one will also enjoy or suffer the result of his own actions done in this existence. As the pleasure and pain of one's present actions, so the happiness or misery of our future world, will be the result of our present action.

Fourthly, self-formation of cause and effect.

We enjoy happiness and suffer misery, our own actions being causes; in other words there is no other cause than our own actions which make us happy or unhappy.

Now let us observe the different attitudes of human life; one is happy and others feel unhappy. Indeed, even among the members of the same family we often notice a great diversity in wealth and fortune. Thus various attitudes of human life can be explained by the self-formation of cause and effect. There is no one in the universe but one's self who rewards or punishes him. The diversity in future stages will be explained by the same doctrine. This is termed in Buddhism the "self-deed and self-gain" or "self-make and self-receive." Heaven and hell are self-made. God did

not provide you with a hell, but you yourself. The glorious happiness of future life will be the effect of present virtuous actions.

Fifthly, cause and effect as the law of nature.

According to the different sects of Buddhism more or less different views are entertained in regard to the law of causality, but so far they agree in regarding it as the law of nature, independent of the will of Buddha, and still more of the will of human beings. The law exists for a eternity, without beginning, without end. Things grow and decay, and this is caused not by an external power but by an internal force which is in things themselves as an innate attitude. This internal law acts in accordance with the law of cause and effect, and thus appear immense phenomena of the universe. Just as the clock moves by itself without any intervention of any external force, so is the progress of the universe.

We are born in the world of variety; some are poor and unfortunate, others are wealthy and happy. The state of variety will be repeated again and again in our future lives. But to whom shall we complain of our misery? To none but ourselves! We reward ourselves; so shall we do in our future life. If you ask me who determined the length of our life, I say, the law of causality. Who made him happy and made me miserable? The law of causality. Bodily health, material wealth, wonderful genius, unnatural suffering are the infallible expressions of the law of causality which governs every particle of the universe, every portion of human conduct. Would you ask me about the Buddhist morality? I reply, in Buddhism the source of moral authority is the causal law. Be kind, be just, be humane, be honest, if you desire to crown your future! Dishonesty, cruelty, inhumanity, will condemn you to a miserable fall!

As I have already explained to you, our sacred Buddha is not the creator of this law of nature, but he is the first discoverer of the law who led thus his followers to the height of moral perfection. Who shall utter a word against him who discovered the first truth of the universe, who has saved and will save by his noble teaching, the millions and millions of the falling human beings? Indeed, too much approbation could not be uttered to honor his sacred name!

CHRISTIANITY AN HISTORICAL RELIGION.

By Rev. George Park Fisher, D.D., Yale University.

In saying that Christianity is an "historical religion," more is meant of course than that it appeared at a certain date in the world's history. This is true of all the religions of mankind, except those which grew up at times prior to authentic records, and sprang up through a spontaneous, gradual process. The significance of the title of this paper is that, in distinction from every system of religious thought or speculation, like the philosophy of Plato or of Hegel, and from every religion which consists exclusively, or almost exclusively, like Mohammedanism, of doctrines and precepts, Christianity incorporates in its very essence facts or transactions on the plane of historical action. These are not accidents, but are fundamental in the religion of the Gospel. The preparation of Christianity is indissolubly involved in the history of ancient Israel, which comprises a long succession of events. The Gospel itself is in its foundations made up of historical occurrences, without which, if it does not dissolve into thin air, it is transformed into something quite unlike itself. Moreover, the postulates of the Gospel, or the conditions which make its function in the world of mankind possible and rational, are likewise in the realms of fact, as contrasted with theoretic conviction or opinion.

We can best illustrate and confirm the foregoing remarks, by referring to a passage in one of the writings of the great Christian Apostle, Saint Paul. It stands at the beginning of the fifteenth chapter of his First Epistle to the Corinthians.

The state of the Corinthian Church, distracted as it was by controversies upon the relative merits of the teachers from whom they had received the Gospel, was the occasion which led St. Paul to bring out in bold relief the essential principles of Christianity. These would put to flight all radical errors, and at the same time cast into the shade minor topics of contention. A due regard to fundamental truth would quell dissension. The apostle begins the passage with announcing his intention to describe the Gospel which he had preached to the Corinthians, which they had embraced, in which they stood, and with which all their hopes were connected; unless, indeed, to believe the Gospel was a vain thing, an idea that none would for a moment admit. After this preface, he proceeds to give a formal statement of that which constitutes the Gospel, and the point which challenges attention is this, that the Gospel, as Paul here describes it, is made up of a series of facts. It is the story of Jesus Christ, of his death and resurrection. And

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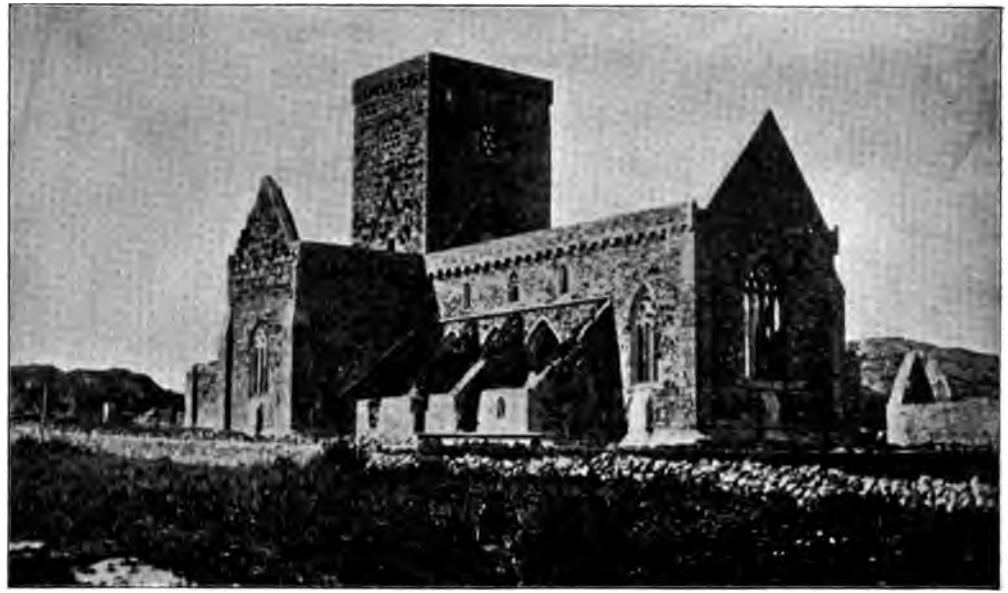

RUINS OF IONA CATHEDRAL, SCOTLAND.

all the proofs to which he makes allusion are also matters of fact. These circumstances in the Saviour's life were "according to the Scriptures"—that is, in agreement with the predictions of the Old Testament. They are vouched for by witnesses, and the grounds of their credibility are stated. Not only James and Peter and the other apostles were still alive, but the greater part of the five hundred disciples who were in the company of Jesus after his resurrection were also living and could be appealed to. And, finally, he himself had been suddenly converted from bitter enmity, by a specific occurrence, by seeing Jesus, and had set about the work of a teacher not of his own motion but by the Saviour's express command—a command to which he was not disobedient. Into this part of the passage, however, which touches on the evidence that satisfied Paul of the historical reality of the death and resurrection of Jesus, we need not here enter. We simply remark that the nature of these proofs accords with the whole spirit of the passage. It is more the contents of the Gospel as here given, than the peculiar character of the evidence for the truth of it, that at present calls for consideration. Christianity is distinctly set forth as a religion of facts, but be it observed that in asserting that Christianity is composed of facts, we do not mean to deny it to be a doctrine and a system of doctrine. These facts have all an import, a significance, which can be more or less perfectly defined. That Christ was sent into the world is not a bare fact; but he was sent into the world for a purpose, and the ends of his mission can be stated. The death of Jesus has certain relations to the divine administration and to ourselves. Thus, in the passage referred to, it is said, "He died for our sins," or to procure for us forgiveness. And so of all the facts of the Gospel —they have a theological meaning. The benefit which flows from them corresponds to the character and situation of men, and this condition in which we are placed is one that can be described in plain propositions. "Sin" is not some unknown thing, we cannot tell what; but is "the transgression of the law;" and the meaning of law and the meaning of transgression can be explained.

Nor is there any valid objection to saying that the Gospel is a system of doctrine. These truths of which we have just given examples are not isolated and disconnected from each other, but they are related to one another. If we are unable in all cases to combine them and adjust their relations, if there are gaps in the structure not filled out, parts even that appear to clash, the same is true of almost every branch of knowledge. The physiologist, the chemist, the astronomer, will confess just this imperfection in their respective sciences. For who, for example, will pretend that he understands the human body so thoroughly that he has nothing to learn and no difficulties to explain? If all human knowledge is defective, and if, in every department of research, barriers are set at some point to the progress of discovery, how unreasonable to cry out against Christian theology, because the Bible does not reveal everything, and because everything that

the Bible does reveal is not yet ascertained. In affirming, then, that the Gospel is preëminently a religion of facts, there is no design to favor in the slightest degree the sentimental pietism or the indifference to objective truth, whatever form it may take, which would ignore theological doctrine.

But there is a sort of explanation and a sort of science which men, especially in these days, are prone to demand, which, from the nature of the case, is impossible; and the state of mind in which this demand originates is a fatal disqualification for receiving, or even for comprehending, the Gospel. There is a disposition to overlook this grand peculiarity of Christianity, that whatever is essential and most precious in it lies in the sphere of spirit—of freedom. We are taken out of the region of metaphysical necessity and placed among personal beings and among events which find their solution, and all the solution of which they are capable, in the free movement of the will and affections. To seek for an ulterior cause can have no other result than to blind us to the real nature of the phenomena which we have to explain. In order to present the subject in a clear light, let me ask the hearer to reflect for a moment on the nature of sin. Look at any act, whether committed by yourself or another, which you feel to be iniquitous. This verdict, with the self-condemnation and shame that attend it, implies that no good reason can be given for such an act. Much more do they imply that it forms no part of that natural development and exercise of our faculties over which we have no control. It is an act—a free act—a breaking away from reason and law, having no cause behind the sinner's will, and admitting of no further explication. Do you ask why one sins? The only answer to be given is that he is foolish and culpable. You strike upon an ultimate fact, and if you will not stay by that fact, but will endeavor to make it rational or inevitable, you must deny morality, deny that sin is sin and guilt is guilt, and pronounce the simple belief in personal responsibility a delusion. What we have here said of a single act of wrong doing holds good, of course, of morally evil habits and principles.

Suppose, again, an act of love and self-sacrifice, A man resolves to give up his life for a righteous cause, or a woman like Florence Nightingale forsakes her pleasant home for the discomforts and exposures of a soldiers' hospital. What shall be said of these actions? Why, plainly, you have done with the explanation when you come back to that principle of free benevolence—to the noble and loving heart—from which they spring. To make them links in some necessary process by which they no longer originate, in the full sense of the word, in a free preference lying in a sphere apart from natural development and inevitable causation, would be an insult to the soul itself.

Or, take a benevolent act of another kind, the forgiveness of an injury. A man whom you have grievously injured magnanimously foregoes his right to exact the penalty, though if he were to exact it you would have no right to complain. His forgiveness is an act, the beauty of which is due to

its being a free resolve on his part, a willing gift, a voluntary love. The supposition of an exterior cause which reduces this act to a mere effect of organization or mental constitution, or anything else, destroys the very thing which you take in hand to explain. And the same consequence would follow if the injury which calls forth pardon were resolved into something besides an unconstrained, inexcusable, unreasonable, and in this case, unaccountable act.

So that, in the sphere of spirit, we come to facts in which we have to rest, there being no further science conceivable. Here the bands of necessity which we find in the material world, and up to a certain point in the operations of the human mind, have no place. We do not account for events here as in the material world by going back to forces which evolve them and laws which necessitated them. Enough that *here* has been a choice to sin, *there* has been a holy will, and there a love that flinches from no sacrifice. Our solutions are, to use technical language, *moral*, not metaphysical. We have to do, not with puppets moving about under the pressure of a blind compulsion, but with personal beings, endued with a free, spiritual nature.

The preceding remarks will suggest our meaning when we affirm that Christianity is a religion of facts. We may even go back of the method of solution to the first truth of religion — that of God, the Creator. To give existence to the world was the act of a personal being, who was not constrained to create, but freely put forth his power, being influenced by motives, such as his desire to communicate good and increase the sum of blessedness. The existence of the world is a fact which admits of no further explication, and he who seeks to go behind the free will of God in quest of some anterior force out of which he fancies the world to have been derived, lands in a dreary pantheism, satisfying neither his reason nor his heart.

But let us come to the Gospel itself. The starting-point is in a fact concerning our character and condition — the great fact of sin, or alienation from fellowship with God. Refuse to look upon sin in this light, just as the unperverted conscience looks upon it, and the Gospel has no longer any intelligible purpose. Unless sin brings a separation from God with whom we ought to be in fellowship and in union with whom is our true life, there is no significance in the Gospel. Here, then, we begin not with an abstract theory or first truth of philosophy, but with a naked fact, which memory and consciousness testify to. Sin is something done. It is a hard fact to be compared to the existence of a disease in the human frame, whose pains are felt in every nerve. And sin, be it observed, is not a part of the healthy process of life, but of the process of death. To presume to think of it as a necessary, normal transition-point to the true life of the soul is to annihilate moral distinctions at a single stroke.

And what is salvation, regarded as the work of God? It is a work. It is not a form of knowledge, but is a deed emanating from the love of God.

It is an act of his love. "God so loved the world that he gave his only-begotten Son." Christ is a gift to the world. He teaches, to be sure, but he also goes about doing good, and rises from the dead, opening by what he does a way of reconciliation with God. The method of salvation is not by a philosophical theorem, but in a living friend of sinners, suffering in their behalf and inviting them to a fellowship with himself. It is the reconciliation of an offender with the government whose laws he has broken, and with the Father whose house he has deserted.

In like manner the reception of the Gospel is not by the knowing faculty, moving through a process of thought. It is rather an act of the will and heart. It is the acceptance of the gift. Repentance toward God and faith in our Lord Jesus Christ are each an act; as much so as repentance for a wrong done to an earthly friend and trust in his forgiveness. What is repentance? To cease to do evil and begin to do well; to cease to live to ourselves, and to begin to live to God. And what is faith? It is an act of confidence by which we commit ourselves to another to be saved by him.

When you witness the rescue of a drowning man who is struggling in the waves by some one who goes to his assistance, you do not call this a philosophy. Here is not a series of conceptions evolved one from another and resting on some ultimate abstraction; but here are life and action. There was distress and extreme peril and fear on the one side, with no means of self-help; there was compassion, courage, self-sacrifice on the part of him who did the good deed. And the metaphysics of the matter ends when you see this. So it is with Christianity, though the knowledge of it is preserved in a book. It is not, properly speaking, a philosophy. On the contrary, it is made up of the actions of personal beings, and of the effect of these upon their relations to each other. There is ill-desert, there is love, there is sacrifice, there is trust and sorrow for sin. The story of the alienation of a son from an earthly parent, of his penitence and return, of his forgiveness and restoration to favor, is a parallel to the realities which make up Christianity.

The Gospel being thus the very opposite of a speculation, being historical in its very foundations, being simply, as the term imports, the good news of a fact, everything depends on our regarding it from the right point of view. For if we expect to find in the Bible that which the Bible does not profess to furnish, and to get from Christianity that which Christianity does not undertake to provide, we shall almost infallibly be misled. Let us suppose, for example, that a person comes to the Bible, having previously persuaded himself that the verdict of conscience and the general voice of mankind, respecting moral evil, are mistaken. There has been no such jar in the original creation as the doctrine of sin implies. There is no such perversion of the soul from its true destination and true life, no such violation of law, as is assumed. But there is nothing save the regular unfolding of human nature passing through various stages of progress according to the primordial design. It seems strange that any one who has looked

into his own heart and looked out for a moment upon the world, can hold such a notion as this. Yet the disbelief which presents itself in the garb of philosophy at the present day, plants itself on this theory, that the system of things, or the cause of things, as we experience it and behold it, is the ideal system. There has been no trangression in the proper sense, but only an upward movement from a half-brute existence to civilization and enlightenment, the last step of advancement being the discovery that sin is not guilt, but a point of development, and that evil really is good. And the forms of unbelief which do not bring forward distinct theories generally approximate more or less nearly to the view just mentioned. The effect upon the mind of denying the simple reality of sin, as it is felt in the conscience, is decisive. One who embraces such a speculation can make nothing of Christianity, but must either reject it altogether, or lose its real contents in the effort to translate them into metaphysical notions of his own. A living God, a living Christ, with a heart full of compassion, offering forgiveness, calling to repentance and his redemption, can have no significance. What call for divine interposition in a system already ideally perfect, with all its harmonies undisturbed? Why break in upon a strain of perfect music? Why give medicine to them who are not ill? They that are whole need not a physician. How evident that the failure to recognize sin as a perverse act proceeding from the will of the creature, incapacitates one from receiving Christianity!

Now suppose the case of a person who abides by the plain and well-nigh inevitable declarations of his conscience respecting good and evil, and the utter hostility of one to the other. He has committed sin. His memory recurs in part to the occasions. Every day adds to the number of his transgressions. His motives have not been what they ought to be. A sense of unworthiness weighs him down, and separates him, as he feels, from fellowship with every holy being. He is not suffering so much from lack of knowledge. He needs light, it may be, but he has a profounder want, a far deeper source of distress. He desires something to *be done* for him to restore his spiritual integrity and take him up to another plane where he can find inward peace. It is just like the case of a child who has fallen under the displeasure of a parent and under the stings of conscience. The want of the soul in this situation is life. The cry is: "O wretched man that I am, who shall deliver me!" We will not stop to inquire whether this state of feeling represents the truth or not; but suppose it to exist, how will a sinner, thus feeling, come to the Bible or to the Gospel? He is not concerned to explain the universe and enlarge the bounds of his knowledge by exploring the mysteries of being. He feels that no intellectua acquisition would give him much comfort, that none could be of much value, as long as this canker of sin and guilt is within. He craves no illumination of the intellect. At least, this desire is subordinate. But how shall this burden be taken from the spirit? How shall he come to peace

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with God and with himself? It is a bread of life that he longs for. Nothing can satisfy him in the least that does not correspond to his necessities as a moral being. He needs no argument to prove to him that he is not what he was made to be, and that his misery is his fault. To him Christianity, announcing redemption through Jesus Christ, God's love to sinners and his method of justifying the ungodly, is adapted, and is, therefore, likely to be welcome. As sin is a deed, so it is natural that redemption should be. As sin breaks the original order, so it is natural to expect that the system will be restored from without. A penitent sinner is prepared to meet God in Christ, reconciling the world to himself; and this fact is sweeter and grander in his views than all philosophies which profess, whether truly or falsely, to gratify a speculative curiosity. Were it his chief desire to be a *knowing* man he would feel differently, but his intense and absorbing desire is to be a *good* man.

It is not strange that among Protestants there should imperceptibly spring up the false view concerning the Gospel, on which I have commented. We say truly that the Bible, the Bible, is the religion of Protestants. Our attention is directed to the study of a book. A one-sided intellectual bent leads to the idea that the sole or the principal office of Christ is that of a teacher. He does not come to live and die and rise again, and unite us to himself and to God, imparting a new principle of moral and spiritual life to loving, trusting souls; but he comes to teach and explain. If this be so, the next step is to drop him from consideration as a person and to fasten the attention on the contents of his doctrine; and who shall say that this step is not logically taken? As the intellectual element obtains a still stronger sway, the interest in his doctrine is merely on the speculative side. Historical Christianity, with its great and moving events, and the august Personage who stands in the center, disappear from view and naught is left but a residuum of abstractions — a perversion and caricature of Gospel ideas. This proceeding may be compared to the course of one who should endeavor to resolve the American Revolution into an intellectual process. Redemption is made up of events as real as the battles by which independence was achieved. We need some explanation of the purport of those battles and their bearing on the end which they secure. And so in the Bible, together with the record of what *was done* by God, there is given an inspired interpretation from the Redeemer himself, and from those who stood near him on whom the events that secured salvation made a fresh and lively impression. The import of these events is set forth. And the conditions of attaining citizenship in this new state or kingdom of God, which is provided through Christ, are defined.

From the views which have been presented, perhaps it is possible to see the foundations on which Christians hereafter may unite, and also how the Gospel will finally prevail over mankind. If redemption, looked at as the work of God, is thus historical, consisting in a series of events which culminates in our

Lord's resurrection and the mission of the Holy Ghost, the first thing is that these events should be believed. Now Christianity does not profess to be a demonstration, but taking all things into consideration, the evangelical history, in its leading essential points, is established by proofs as near to a demonstration as we can reasonably expect, or as actually exists in respect to the most important occurrences of that time. There is no defect of proof and no room for disbelief, unless there is a settled prepossession against the supernatural and against any near contact of God with the affairs of this world. May we not expect, then, leaving out of view the special providence of God in connection with the progress of the Gospel, that the facts of the Christian religion will become not only a part of universally acknowledged truth, but also that they will enter, so to speak, into the historical consciousness of mankind, exerting their proper influence and speaking forth their proper lesson, in the mind and habitual recollection of the race. And as to the second part of the Gospel, the inspired interpretation of these events, or the doctrinal part of the Bible, this interpretation is not an arbitrary or forced one. Though given by inspiration to guard against human blindness and error, it is nevertheless perfectly rational. It is, and will one day be seen to be, the natural, nay, the only possible meaning of God's work of redemption. And this interpretation, as the sacred writers give it, will be spontaneously associated with the historic events to which it is attached. So that Christianity, in both fact and doctrine, will become a thing perfectly established, as much so, in our mind and feeling, as are now the transactions of the American Revolution, with the import and results that belong to them. It is every day becoming more evident that the facts of Christianity cannot be dissevered from the Christian system of doctrine; that the one cannot be held while the other is renounced; that if the doctrine is abandoned the facts will be denied. So that the time approaches when the acknowledgment of the evangelical history, carrying with it, as it will, a faith in the scriptural exposition of it, will be a sufficient bond of union among Christians, and the church will return to the apostolic creed of its early days, which recounts in epitome the *facts* of religion.

THE NEED OF A WIDER CONCEPTION OF REVELATION, OR LESSONS FROM THE SACRED BOOKS OF THE WORLD.

By Prof. J. Estlin Carpenter, Manchester New College, Oxford, England.

The Congress which I have the honor to address in this paper is a unique assemblage. It could not have met before the nineteenth century; and no country in the world possesses the needful boldness of conception and organizing energy save the United States of America. History does indeed record other endeavors to bring the religions of the world into line. The Christian Fathers of the fourth century credited Demetrius Phalereus, the large-minded librarian of Ptolemy Philadelphus, about 250 B. C., with the attempt to procure the sacred books not only of the Jews, but also of the Ethiopians, Indians, Persians, Elamites, Babylonians, Assyrians, Chaldeans, Romans, Phœnicians, Syrians, and Greeks.[1]

The great Emperor Akbar (the contemporary of Queen Elizabeth), invited to his court Jews, Christians, Mohammedans, Brahmans, and Zoroastrians. He listened to their discussions, he weighed their arguments, until (says one of the native historians) there grew gradually, as the outline on a stone, the conviction in his heart that there were sensible men in all religions. Different, indeed, is this from the curt condemnation by the English lexicographer, Samuel Johnson, a hundred years ago[2] in which he said: "There are two objects of curiosity, the Christian world and the Mohammedan world. All the rest may be considered barbarous."

This Congress meets, I trust, in the spirit of that wise old Sûtê who wrote, "One is born a Pagan, another a Jew, a third a Mussulman. The true philosopher sees in each a fellow-seeker after God." With this conviction of the sympathy of religions, I offer some remarks founded on the study of the world's sacred books.

I will not stop to define a sacred book, or distinguish it from those which, like the *Imitatio Christi*, the *Theologia Germanica*, or the *Pilgrim's Progress*, have deeply influenced Christian thought or feeling. It is enough to observe that the significance of great collections of religious literature cannot be overestimated. As soon as a faith produces a scripture, *i. e.*, a book invested with legal or other authority, no matter on how lowly a scale, it at once acquires an element of permanence. Such permanence has both

[1] Euseb. Chron., ed Scaliger, p. 66, 2; Epiphan. De Pond. et Mensura, 9.

[2] Marg. note, Boswell's Life of Johnson, ed. Dr. Birkbeck Hill, IV, p. 199.

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advantages and dangers. First of all, it provides the great sustenance for religious affection; it protects a young and growing religion from too rapid change through contact with foreign influences: it settles a base for future internal development; it secures a certain stability; it fixes a standard of belief; consolidates the moral type. It has been sometimes argued that if the Gospels had never been written, the Christian Church, which existed for a generation ere they were composed, would still have transmitted its orders and administered its sacraments, and lived on by its great traditions. But where would have been the image of Jesus enshrined in these brief records? How could it have sunk into the heart of nations and served as the impulse and goal of endeavor, unexhausted in Christendom after eighteen centuries? The diversity of the religions of Greece, their tendency to pass into one another, the ease with which new cults obtained a footing in Rome, the decline of any vital faith during the last days of the Republic, supply abundant illustrations of the religious weakness of a nation without scriptures. On the other hand, the dangers are obvious. The letter takes the place of the spirit, the transitory is confused with the permanent, the occasional is made universal, the local and temporal is erected into the everlasting and absolute.

Second.—The sacred book is indispensable for the missionary religion. Even Judaism, imperfect as was its development in this direction, discovered this, as the Greek version of the Seventy made its way along the Mediterranean.

Take the Koran from Islâm, and where would have been its conquering power? Read the records of the heroic labors of the Buddhist missionaries, and of the devoted toil of the Chinese pilgrims to India in search of copies of the holy books; you may be at loss to understand the enthusiasm with which they gave their lives to the reproduction of the disciples of the great vehicle; but you will see how clear and immediate was the perception that the diffusion of the new religion depended on the translation of its scriptures.

And now, one after another, our age has witnessed the resurrection of ancient literatures. Philology has put the key of language into our hands. Shrine after shrine in the world's great temple has been entered; the songs of praise, the commands of law, the litanies of penitence, have been fetched from the tombs of the Nile, or the mounds of Mesopotamia, or the sanctuaries of the Ganges. The Bible of humanity has been recorded. What will it teach us? I desire to suggest to this Congress that it brings home the need of a conception of revelation unconfined to any particular religion, but capable of application in diverse modes to all. Suffer me to illustrate this very briefly under three heads:

I. Ideas of Ethics.

II. Ideas of Inspiration.

III. Ideas of Incarnation.

I. IDEAS OF ETHICS.—The sacred books of the world are necessarily varied in character and contents. They spring from very different grades of development. Race, climate, social circumstances, the conflict of offending religious tendencies, forced into action and reaction by historic relations, these, and a thousand other conditions, contribute to mold these differences. Hence the stress falls with shifting emphasis on elements of ritual, of mythology, and of religion proper. Yet no group of scriptures fails to recognize in the long run the supreme importance of conduct. Here is that which in the control of action, speech, and thought, is of the highest significance for life. This consciousness sometimes lights up even the most arid wastes of sacrificial detail. "Attendance on that sacred fire," it is said in the *Brahmana of a Hundred Paths*,[1] "means (speaking) truth; whosoever speaks the truth, acts as if he sprinkled that lighted fire with ghee."

When it is remembered that "the true" is the Vedic category for "the good," that truth in fact implies righteousness, the aphorism of the Brahman teacher Aruûa Aupavesi, "Worship above all is truthfulness,"[2] receives a fuller meaning. Real devotion demands first of all right living. When the conditions of right living are examined in the light of different faiths, a growing harmony is discovered among them. All nations do not pass through the same stages of moral evolution within the same periods, or mark them by the same crises. The development of one is slower, of another more swift. One people seems to remain stationary for millenniums, another advances with each century. But in so far as they have both consciously reached the same moral relations, and attained the same insight, the ethical truth which they have gained has the same validity. Enter an Egyptian tomb of the century of Moses' birth, and you will find that the soul as it came before the judges in the other world was summoned to declare its innocence in such words as these: "I am not a doer of what is wrong, I am not a robber, I am not a murderer, I am not a liar, I am not unchaste, I am not the causer of others' tears." (Margin, *Book of the Dead*, cxx.) Is the standard of duty here implied less noble than that of the Decalogue? Are we to depress the one as human, and exalt the other as divine? More than five hundred years before Christ the Chinese sage, Lao-tsze, bade his disciples "Recompense injury with kindness;" and at the same great era, faithful in noble utterance, Gotama, the Buddha said, "Let man overcome anger by liberality, and the liar by truth." (Marginal note:—*Dhammapada*, 223.)

Is this less a revelation of a higher ideal than the injunction of Jesus, "Resist not evil, but whosoever smiteth thee on thy right cheek, turn to him the other also?" The fact surely is that we cannot draw any partition line through the phenomena of the moral life, and affirm that on one side lie the generalizations of earthly reason, and on the other the declarations of

[1] I. ii. 2, 19.
[2] *Ibid.*, 20.

heavenly truth. The utterances in which the heart of man has embodied its glimpses of the higher vision, are not all of equal merit, but they must be explained in the same way. The moralists of the Flowery Land even before Confucius, were not slow to perceive this, though they could not apply it over so wide a range as that now open to us: "Heaven in giving birth to the multitudes of the people, to every faculty and relationship affixed its law. The people possess this normal virtue." (Marginal note, *Shi King*, III. iii 6.)

In the ancient records gathered up in the Shu King, the Duke of Chow related (V. xviii. 4) how Hea would not follow "the leading of Shang Ti" (Supreme Ruler or God). "In the daily business of life and the most common actions," wrote the commentator, "we feel as it were an influence exerted on the intelligence, the emotions and the heart. Even the most stupid are not without their gleams of light."

This is the leading of Ti and there is no place where it is not felt. (Marginal note: Legge, Notions of the Chinese, etc. p. 101.) The modern ethical theory, in the forms which it has assumed at the hands of Butler, Kent and Martineau, recognizes this element.

Its relation to the whole philosophy of religion will no doubt be discussed by other speakers at this Congress.

Suffer me in brief to state my conviction that the authority of conscience only receives its full explanation when it is admitted that the difference which we designate in forms of "higher" and "lower," is not of our own making. It issues forth from our nature because it has been first implanted within it. It is a speech to our souls of a loftier voice, growing clearer and more articulate as thought grows wider and feeling more pure. It is in fact the witness of God within us; it is the self-manifestation of his righteousness; so that in the common terms of universal moral experience lies the first and broadest element of Revelation.

But may we not apply the same tests, the worth of belief, the genuineness of feeling, to more special cases? If the divine life shows itself forth in the development of conscience, may it not be traced also in the slow rise of a nation's thought of God, or in the swifter response of nobler minds to the appeal of heaven? The fact is that man is so conscious of his weakness, that in his earlier days all higher knowledge, the gifts of language and letters, the discoverers of the crafts, the inventions of civilization, poetry and song, art, law, philosophy, bear about them the stamp of the superhuman. "From thee," sang Pindar (nearest of Greeks to Hebrew prophecy), "cometh all high excellence to mortals." (Marginal note, Isthm. ii. 6.) Such love is in fact the teaching of the unseen, the manifestation of the infinite in our mortal ken.

II. IDEAS OF INSPIRATION.—If this conception of Providential guidance be true in the broad sphere of human intelligence, does it cease to be true in the realm of religious thought? Read one of the Egyptian hymns

laid in the believer's coffin ere Moses was born: "Praise to Amen-Ra, the good God beloved, the ancient of heavens, the oldest of the earth, lord of eternity, Maker Everlasting. He is the causer of pleasure and light, maker of grass for the cattle and of fruitful trees for man, causing the fish to live in the river, and the birds to fill the air, lying awake when all men sleep to seek out the good of his creatures. We worship thy spirit who alone hast made us: we whom thou hast made thank thee that thou hast given us birth, we give thee praises for thy mercy to us." (Marginal note, *Records of the Past*, ii., pp. 129–133, condensed.)

Is this less inspired than a Hebrew Psalm? Study that antique record of Zarathustra in the Gathas which all scholars receive as the oldest part of the Zend Avesta; (Marginal note, *Sacred Books of the East*, xxxi., p. 100) does it not rest on a religious experience similar in kind to that of Isaiah? Theologies may be many, yet religion is but one. It was after this truth that the Vedic seers were groping when they looked at the varied worship around them, and cried, "They call him Indra, Mitra, Varuna, Agni, sages name variously him who is but one;" (Marginal note, *Rig Veda*, i., 164, 46) or again, "The sages in their hymns give many forms to him who is but one." It was this essential fact with which the early Christians were confronted as they saw that the Greek poets and philosophers had reached truths about the being of God not all unlike those of Moses and the prophets. Their solution was worthy of the freedom and universality of the spirit of Jesus. They were for recognizing and welcoming truth wherever they found it, and they referred it without hesitation to the ultimate source of wisdom and knowledge, the Logos, at once the minor thought and the uttered Word of God. The martyr Justin affirmed that the Logos had worked through Socrates, as it had been present in Jesus; (Margin, First Apology, 5) nay, with a wider outlook he spoke of the seed of the Logos implanted in every race of man. (Margin, Second Apology, 8.) In virtue of this fellowship, therefore, all truth was revelation and akin to Christ himself. He said, "Whatsoever things were said among all men, are the property of us Christians." (Marginal note, Second Apology, 13.) The Alexandrian teachers shared the same conception. The divine intelligence pervaded human life and history, and showed itself in all that was best in beauty, goodness, truth. "The way of truth was like a mighty river, ever flowing, and as it passed it was ever receiving fresh streams on this side and that." (Marginal note, Clement of Alexandria, *Strom.* i., 5). Nay, so clear in Clement's view, was the work of Greek philosophy, that he not only regarded it like Law and Gospel as a gift of God, but it was an actual covenant as much as that of Sinai," (Marginal note, *Strom.* vi., 8), possessed of its own justifying power; or following the great generalization of St. Paul. "The law was a tutor to bring the Jews to Christ." Clement added that philosophy wrought the same heaven-appointed service for the Greeks. (Marginal note: Strom, i. 5.)

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May we not use the same great conception over other fields of the history of religion? In all ages," affirmed the author of the Wisdom of Solomon, "wisdom entering into holy souls maketh them friends of God and prophets." So we may claim in its widest application the saying of Mohammed: "Every nation has a quarter of the heavens (to which they turn in prayer), it is God who turneth them towards it. Hasten then emulously after good wheresoever ye be, God will one day bring you all together." (Marginal note, Koran (Rodwell) ii. 144.)

We shall no longer, then, speak, like a distinguished Oxford professor, of the "three chief false religions, Brahmanism, Buddhism, Islâm." (Marginal note, Sir Monier Williams, Indian Wisdom, introd. p. xxxvi., 3d ed.) In so far as the soul discerns God, the reverence, adoration, trust, which constitute the moral and spiritual elements of its faith, are in fact identical through every variety of creed. They may be more or less clearly articulate, less or more crude and confused or pure and elevated, but they are in substance the same.

"In the adoration and benedictions of righteous men," said the poet of the Masnavi-i-Ma'navi, "the praises are mingled into one stream; all the vessels are emptied into one river, because he that is praised is in fact only one. In this respect all religions are only one religion." (Marginal note, Winfield's translation, p. 139.)

III. Ideas of Incarnation.—Can the same thought be carried one step farther? If inspiration be a world-wide process, unconfined by specific limits of one people or one book, may the same be said of the idea of incarnation? The conception of incarnation has many forms, and in different theologies serves various ends. But they all possess one feature in common. Among the functions of the manifestation of the divine man is instruction; his life is in some sense or other a mode of revelation. Study the various legends belonging to Central America, of which the beautiful story of the Mexican Quetzalcoatl may be taken as a type—the virgin-born one, who inaugurates a reign of peace, who establishes arts, institutes beneficent laws, abolishes all human and animal sacrifices, and suppresses war—they all revolve around the idea of disclosing among men a higher life of wisdom and righteousness and love, which is in truth an unveiling of heaven. Or consider a much more highly developed type, that of the Buddhas in Theistic Buddhism, as the manifestation of the self-Existent Everlasting God. Not once only did he leave his heavenly home to become incarnate in his mother's womb. "Repeatedly am I born in the land of the living. . . . And what reason should I have to manifest myself? When men have become unwise, unbelieving, ignorant, careless, then I, who know the course of the world, declare 'I am So-and-So,' and consider how I can incline them to enlightenment, how they can become partakers of the Buddha nature." (Marginal note, Lotus of the Good Law, xv. 7, 22-3). To become

partakers of the divine nature is the goal also of the Christian believer, (2 Peter i., 4).

But may it not be stated as already implicitly a present fact? When St. Paul quoted the words of Aratus on Mars Hill, "For we also are his offspring," did he not recognize the sonship of man to God as a universal truth? Was not this the meaning of Jesus when he bade his followers pray, "Our Father who art in Heaven"? Once more Greek wisdom may supply us with a form for our thought. That Logos of God, which became flesh and dwelt in Christ, dwelt, so Justin tells us, in Socrates as, well. Was its purpose or effect limited to those two? Is there not a sense in which it appears in all man? If there is a "true light which lighteth every man that cometh into the world," will not every man as he lives by the light, himself also show forth God? The word of God is not of single application. It is boundless, unlimited. For each man as he enters into being, there is an idea in the divine mind (may we not say in our poor human fashion?) of what God means him to be. *That* dwells in *every* soul, and realizing itself not in conduct only but in each several highest forms of human endeavor, it is the fountain of all lofty thought, it utters itself through the creatures of beauty in poetry and art, it prompts the investigation of science, it guides the inquiries of philosophy. There are so many kinds of voices in the world, and no kind is without signification. So many voices! So many words! each soul a fresh word, with a new destiny conceived for it by God, to be something which none that has preceded has ever been before; to show forth some purpose of the Divine being just then and there which none else could make known.

Thus conceived, the history of religion gathers up into itself the history of human thought and life. It becomes the story of God's continual revelation to our race. However much we mar and frustrate it, in this revelation each one of us *may* have part. Its forms may change from age to age; its institutions may rise and fall; its rites and usages may grow and decline. These are the temporary, the local, the accidental; they are not the essence which abides. To realize the sympathy of religions is the first step towards grasping this great thought. May this Congress, with its noble representatives of so many faiths, hasten the day of mutual understanding, when *God* by whatever name we hallow him, shall be all in all!

CHRIST THE REASON OF THE UNIVERSE.

By Rev. James W. Lee, D.D.

The human mind uses three words to shelter and house all its ideas These are nature, man, and God. All ideas of the material universe are put into the word nature. All ideas of humanity are lodged in the word man. All ideas of the unseen, the infinite, the eternal, are domiciled in the word God.

The realms for which these terms stand are so vast and so difficult of access, that the human race, after thousands of years of thought and effort. has been able only partially to explore and settle them.

So deep and abiding, however, has been the conviction that the different orders of existence denominated by these words, are real, that ideas of them, as Kant has well said, have been the presuppositions of all thinking.

Ideas of the self, the not-self, and of the unity that transcends and includes the two are the necessary and fundamental preconditions of all thought. These ideas entered as strands into the thread of the first thought man ever had, and are found to be the constituent elements of the last thought of the most advanced philosopher Without a self, of course no thought is possible. A self without a not-self finds nothing to think about. With a self somewhere and a not-self somewhere else, bound by no unity of which the two are expressions, held together by no unity of which the two are correlatives, there could be no thought again. A self utterly foreign to a not-self, a self with no origin common to a not-self, a self with absolutely nothing in it corresponding to anything in a not-self — could have no possible commerce the one with the other.

Relation between two things is the fundamental condition of commerce between them. Two dependent relatives are themselves the indisputable proof of an independent unity of origin and source. Man the self is dependent, and nature the not-self is dependent. History witnesses to constant and permanent relations between the two; hence, by the very necessities of thought we are driven to assume the reality of God, the unity upon which the two depend, and of whose thought the two are expressions. A chicken could make no scratches on the ground with its foot that man could read. A chicken puts no mind in the prints of its feet for the mind of man to interpret. Man can decipher the strange letters on an Egyptian obelisk because the letters embody mind, and mind common to all men. Man can read nature because it contains mind, and mind common to his own mind. Therefore the mind embodied in nature and the mind active in man can come together, because they both are expressions of one infinite mind.

As all thinking begins with ideas which presuppose the existence of nature, man and God, so all thinking continues, and will ever continue to carry in solution the same ideas. Mr. Spencer himself maintains that the infinite is the ultimate unity to which all things must be referred, and that the consciousness of it underlies all our knowledge, and of course he would admit that there could be no thought without the ideas of the objective world and of our own subjective life being presupposed. Hence it will be found that all problems which have come before the mind for solution have clustered about the ideas of nature, man and God.

Religion and philosophy in all ages have busied themselves about solving and explaining the mysteries which hang about the self, the not-self and the unity which includes the two.

The value of any religion or philosophy will be determined in the future by the solution which it gives to the problems which surround these fundamental ideas of human thought and experience. The philosophy or the religion that claims the problems which surround these realms to be insoluble will have no lasting place in the growing thought of the human race. The sure and steady progress made by ages of painstaking thought and consecrated living, toward clearing things up, have constantly deepened and widened the conviction among men, that the problems brought before the mind by the words, nature, man, and God, are not insoluble. As long as the search for gold in the Rocky Mountains is rewarded by some grains in the ore, the search will be kept up till all the mountains are explored. Of nothing is there more settled and abiding conviction, among the people who live on the earth to-day, than of the fact that the search for truth in the past has been sufficiently rewarded to warrant men in keeping up the search. Thus, as never before, students are digging into the heart of the earth, observing its dips and upheavals; they are gazing into the heavens, counting its stars, photographing their faces, and analyzing their contents; they are traveling over the earth, observing man as the facts of him come to light in his commerce, his law, his crime, his insanity, and his enterprise; they are investigating the religious element in human nature, classifying its manifestations, its age-long search for the unseen, its craving for the infinite; and knowledge is increasing as never before. The boundaries of the known are being enlarged, and nothing is necessary to the enlargement of those boundaries forever but industry in the search for truth and loyalty to its increasing light.

While ideas of nature, man, and God; ideas of the not-self, the self, and of the unity that includes the two are presupposed in the first thought of the primitive man, it is not to be supposed that these ideas are consciously held, or held in any articulate or developed sense. At first they are inchoate, merely float in the mind in a mixed and undifferentiated way.

As long as the ideas of nature, man and God, which, according to Kant, are the presuppositions of all thinking are mixed in the mind without definition

and without distinction, civilization is impossible. Confusion within will reappear as confusion without.

Not only must these factors of thought be defined and separated the one from the other, but each must receive its proper emphasis and hold the place in the mind to which its objective existence entitles it.

In the philosophy of India too much is made of God. The idea of him is pressed to such illimitable and attenuated transcendence, that with equal truth anything or nothing can be predicated of him.

In the system of Confucius too much is made of man. Ideas of the infinite above him and of the finite world below him are not clearly grasped or defined, and because of this man fails to find his proper place, and lives on in the world without the help that belongs to him from above or below.

In the thought of Henry Thomas Buckle the boundaries of nature are widened till but little room is left for man and God.

In the theory of Jean Jacques Rousseau man is emphasized to a point of independence out of all proportion to his dependent and relative nature.

In the English deism of the eighteenth century God was represented as what Carlyle calls an almighty clockmaker, the world as a machine, and men as so many atoms related to one another mechanically, like the grains of wheat in the same heap. In this system none of the factors of thought was suppressed. It failed because it did not correspond to the real nature of the facts. No such a God and no such a world and no such men existed as English deism talked about.

In one respect, then, all religions and all philosophies are on a level. They all seek a solution to the problems which hang around the same facts.

They are all faced by the same nature, with its matter and its force; by the same man, with his weakness, his sorrow, his fear, his ignorance, his death; by the same great Being who surrounds and includes all things and who receives names from all peoples corresponding to their conceptions of him. What man seeks and has always sought is such a philosophy or synthesis of the facts of nature, of man and of God, as harmonizes him with himself, with his world, and with the being he calls God. The conviction haunts him like the pulse-beats of his own heart that such a synthesis is for him. All history, all philosophy, and all religion witness to his age-long attempts to find such a synthesis, and to rest and work in it and through it.

We call Christ the reason of the universe because he brings to thought such a synthesis of nature, man and God, as harmonizes human life with itself and with the facts of nature and God. Christianity is not a religion constructed by the human reason, but is such a religion as reason sees to be in line with the facts of existence. Man is a thinker and needs truth; he is under the necessity of acting and needs law; he has a heart and needs something to love; he is weak and needs strength. But Christianity does not simply bring to man a system of truth, for he is more than a thinker; or a system of ethics, for he needs more than something to do; or a wealth of emotion,

THE PLATFORM OF THE PARLIAMENT ON THE MORNING OF SEPTEMBER 14.

for he needs more than satisfaction for his heart; or inexhaustible supplies of strength, for he needs more than help in his weakness; these are brought, combined and harmonized in the unity of a perfect life. A separate system of truth, or a separate theory of ethics, or a separate supply of strength is not what man needs. His want can only be matched when these come together, arranged in the harmony of a complete life. Cosmology is not enough, anthropology is not enough, theology is not enough. What man needs is to find cosmology, anthropology and theology flowing in the blood and beating in the heart, and thinking in the mind, and acting in the will of a life like his own. He needs to see once the germs of hope and strength and aspiration which he feels in his own nature realized in a life lived under the same conditions with which he stands face to face. Theories he has found abounding in all poetry, philosophy and theology, his cry has been for the sight of one demonstration, not only thought out, but suffered out, willed out, lived out. Such a demonstration men believed they saw nearly two thousand years ago.

Whatever may be thought as to their probably being mistaken, one thing is conceded: the facts of Christ's life and death and resurrection and ascension underlie western civilization, and have been the potent factors in its creation. If the men made a mistake who supposed they saw in Christ the fulfillment of all prophecy, the harmony of all truth, the perfection of all righteousness, the solution of all problems, and the sum of all beauty, then we think with perfect truth it may be said, this is the most marvelous mistake in all history, for following the light of this mistake men have come to the most enlightened and rational civilization of ancient or modern times.

Christ owes the unrivaled place he holds to-day among the sons of men to the fact that he did not come simply explaining, or teaching or philosophizing, or theorizing, or poetizing, but came solving the problems man saw in nature, in himself, and in God, by living them out.

The mysteries which men had sought to clear up by thinking, he cleared up by his living, and when the contradiction of sinners became so great he could proceed along the ordinary methods of living no further, he submitted himself to death, and arising from the grave gave to men the essence of all truth, the results of all righteousness, the fruits of all love, and the secret of all time and eternity.

The antithesis of the finite and the infinite which underlies all thought and life has, by the incarnation, its two terms united in the fact of a wondrous personality. By the incarnation the ideas which, according to Kant, are presupposed in all thinking, come together and are harmonized in the concrete unity of an individual life. This lifts human knowledge from the poverty-stricken level to which the mechanical philosophers placed it to the permanence and dignity of an organic and everlasting reality. By the crucifixion, men are taught the secret of reciprocity, of association, and of universal brotherhood. This tragic event in the life of Christ helps men to see that

they are so come together in associations and states by the death of the local, provincial, carnal, isolated self, and that the life of the church or the state is not made up of the aggregation of a multitude of breathing, animated units, but of one life pulsating through all. Not of one life that swamps and swallows up the individual life, but rather that returns to each individual for the little life he gives up the great life of the whole. This meets the conditions of man's nature, for single, isolated, individual, unrelated, he is not human at all. He finds his own life only when he dies to his self-contained and self-included life. Each individual in a great city gets a larger life by conceding selfish, individual, local rights to the good of the whole, than he would if each had his own way and his own street. Life in a city would not be possible if each person did not concede some of the kind of rights a savage in the woods is supposed to have, for the common good and order of all. To undertake to live in a city with each man having his so called rights, as a savage has in the woods, would not result in freedom, but in chaos and death. The death of Jesus Christ teaches that the life of each man is to be consecrated to the public good. Because of his attempt to bring men into the order he saw as necessary to their well-being he was crucified.

By his incarnation Christ united the two terms found in the antithesis of an infinite past and a finite present. By his resurrection he united in a historic fact the two terms found in the antithesis of an infinite future and a finite present, and by his ascension he gave triumph and undying hope to life.

Let us now approach this question in a different way. When we look carefully into the matter we find that environments influence their objects, and objects in turn affect their environments. So events and their environments mutually influence one another. In this way we arrive at the conception of causality, and causality is a deeper fact than either time or space. In order that a cause may send a stream of influence over to an effect there must be space, and there must be time. But before a cause can express itself in an effect, it must separate the power by the aid of which it makes the expression from itself, and thus we are led to the insight of self-cause, self separation and self-activity. A self-causative, self-active omnipotent energy is the deepest thing and the first thing in the universe. This is the principle which is presupposed in all causation, all time, all space and all experience. Here we have the unity that includes the self and the not-self. Nor is this an abstract, barren, empty, sterile unity, corresponding to the transcendent, pure being of the Hindus. It is a dynamic, self-active, self-relative unity, that includes within itself the wealth of all worlds, of all intelligence, of all life, and of all love. Being self-causative, it is the subject that causes and the object that is caused. Being self-active, it is cause and effect in a living, intelligent unity. The complete form of self-activity, self-causation, and self-relation is self-consciousness. Self-consciousness contains within itself the subject that thinks and the object that is thought and also the identity of subject and object in a living, intelligent personality.

But it has been in accordance with the conviction of all deep philosophy and theology that what an absolutely perfect being thinks must, because it is thought, exist. That is, with an absolutely perfect being thinking and willing are the same. If what an absolutely perfect being thought did not at the same time come to exist, than we would have him thinking one thing and willing another, or we would be under the necessity of supposing that he had thought or fancies that he did not realize.

It is also in accordance with the insight of the deepest philosophy and theology that the thought of an absolutely perfect being must be as absolute and perfect as the being who thinks it.

This is why the Hindus say that the world is an illusion. They say that an absolutely perfect being could not produce an imperfect world. A world seems to be before them. It was not created by a perfect being. Hence its existence is not real, and life is not real. So their conception leads them to seek Nirvana, which as a state or condition is as near unconsciousness as it can be, not to be absolute annihilation. Christian philosophy and theology meet this necessity of thought by admitting that an absolutely perfect being does not directly create an imperfect world. In the New Testament Scriptures the Son or the second person in the Trinity is represented as creating the world. "The worlds were framed by the Word of God," St. John says. "In the beginning was the Word." "All things were made by him." "He was in the world, and the world was made by him, and the world knew him not." In the first verses of the Epistle to the Hebrews it is said that God "hath in these last days spoken to us by his Son . . . by whom also he made the worlds." It is the Son who is spoken of as "upholding all things by the word of his power."

In the absolute self-consciousness of God there are subject and object and the identity of subject and object in one divine personality. But it is necessary that what the absolute subject thinks must be, and must also be as perfect as the absolute subject. It is necessary also that the absolute subject and the absolute object must be one.

So in the divine self-consciousness the absolute subject is Father, and the thought of the Father, or the absolute object, is the Son. But as the Son is as perfect as the Father, it is necessary that what he thinks must be also.

In God as Father the idea of transcendence is met, and thus we have the truth of monotheism; in God the Son, the idea of an indwelling God is met, and we have the truth of polytheism. In God the Spirit, the idea of God pervading the world is matched, and we have the truth of pantheism. Here we have a conception that enables us to hold on to the oneness of God and the trinity of God, without an abstract and barren monotheism from which nothing can come, or a polytheism that degrades God, or a pantheism that diffuses God to the obliteration of all distinctions.

Here we have a Trinity, not such as would be constituted by three

judges in a court, or by three things imagined under sensible forms. The relations between three such judges or three such sensible things would be mechanical and accidental, not absolute and essential. The Trinity of the Christian Church is not simply the aggregation of three individuals, or the unity of three mathematical points. The Trinity revealed in the Christian Scriptures is such as makes a concrete unity through and by means of difference. This Trinity makes a unity, the distinguishing feature of which is "fullness" and not emptiness. It is a Trinity constitutive of a real, experimental and knowable unity. God is revealed in the Scriptures as intelligence, life and love, and the living process of each is triune. The terms of a self, whose living function is intelligence, are three: subject, object, and the organic identity of the two. The terms of such a self are necessarily three, and yet its nature is necessarily one.

If God is intelligent he is triune, because the process of intelligence is triune. There cannot be mind without self consciousness and the object of the eternal self-consciousness is the eternal Logos, who is the full and complete expression of the eternal mind. But the eternal mind does not go into his own object, which is the Logos, without a return to himself as subject. It is only in the going out and the coming back that self-consciousness is complete. If the eternal mind were to go out from himself as subject to himself as object, and never return, he would not be conscious of himself as object or as subject. The movement of mind, whether infinite or finite, is as a process described, when we say it constantly goes out from itself and as constantly returns to itself. In this way continuity and identity are maintained. The whole act of self-consciousness is as a process eternally complete in a non-temporal now.

Time or space is not necessary to the complete act of self-consciousness.

If time or space were to come between the two terms of self-consciousness, the subject and the object, identity and personality would be forever destroyed. This is true of God and man. In so far as a finite person is self-conscious, he lives in eternity. Time and space condition events and objects, but not self-consciousness. Self-consciousness is the living function of non-temporal and non-spatiall spirit.

According to Kant, ideas of nature, man and God are presupposed in all thinking. A deeper truth is that the idea of a triune personal God is presupposed in all thinking. Herbert Spencer says: "Amid the mysteries which grow the more mysterious the more they are thought about, there will remain the one absolute certainty, that man stands in the presence of an infinite and eternal energy from which all things proceed."

In Mr Spencer's view, then, an infinite and eternal and inscrutable energy is the presupposition of all thinking. The view held by the Christian Church, that puts a personal and intelligent God where Mr. Spencer puts an inscrutable energy, is more rational, and more in line with the facts

of existence. In this view we can get the world out of God without pantheism, and man out of God, without polytheism, and man, self-asserting and fallen, back to God, in accordance with monotheism. This gives us a God of love, giving himself in his Son, and coming back to himself through the Spirit, with a redeemed race to share his love. This gives us an eternal procession with meaning and reason and purpose in it.

This furnishes us with a conception of God that accounts for the religious aspirations of the human race. We find men everywhere, in all ages and under all climes, feeling after God. Man is religious to the bottom of him and to the top of him and to all intents and purposes of him. The religious grooves are those the most deeply worn in his nature, and this is because he is more thoroughly religious than he is anything else. Looking at the mind of God passing out into the Son, or the second person in the Trinity, and then through the Son into man as the highest and last finite expression of divine thought, we are able to understand why he is religious. We see that the fundamental structure of him, the invisible framework of him, the ideal plan and pattern of him is Christian. We see in him a divine potency, and the nature of the eternal Christ capsulate in his heart. Being the ultimate finite expression of the Son's thought, and being endowed with the universal nature of the Son, man is the highest thing under heaven next to God. Thus he is religious to the very roots and core of him. And the real function of man in all time, and through all eternity, is the realization and out-filling of the universal nature which he receives as the highest creation of the Triune God.

This view accounts for the irrepressible conviction which man has had in all his history that he is immortal, or capable of eternal growth. For immortality is nothing but everlasting growth and living progress. How can we account for the permanent, if sometimes vague, belief of his immortality, unless we suppose he possesses an infinite depth of root and resource? Did he not somehow feel himself in connection with vital and infinite spiritual resources, the idea and hope of immortality would have perished out of his mind ages ago. As the highest expression of the thought of the Son of God, and as the recipient of the nature and spirit of the Son of God, we see that he has an infinite depth of derivation and an affluence of resource commensurate with the illimitable nature of God himself. This fact of man's derivation is the only one large enough to account for the fact of his religious consciousness. St. Paul had a view of this truth when, in speaking of believers, he called them, "heirs of God and joint heirs with Christ," and when, in writing to the Ephesians, he said again, "Till we all come . . . . unto a perfect man, unto the measure of the stature of the fullness of Christ." How could one ever come to the measure of the stature of the fullness of Christ, if he did not have the nature of Christ? A nature lower or inferior would not be susceptible of such measure of fullness.

This doctrine helps us again to account for the two poles of man's

moral and intellectual consciousness. Human nature has a dual constitution. It is the unity of two principles, a principle of thought and will, and a principle of truth and right. As a physical being he is dual. The subjective side of his physical self is hunger, the objective side of his physical nature is food. Now before he can live as a physical being the hunger and the food must come together.

As an intellectual being he is dual; as a subject he is intellect, as an object he is truth. Before there can be intelligence and knowledge the intellect and truth must come together. As moral he is dual. As abstract will he is subject, and as abstract law he is object. Now, before he becomes a moral person the will and the law must come together. The objective side of man's physical nature is provided for him outside of himself in the food he eats. The objective side of man's intellectual nature is provided for him outside of himself in the Holy Spirit, who is to guide into all truth.

The objective side of man's moral nature is provided for him outside of himself in the Holy Spirit, also, who discloses the law that is to fulfill all righteousness.

Now on his subjective side, man feels he is free, but on his objective side he feels he must obey. How is he to be free and obedient at the same time? When we remember that the nature of man is a reproduction of the nature of the Son of God, and that the Holy Spirit proceeding from the Father and the Son, flows out into humanity to enlighten, to quicken, to convince of sin, and then to renew, to regenerate and to organize into the Christian Church, we shall see that the truth the Spirit presents to man's intellect is adapted to it as food is to his hunger, and that the law, which the Spirit stimulates and urges man to obey, is the law of his own nature. So that in thinking the truth into which the Spirit guides him, and in willing the right to which the Spirit urges him, man is thinking his own truth and willing his own law—that is, he is thinking and willing in accordance with his own nature. Thus only in speaking truth and willing right is he free. Thinking other than what is true, he gets into contradiction with himself and his environment. Willing other than what is right, he brings himself into subjection and finally into chaos.

The Holy Spirit is the personality who pervades and directs the destinies of the Christian Church. Hence man finds his universal, immortal, essential, spiritual and objective self represented in the Holy Spirit. In the Holy Spirit is the high, universal, corporate life of man. In living the life of the Spirit he lives the life of his nobler self.

This doctrine accounts for the order and gradual ascent from lower to higher we note in nature. We see atoms, minerals, plants, animals and men, going by regular steps from bottom to top. Forces are found on these separate planes adapted to the manipulation of the objects found on each. All this seems to be according to an order of thought. And so it is. The Son in thinking of himself as eternally derived from the Father thought

of himself at first as pure passivity, as purely in his relation to the first person of the Trinity, and not as active and absolute at all. The movement of his thought was thus through all stages of imperfection, or finiteness, up to man, where his universal and active nature asserts itself in the creation of a being with a nature like his own, and thus in the image of God. On the lower planes of nature, among atoms and minerals and plants and animals the work of the Holy Spirit is not recognized, because atoms, minerals, etc., are not conscious. The operation of the Spirit here is defined by such terms as gravity, chemical affinity, electricity, etc. When the plane of manhood is reached the presence of the Spirit is recognized as that of a personal and conscious presence. It is because of the presence of this all-pervading personal Spirit that each man recognizes the thoughts and deeds which go from his own life as right or wrong.

And in the last place this doctrine gives us the meaning of the struggle, conflict, pain, which are apparent everywhere throughout the realm of nature and human life. The optimism of Leibnitz and the pessimism of Schopenhauer had no foundation in the deep truth of things. When we consider the mind of God moving out into the Son and from the Son into the finite world and into the Holy Spirit who fills and animates the finite world, and above the world organizes the Christian Church, we see the whole movement as a procession. This view of it makes it dynamic and living, not static and dead. While such a procession involves action, struggle, conflict, pain and anguish, it is all for a purpose. The groans of nature become birth pangs, and the conflict in the human world is incidental to the effort of nobler forms of life to get born. March winds are borne with more patience and resignation when it is remembered that they are incidental to the birth of summer.

The entrance of the divine procession into the limitations of time and space is advertised by the storm and stress, the ceaseless clash and strife which begins among the atoms. This struggle is kept up through all stages of organization, until when we reach the plane of human life it is expressed in cries and wails, in tragedies, epics, litanies, which become the most interesting part of human literature.

Into this struggle comes the Son of Man and Son of God. He meets it, endures it, and conquers it, and is crucified, and his crucifixion is the culmination of the process of trial and storm and strife, which began with the atoms and continued through the whole course of nature. When Christ comes up from the dead, then the truth of the ages gets defined, that through suffering and denial and crucifixion is the way to holiness and everlasting life. From thenceforth a redeemed humanity becomes the working hypothesis and the ideal of the race. Then it comes to be seen that the whole movement of God looks to the organization of the human race in Jesus Christ, the reason, the Logos, the plan, and the ideal framework of the universe.

H. DHARMAPALA, CEYLON.

"THE PARLIAMENT OF RELIGIONS HAS ACHIEVED A STUPENDOUS WORK IN BRINGING FLESH AND BLOOD REPRESENTATIVES OF THE RELIGIONS AND PHILOSOPHIES OF THE EAST. THE COMMITTEE ON RELIGIOUS CONGRESSES HAS REALIZED THE UTOPIAN IDEA OF THE POET AND THE VISIONARY; A BEACON LIGHT HAS BEEN ERECTED ON THE PLATFORM OF THE CHICAGO PARLIAMENT TO GUIDE YEARNING SOULS AFTER TRUTH."

THE WORLD'S DEBT TO BUDDHA.

By H. Dharmapala, of Ceylon.

Ancient India, twenty-five centuries ago, was the scene of a religious revolution, the greatest the world has ever seen. Indian society at this time had two large and distinguished religious foundations—the Sramanas and the Brahmanas. Famous teachers arose and with their disciples went among the people preaching and converting them to their respective views. The air was full of a coming spiritual struggle, hundreds of the most scholarly young men of noble families (Kulaputta) leaving their homes in quest of truth, ascetics undergoing the severest mortifications to discover a panacea for the evils of suffering, young dialecticians wandering from place to place engaged in disputations, some advocating scepticism as the best weapon to fight against the realistic doctrines of the day, some a life of pessimism as the nearest way to get rid of existence, some denying a future life. It was a time of deep and many-sided intellectual movements, which extended from the circles of Brahmanical thinkers far into the people at large. The sacrificial priest was powerful then as he is now. He was the mediator between God and man. Monotheism of the most crude type, from fetichism and animism and anthropomorphic deism to transcendental dualism, was rampant. So was materialism, from sexual Epicureanism to transcendental Nihilism. In the words of Dr. Oldenberg, "When dialectic scepticism began to attack moral ideas, when a painful longing for deliverance from the burden of being was met by the first signs of moral decay, Buddha appeared."

". . . The Saviour of the World,
Prince Siddhártha styled on Earth,
In Earth and Heavens and Hells incomparable,
All-honored, Wisest, Best, most Pitiful
The Teacher of Nirvána and the Law."
—*Sir Edwin Arnold's "Light of Asia."*

The Dawn of a New Era.—Oriental scholars, who had begun their researches in the domain of Indian literature, in the beginning of this century, were put to great perplexity of thought at the discovery made of the existence of a religion called after Buddha, in the Indian philosophical books. Sir William Jones, H. H. Wilson, and Colebrooke were embarrassed in being unable to identify him. Dr. Marshman, in 1824, said that Buddha was the Egyptian Apis, and Sir William Jones solved the problem by saying that he was no other than the Scandinavian Woden. But in June, 1837, the whole of the obscure history of India and Buddhism was

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made clear by the deciphering of the rock-cut edicts of Asoka the Great, in Girnar, and Kapur-da-giri by that lamented archæologist, James Prinsep; by the translation of the Pali Ceylon History into English, by Turnour; by the discovery of Buddhist MSS. in the temples of Nepal, Ceylon, and other Buddhist countries. In 1844, the "first rational, scientific and comprehensive account of the Buddhist religion" was published by the eminent scholar, Eugene Burnouf. The key to the hidden archives of this great religion was presented to the people of Europe by this great scholar, and the inquiry since begun is being carried on by the most thoughtful men of the day.

Infinite is the wisdom of the Buddha; boundless is the love of Buddha to all that lives, say the Buddhist scriptures. Buddha is called the Maha-Karunika, which means the "All-Merciful Lord who has compassion on all that lives." To the human mind Buddha's wisdom and mercy is incomprehensible. The foremost and greatest of his disciples, the blessed Sariputta, even he has acknowledged that he could not gauge the Buddha's wisdom and mercy. Professor Huxley, in his recent memorable lecture on "Evolution and Ethics," delivered at Oxford, speaking of Buddha, says: "Gautama got rid of even that shade of a shadow of permanent existence by a metaphysical *tour de force* of great interest to the student of philosophy, seeing that it supplies the wanting half of Bishop Berkeley's well-known idealist argument . . . It is a remarkable indication of the subtlety of Indian speculation that Gautama should have seen deeper than the greatest of modern idealists." The tendency of enlightened thought of the day all the world over is not towards theology, but philosophy and psychology. The bark of theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful.

History is repeating itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism, priestly selfishness, and the establishment of a synthetic religion, a system of life and thought which was appropriately called *Dhamma*—Philosophical Religion. All that was good was collected from every source and embodied therein, and all that was bad discarded. The grand personality who promulgated the Synthetic Religion is known as BUDDHA. For forty years he lived a life of absolute purity, and taught a system of life and thought, practical, simple, yet philosophical, which makes man—the active, intelligent, compassionate, and unselfish man—to realize the fruits of holiness in this life on this earth. The dream of the visionary, the hope of the theologian, was brought into objective reality. Speculation in the domain of false philosophy and theology ceased, and active altruism reigned supreme.

Five hundred and forty-three years before the birth of Christ, the great being was born in the Royal Lumbini Gardens in the City of Kapilavastu. His mother was Máyá, the Queen of Rajá Sudohodana of the Solar

Race of India. The story of his conception and birth, and the details of his life up to the twenty-ninth year of his age, his great renunciation, his ascetic life, and his enlightenment under the great Bo tree at Buddha Javá, in Middle India, are embodied in that incomparable epic, *The Light of Asia*, by Sir Edwin Arnold. I recommend that beautiful poem to all who appreciate a life of holiness and purity.

Six centuries before Jesus of Nazareth walked over the plains of Galilee preaching a life of holiness and purity, the Tathágata Buddha, the enlightened Messiah of the World, with his retinue of Arhats, or holy men, traversed the whole peninsula of India with the message of peace and holiness to the sin-burdened world. Heart-stirring were the words he spoke to the first five disciples at the Deer Park, the hermitage of Saints at Benares.

His First Message.—"Open ye your ears, O Bhikshus, deliverance from death is found. I teach you, I preach the Law. If ye walk according to my teaching, ye shall be partakers in a short time of that for which sons of noble families leave their homes, and go to homelessness—the highest end of religious effort: ye shall even in this present life apprehend the truth itself and see it face to face." And then the exalted Buddha spoke thus: "There are two extremes, O Bhikshus, which the truth-seeker ought not to follow: the one a life of sensualism, which is low, ignoble, vulgar, unworthy and unprofitable; the other the pessimistic life of extreme asceticism, which is painful, unworthy and unprofitable. There is a Middle Path, discovered by the Tathágata—the Messiah—a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to eternal peace. This Middle Path, which the Tathágata has discovered, is the noble Eight-fold Path, viz.: Right Knowledge—the perception of the Law of Cause and Effect, Right Thinking, Right Speech, Right Action, Right Profession, Right Exertion, Right Mindfulness, Right Contemplation. This is the Middle Path which the Tathágata has discovered, and it is the path which opens the eyes, bestows understanding, which leads to peace of mind, to the higher wisdom, to perfect enlightenment, to eternal peace."

Continuing his discourse, he said: "Birth is attended with pain, old age is painful, disease is painful, death is painful, association with the unpleasant is painful, separation from the pleasant is painful, the non-satisfaction of one's desires is painful, in short, the coming into existence is painful. This is the Noble Truth of suffering.

"Verily it is that clinging to life which causes the renewal of existence, accompanied by several delights, seeking satisfaction now here, now there—that is to say, the craving for the gratification of the passions, or the craving for a continuity of individual existences, or the craving for annihilation. This is the Noble Truth of the origin of suffering. And the Noble Truth of the cessation of suffering consists in the destruction of passions, the destruction of all desires, the laying aside of, the getting rid of, the being free from,

the harboring no longer of this thirst. And the Noble Truth which points the way is the Noble Eight-fold Path." This is the foundation of the Kingdom of Righteousness, and from that center at Benares, this message of peace and love was sent abroad to all humanity: "Go ye, O Bhikshus and wander forth for the gain of the many, in compassion for the world for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikshus, the doctrine glorious. Preach ye a life of holiness, perfect and pure. Go then through every country, convert those not converted. Go therefore, each one traveling alone filled with compassion. Go, rescue and receive. Proclaim that a blessed Buddha has appeared in the world, and that he is preaching the Law of Holiness."

The essence of the vast teachings of the Buddha is:

The entire obliteration of all that is evil.

The perfect consummation of all that is good and pure.

The complete purification of the mind.

The wisdom of the ages embodied in the Three Pitakas—the Sutta, Vinaya, Abhidhamma, comprising 84,000 discourses, all delivered by Buddha during his ministry of forty-five years. To give an elaborate account of this great system within an hour is not in the power of man.

Buddha in a discourse called the "Bramajála Sutta," enumerates sixty-two different religious views held by the sectarians.

After having categorically explained these different systems Buddha continues: "Brethren, these believers hold doctrines respecting the past, or respecting the future, and meditating on previous events or those on which are in futurity, declare a variety of opinions respecting the past and future in sixty-two modes.

"These doctrines are fully understood by the Tathágata Buddha, he knows the causes of their being held and the experiences upon which they are founded. He also knows other things far more excellent than these; but that knowledge has not been derived from sensual impressions. He with knowledge, not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinctions of the sensations, he is perfectly free, having no attachments. Brethren, these doctrines of Buddha are profound, difficult to be perceived, hard to be comprehended, tranquilizing, excellent, not attainable by reason, subtle and worthy of being known by the wise. These the Tathágata (Buddha) has ascertained by his own wisdom and publicly makes them known. But the teachings of the other believers are founded on ignorance, their want of perception, their personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

"Brethren, all these modes of teaching respecting the past or the future, originate in the sensations experienced by repeated impressions made on the six organs of sensitiveness, on account of these sensations desire is

produced, in consequence of desire an attachment to the desired objects, on account of this attachment reproduction in an existent state, in consequence of this reproduction of existence, birth ; in consequence of birth are produced disease, death, sorrow, weeping, pain, grief and discontent."

A systematic study of Buddha's doctrine has not yet been made by the Western scholars, hence the conflicting opinions expressed by them at various times. The notion once held by the scholars that it is a system of materialism has been exploded. The Positivists of France found it a positivism; Buchner and his school of materialists thought it was a materialistic system ; agnostics found in Buddha an agnostic, and Dr. Rhys Davids, the eminent Pali scholar, used to call him the "agnostic philosopher of India;" some scholars have found an expressed monotheism therein ; Arthur Lillie, another student of Buddhism, thinks it a theistic system ; pessimists identify it with Schopenhauer's pessimism, the late Mr. Buckle identified it with pantheism of Fichte ; some have found in it a monism ; and the latest dictum of Prof. Huxley is that it is an idealism supplying "the wanting half of Bishop Berkeley's well-known idealist argument."

In the religion of Buddha is found a comprehensive system of ethics, and a transcendental metaphysic embracing a sublime psychology. To the simple-minded it offers a code of morality, to the earnest student a system of pure thought. But the basic doctrine is the self-purification of man. Spiritual progress is impossible for him who does not lead a life of purity and compassion. The rays of the sunlight of truth enter the mind of him who is fearless to examine truth, who is free from prejudice, who is not tied by the sensual passions and who has reasoning faculties to think. One has to be an atheist in the sense employed by Max Müller: "There is an atheism which is unto death, there is another which is the very life-blood of all truth and faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true ; it is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by the more perfect, however much it may be detested, as yet, by the world. It is the true self-surrender, the true self-sacrifice, the truest trust in truth, the truest faith. Without that atheism, no new religion, no reform, no reformation, no resuscitation would ever have been possible ; without that atheism, no new life is possible for any one of us."

The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. Prejudice, passion, fear of expression of one's convictions and ignorance are the four biases that have to be sacrificed at the threshold.

To be born as a human being is a glorious privilege. Man's dignity consists in his capability to reason and think and to live up to the highest ideal of pure life, of calm thought, of wisdom without extraneous intervention. In the *Saimanna phala Sutta*, Buddha says that man can enjoy in

DELADA MALIGAWA TEMPLE OF THE SACRED TOOTH, KANDY, CEYLON.

this life a glorious existence, a life of individual freedom, of fearlessness and compassionateness. This dignified ideal of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. "He that is compassionate and observes the law is my disciple," says Buddha.

Human Brotherhood.—This forms the fundamental teaching of Buddha; universal love and sympathy with all mankind and with animal life. Everyone is enjoined to love all beings as a mother loves her only child and takes care of it, even at the risk of her life. The realization of the idea of brotherhood is obtained when the first stage of holiness is reached; the idea of separateness is destroyed, and the oneness of life is recognized. There is no pessimism in the teachings of Buddha, for he strictly enjoins on his holy disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasized for the sake of doing good to self and humanity.

Religion Characteristic of Humanity.—From the first worshiping savage to the highest type of humanity, man naturally yearns after something higher; and it is for this reason that Buddha inculcated the necessity of self-reliance and independent thought. To guide humanity in the right path a Tathâgata (Messiah) appears from time to time.

The Theism of Buddhism.—Speaking of Deity in the sense of a Supreme Creator, Buddha says that there is no such being. Accepting the doctrine of evolution as the only true one, with its corollary, the law of cause and effect, he condemns the idea of a creator and strictly forbids inquiry into it as being useless. But a supreme god of the Brahmans and minor gods are accepted; but they are subject to the law of cause and effect. This supreme god is all love, all merciful, all gentle, and looks upon all beings with equanimity, and Buddha teaches men to practice these four supreme virtues. But there is no difference between the perfect man and this supreme god of the present world-period.

Evolution as Taught by Buddha.—The teachings of the Buddha on this great subject are clear and expansive. We are asked to look upon the cosmos "as a continuous process unfolding itself in regular order in obedience to natural laws. We see in it all, not a warring chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggregate of original elements, perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as an almost infinite collection of material atoms animated by an almost infinite sum-total of energy"—which is called *Âkâsa*. We do not postulate that man's evolution began from the protoplasmic stage; but we are asked not to speculate on the origin of life, on the origin of the law of cause and effect, etc. So far as this great law is concerned we say that it controls the phenomena of human life as well as those of external nature. The whole knowable universe forms one

undivided whole, a "monon." (See Hæckel, *Evolution of Man*, Vol. ii., p. 455.)

Importance of a serious study of all systems of Religion.—Buddha promulgated his system of philosophy after having studied all religions; and in the *Brahmajâla Sutta* sixty-two creeds are discussed. In the *Kâlama Sutta*, Buddha says, "Do not believe in what ye have heard; do not believe in traditions, because they have been handed down for many generations; do not believe in anything because it is rumored and spoken of by many; do not believe merely because the written statement of some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached by habit; do not believe merely on the authority of your teachers and elders; after observation and analysis, when it agrees with reason and is conducive to the good and gain of one and all, then accept it and live up to it." (*Anguttara Nikâya.*)

Moral Teachings of Buddha.—To the ordinary householder whose highest happiness consists in being wealthy here and a heaven hereafter Buddha inculcated a simple code of morality. The student of Buddha's religion abstains from destroying life, he lays aside the club and the weapon, he is modest and full of pity, he is compassionate and kind to all creatures that have life. He abstains from theft, and he passes his life in honesty and purity of heart. He lives a life of chastity and purity. He abstains from falsehood and injures not his fellow-man by deceit. Putting away slander he abstains from calumny. He is a peace-maker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart—such are words he speaks. He abstains from harsh language. He abstains from foolish talk. He abstains from intoxicants and stupefying drugs.

The Higher Morality.—The advanced student of the religion of Buddha when he has faith in him thinks: "'Full of hindrances is household life, a path defiled by passion: free as the air is the life of him who has renounced all worldly things. How difficult is it for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its perfection! Let me then cut off my hair and beard, let me clothe myself in orange-colored robes, and let me go forth from a household life into the homeless state.'

"Then before long, forsaking his portion of wealth, forsaking his circle of relatives, he cuts off his hair and beard, he clothes himself in the orange-colored robes and he goes into the homeless state. Then he passes a life self-restrained according to the Rules of the Order of the Blessed Ones; uprightness is his delight, and he sees danger in the least of those things he should avoid, he encompasses himself with holiness in word and deed, he sustains his life by means that are quite pure: good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy."

The Low and Lying Arts.—The student of pure religion abstains from earning a livelihood by the practice of low and lying arts, viz.: all divina-

tion, interpretation of dreams, palmistry, astrology, crystal-gazing, prophesying, charms of all sorts.

Universal Pity.—Buddha says: "Just as a mighty trumpeter makes himself heard in all the four directions without difficulty; even so of all things that have life, there is not one that the student passes by or leaves aside, but regards them all with mind set free, and deep-felt pity, sympathy, and equanimity. He lets his mind pervade the whole world with thoughts of Love."

The Realization of the Unseen.—To realize the unseen is the goal of the student of Buddha's teachings, and such a one has to lead an absolutely pure life. Buddha says: "Let him fulfill all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone. Fulfill all righteousness for the sake of the living and for the sake of the beloved ones that are dead and gone."

Psychic Experiments.—Thought transference, thought reading, clair-audience, clairvoyance, projection of the sub-conscious self, and all the higher branches of psychical science that just now engage the thoughtful attention of the psychical researchers, are within the reach of him who fulfills all righteousness, who is devoted to solitude and contemplation.

The Common Appanage of all Good Men.—Charity, observance of moral rules, purifying the mind, making others participate in the good work that one is doing, coöperating with others in doing good, nursing the sick, giving gifts to the deserving ones, hearing all that is good and beautiful, making others learn the rules of morality, accepting the law of cause and effect.

Prohibited Employments.—Slave dealing, sale of weapons of warfare, sale of poisons, sale of intoxicants, sale of flesh—these are the lowest of all low professions.

Five Kinds of Wealth.—Faith, pure life, receptivity of the mind to all that is good and beautiful, liberality, wisdom—those who possessed these five kinds or wealth in their past incarnations are influenced by the teachings of Buddha.

Universalism of Buddha's Teachings.—Buddha says: "He who is faithful and leads the life of a house-holder, and possesses the following four (*Dhammas*) virtues: Truth, justice, firmness, and liberality—such a one does not grieve when passing away. Pray ask other teachers and philosophers far and wide whether there is found anything greater than truth, self-restraint, liberality, and forbearance."

The Pupil and Teacher.—The pupil should minister to his teacher. He should rise up in his presence, wait upon him, listen to all that he says with respectful attention, perform the duties necessary for his personal comfort, and carefully attend to his instruction.

The teacher should show affection to his pupil; he trains him in virtue and good manners, carefully instructs him, imparts unto him a knowledge

of the sciences and wisdom of the ancients, speaks well of him to friends and relations and guards him from danger.

The Honorable Man.—The honorable man ministers to his friends and relatives by presenting gifts, by courteous language, by promoting them as his equals, and by sharing with them his prosperity. They should watch over him when he has negligently exposed himself and guard his property when he is careless, assist him in difficulties, stand by him and help to provide for his family.

The Master and Servant.—The master should minister to the wants of his servants and dependents. He assigns them labor suitable to their strength, provides for their comfortable support; he attends to them in sickness; causes them to partake of any extraordinary delicacy he may obtain, and makes them occasional presents. And the servants should manifest their attachment to the master; they rise before him in the morning and retire later to rest; they do not purloin his property; do their work cheerfully and actively, and are respectful in their behavior towards him.

Religious Teachers and Laymen.—The religious teachers should manifest their kind feelings toward them; they should dissuade them from vice, excite them to virtuous acts; being desirous of promoting the welfare of all, they should instruct them in the things they had not previously learned; confirm them in the truths they had received and point out to them the way to heaven.

The laymen should minister to the teachers by respectful attention manifested in their words, actions and thoughts; and by supplying them their temporal wants and by allowing them constant access to themselves.

In this world, generosity, mildness of speech, public spirit and courteous behavior are worthy of respect in all circumstances, and will be valuable in all places.

If these be not possessed, the mother will receive neither honor nor support from the son, neither will the father receive respect or honor.

The Mission of the Buddha.—BUDDHA says: "Know that from time to time a Tathágata is born into the world, fully enlightened, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a blessed Buddha. He by himself thoroughly understands and sees, as it were, face to face, this universe, the world below with all its spirits, and the worlds above and all creatures, all religious teachers, gods and men, and he then makes his knowledge known to others. The truth doth he proclaim both in its letter and its spirit, lovely in its origin, lovely in its progress, lovely in its consummation; the higher life doth he proclaim, in all its purity and in all its perfectness."

The Attributes of Buddha.—1. He is absolutely free from all passions, commits no evil, even in secrecy, and is the embodiment of perfection; he is above doing anything wrong.

2. Without a teacher by self-introspection he has reached the state of supreme enlightenment.

3. By means of his divine eye he looks back to the remotest past and future, knows the way of emancipation, is accomplished in the three great branches of divine knowledge and has gained perfect wisdom. He is in possession of all psychic powers, is always willing to listen, full of energy, wisdom and Dhyana.

4. He has realized eternal peace of Nirvána and walks in the perfect path of virtue.

5. He knows the three states of existences.

6. He is incomparable in purity and holiness.

7. He is teacher of gods and men.

8. He exhorts gods and men at the proper time according to their individual temperaments.

9. He is the supremely enlightened teacher and the perfect embodiment of all the virtues he preaches.

The two characteristics of the Buddha are wisdom and compassion.

Buddha's Disciples.— Buddha says: "He who is not generous, who is fond of sensuality, who is distressed at heart, who is of uneven mind, who is not reflective, who is not of calm mind, who is discontented at heart, who has no control over his senses—such a disciple is far from me though he is in body near me."

The Compassionateness Shown by Buddhist Missionaries.—Actuated by the spirit of compassion, the disciples of Buddha have ever been in the forefront of missionary propaganda. The whole of Asia was brought under the influence of the Buddha's law. Never was the religion propagated by force, not a drop of blood has ever been spilt in the name of Buddha. The shrines of Sakya Muni are stainless. The following story is interesting as it shows the nature of the Buddhist missionaries. Punna, the Bhikshu, before he was sent on his mission to preach to the people of Sunaparanta was warned by Buddha in the following manner: "The people of Sunaparanta are exceedingly violent. If they revile, what will you do?"

"I will make no reply."

"And if they strike you?"

"I will not strike in return."

"And if they try to kill you?"

"Death is no evil in itself, many even desire it, to escape from the vanities of life; but I shall take no steps either to hasten or to delay the time of my departure."

The Ultimate Goal of Man.—The ultimate goal of the perfected man is eternal peace. To show humanity the path on which to realize this state of eternal peace, Buddha promulgated the noble eight-fold path. The Nirvána of Buddha is beyond the conception of the ordinary mind. Only the perfected man realizes it. It transcends all human thought. Caught in the

vortex of evolution man undergoes change and is constantly subject to birth and death. The happiness in the highest heaven comes some day to an end. This change, Buddha declared, is sorrowful. And until you realize Nirvâna you are subject to birth and death. Eternal changefulness in evolution becomes eternal rest. The constantly dissipating energy is concentrated in Nirvanic life. There is no more birth, no more death. It is eternal peace. On earth the purified, perfected man enjoys Nirvâna, and after the dissolution of the physical body there is no birth in an objective world. The gods see him not, nor does man.

The Attainment of Salvation. -It is by the perfection of self through charity, purity, self-sacrifice, self-knowledge, dauntless energy, patience, truth, resolution, love and equanimity, that the goal is realized. The final consummation is Nirvana.

The Glorious Freedom of Self—the last words of Buddha.—"Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourself to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the the truth. Look not for refuge to any one besides yourselves. Learn ye then, O Bhikshus, that knowledge have I attained and have declared unto you, and walk ye in it, practice and increase, in order that this path of holiness may last and long endure, for the blessing of many people to the relief of the world, to the welfare, the blessing, the joy of gods and men. O Bhikshus, everything that cometh into being changeth. Strive on unceasingly for the consummation of the highest ideal."

The Spread of the Religion of Humanity.—Two thousand one hundred years ago the whole of Asia came under the influences of the scepter of one emperor and he was truly called Asoka, the delight of the gods. His glory was to spread the teachings of the Buddha throughout the world by the force of love, and indeed nobody could say that he had failed. His only son and daughter were made apostles of the gentle creed; and, clad in the orange-colored robes, they went to Ceylon, converted the king and established Buddhism there. For the first time in the history of civilization the brotherhood of Humanity is recognized, different nations accept one living truth, virtue is enthroned. It was a proud achievement, unprecedented in history since the dawn of civilization. Pure religion recognizing no Deity finds welcome everywhere. There is a grandeur inherent in it, for it does not want to appeal to the selfishness of man. When the human mind reaches a higher stage of development, the conception of a Deity becomes less grand. Nearly three hundred millions of people of the great empire of Asoka embrace a system of pure ethics; a social polity is for the first time enunciated. The king sees much that is sinful in the destruction of animals, and therefore "one must not kill any living animal." He declares that at the time when the edict is engraved "three animals only are killed for the royal table, two pea fowls and a gazelle. Even these three animals will not be killed in future. Everywhere in his empire, and in the neighboring kingdoms, such as Greece,

etc., the king has provided medicines of two sorts, medicines for men and medicines for animals. Whenever useful plants, either for men or for animals, were wanting they have been imported and planted. And along public roads wells have been dug for the use of animals and men. It is good and proper to render dutiful service to one's father and mother, to friends, to acquaintances and relations; it is good and proper to bestow alms on religious teachers and students of religion, to respect the life of living beings, to avoid prodigality and violent language."

"Thanks to the instructions of the religion spread by the king, there exist to-day a respect for living creatures, a tenderness towards them, a regard for relations and for teachers, a dutiful obedience to father and mother, and obeisance to aged men, such as have not existed for centuries. The teaching of religion is the most meritorious of acts, and there is no practice of religion without virtue."

"The practice of virtue is difficult, and those who practice virtue perform what is difficult. Thus in the past there were no ministers of religion; but I have created ministers of religion. They mix with all sects. They bring comfort to him who is in fetters."

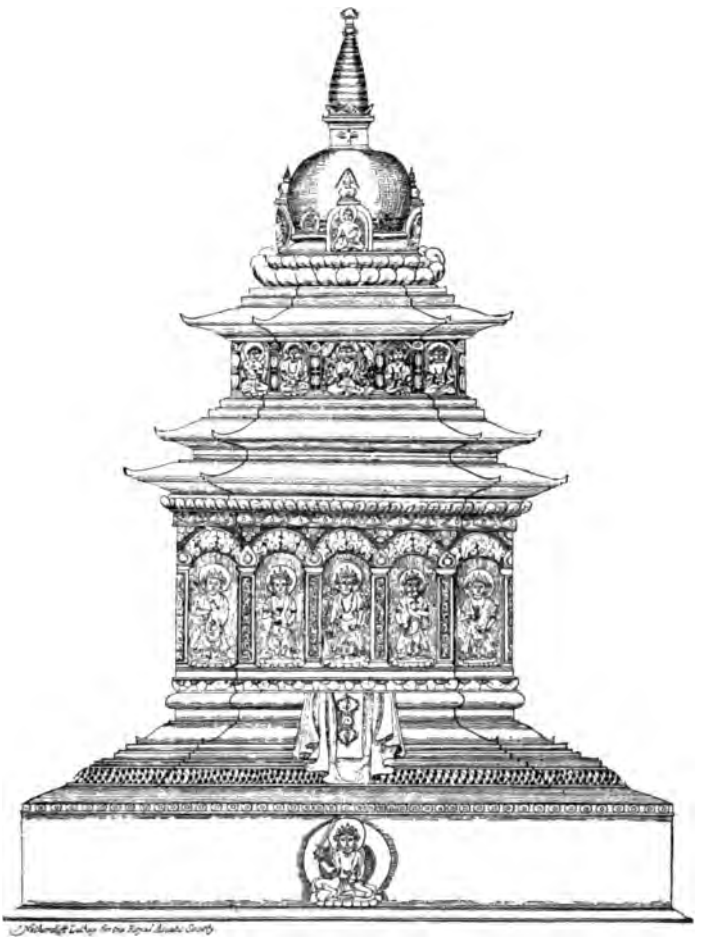
"The king ardently desires that all sects may live in all places. All of them equally purpose the subjection of the senses and the purification of the soul; but man is fickle in his attachments. Those who do not bestow ample gifts may yet possess a control over the senses, purity of soul and gratitude and fidelity in their affections; and this is commendable."

"In past times the kings went out for pastimes. These are my pastimes,--visits and gifts to teachers, visits to aged men, the distribution of money, visits to the people of the empire, etc."

"There is no gift comparable with the gift of religion."

"The king honors all sects, he propitiates them by alms. But the beloved of the gods attaches less importance to such gifts and honors than to the endeavor to promote their essential moral virtues. It is true the prevalence of essential virtues differs in different sects. But there is a common basis, and that is gentleness and moderation in language. Thus one should not exalt one's own sect and decry the others; one should not deprecate them without cause but should render them on every occasion the honor which they deserve. Striving thus, one promotes the welfare of his own sect while serving the others. Whoever from attachment to his own sect, and with a view to promote it, exalts it and decries others, only deals rude blows to his own sect. Hence concord alone is meritorious, so that all bear and love to bear the beliefs of each other. All people, whatever their faith may be, should say that the beloved of the gods attaches less importance to gifts and external observances than to the desire to promote essential moral doctrines and mutual respect for all sects. The result of this is the promotion of my own faith and its advancement in the light of religion."

"The beloved of the gods ardently desires security for all creatures,



A BUDDHIST SHRINE.

respect for life, peace and kindliness in behavior. This is what the beloved of the gods considers as the conquest of religion. . . . I have felt an intense joy —such is the happiness which the conquests of religion procure. It is with this object that this religious inscription has been engraved, in order that our sons and grandsons may not think that a new conquest is necessary; that they may not think that conquest by the sword deserves the name of conquest; that they may see in it nothing but destruction and violence; that they may consider nothing as true conquest as the conquest of religion."

In the eighth edict the great emperor says: "I have also appointed ministers of religion in order that they may exert themselves among all sects, monks as well as worldly men. I have also had in view the interest of the clergy, of Brahmans, of religious mendicants, of religious Nirganthas and of various sects among whom my officers work. The ministers exert themselves, each in his corporation, and the ministers of religion work generally among all sects. In this way acts of religion are promoted in the world as well as the practice of religion, viz., mercy and charity, truth and purity, kindness and goodness. The progress of religion among men is secured in two ways, by positive rules and by religious sentiments. Of these two methods that of positive rules is of poor value, it is the inspiration in the heart which best prevails. It is solely by a change in the sentiments of the heart that religion makes a real advance in inspiring a respect for life, and in the anxiety not to kill living beings." Who shall say that the religion of this humane emperor has not endured, and within the two thousand years which have succeeded, mankind has discovered no nobler religion than to promote in this earth "mercy and charity, truth and purity, kindness and goodness."

To what degree has each religion helped the historic evolution of the Race?—When Buddhism flourished in India, the arts, sciences and civilization reached their zenith, as witnessed in the edicts and monuments of Asoká's reign. Hospitals were first founded for man and beast. Missionaries were sent to all parts of the world. Literature was encouraged. Wherever Buddhism has gone, the nations have imbibed its spirit, and the people have become gentler and milder. The slaughter of animals and drunkenness ceased, and wars were almost abolished.

What the Buddhist Literature has wrought for mankind.—With the advent of Buddhism into Ceylon, and other Buddhist countries, literature flourished, and wherever it went it helped the development of arts and letters. The monasteries became the seats of learning, and the monks in obedience to their Master's will, disseminated knowledge among the people.

Religion and the Family. The Domestic Education of Children. The Marriage Bond. The *Sigalowāda Sutta* lays down the relations of the members of the household to one another:

Parents should: (1) Restrain their children from vice; (2) Train them

in virtue; (3) Have them taught arts and sciences; (4) Provide them with suitable wives and husbands; (5) Endow them with an inheritance.

Children should: (1) Support their parents; (2) Perform the proper family duties; (3) Guard their property; (4) Make themselves worthy to be the heir; (5) Honor their memory. The gift of the whole world with all its wealth would be no adequate return to parents for all that they have done.

The Husband should: (1) Treat his wife with respect; (2) Treat his wife with kindness; (3) Be faithful to her; (4) Cause her to be honored by others; (5) Give her suitable ornaments and clothes.

The Wife should: (1) Order her household aright; (2) Be hospitable to kinsmen and friends; (3) Be chaste; (4) Be a thrifty housekeeper; (5) Show diligence and skill.

Buddhist Brotherhood.—Buddha was the first to establish the brotherhood without distinction of caste and race. Twenty-four centuries ago he declared, "As the great streams, O disciples, however many they may be, the Ganges, Jumna, Achiravati, Sarabhu, when they reach the great ocean lose their old name and their old descent, and bear only one name—the great ocean, so also do the Brahmans, Kshatriyas, Vaishyas, and Sudras, lose their distinctions when they join the brotherhood." The outcast as well as the prince was admitted to this order. Virtue was the passport, not wealth and rank.

Buddha's Exalted Tolerance.—"Bhikshus, if others speak against me, or speak against my doctrine, or speak against the order, that is no reason why you should be angry, discontented or displeased with them . . . If you, in consequence thereof, become angry and dissatisfied, you bring yourself into danger . . . If you become angry and dissatisfied will you be able to judge whether they speak correctly or incorrectly? 'We shall not, O Lord, be able. . . . If others speak against me you should repudiate the falsehood as being a falsehood, saying, 'These things are not so, they are not true, these things are not existing amongst us, they are not in us.'"

"Bhikshus, if others speak in praise of me, speak in praise of my doctrine, or speak in praise of the order, that is no reason why you should be pleased, gratified, or elated in mind . . . If you, in consequence thereof, be pleased, gratified, or elated in mind, you bring yourselves thereby into danger. The truth should be received by you as being the truth, knowing that these things exist, that they are true, that they exist among you and are seen in you . . ."

Buddhism and Modern Science.—Sir Edwin Arnold says: "I have often said, and I shall say again and again, that between Buddhism and modern science there exists a close intellectual bond. When Tyndall tells us of sounds we cannot hear, and Norman Lockyer of colors we cannot see, when Sir William Thompson and Prof. Sylvester push mathematical investigation to regions almost beyond the calculus, and others, still bolder, imagine and

try to grapple a space of four dimensions, what is all this except the Buddhist *Màya*? And when Darwin shows us life passing onward and upward through a series of constantly improving forms toward the Better and the Best, each individual starting in new existence with the records of bygone good and evil stamped deep and ineffaceably from the old ones, what is this again but the Buddhist doctrine of Karma and Dharma?" Finally, if we gather up all the results of modern research, and look away from the best literature to the largest discovery in physics and the latest word in biology, what is the conclusion — the high and joyous conclusion — forced upon the mind, if not that which renders true Buddhism so glad and so hopeful?

Can the Knowledge of Religion be Scientific?—Buddhism is a scientific religion, inasmuch as it earnestly enjoins that nothing whatever be accepted on faith. Buddha has said that nothing should be believed merely because it is said. Buddhism is tantamount to a knowledge of other sciences.

Religion in its Relation to Morals.—The highest morality is inculcated in the system of Buddha, since it permits freedom of thought and opinion, sets its face against persecution and cruelty, and recognizes the rights of animals. Drink, opium, and all that tend to destroy the composure of the mind are discountenanced.

Different Schemes for the Restoration of Fallen Man.—It is the duty of the Bhikshus and of the religious men (Upasakas) not only to be an example of holy life, but continually to exhort their weaker brethren by pointing out the pernicious effects of an evil life, and the gloriousness of a virtuous life, and urge them to a life of purity. The fallen should on no account be neglected; they are to be treated with sympathy.

Religion and Social Problems.—The basic doctrine of Buddhism is to relieve human suffering. A life of sensual pleasures is condemned, and the conflicts of labor and capital and other problems which confront Europe are not to be met with in Buddhistic countries. In the *Vasala Sutta* he who does not look after the poor is called a Vasala or low-born man. In the *Sigatowada Sutta*, Buddha enjoins on men to devote one-fourth of their wealth in the cause of the relief of the needy. In the *Mahadhamma Samadana Sutta* Buddha says the poverty of a man is no excuse for his neglect of religion. As the dropsy patient must take bitter medicine, so the poor, notwithstanding their poverty, must lead the religious life which is hard.

Religion and Temperance. Buddha said: "Man already drunk with ignorance should not add thereto by the imbibition of alcoholic drinks." One of the vows taken by the Buddhist monks and by the laity runs thus: "I take the vow to abstain from intoxicating drinks because they hinder progress and virtue." The *Dhammika Sutta* says: "The householder that delights in the law should not indulge in intoxicating drinks, should not cause others to drink, and should not sanction the acts of those who drink, knowing that it results in insanity. The ignorant commit sins in consequence of drunkenness and also make others drink. You should avoid this. It is the cause of demerit, insanity and ignorance—though it be pleasing to the ignorant."

The dangers of modern life originate chiefly from drink and brutality, and in Buddhist countries the law, based upon teachings of Buddhism, prohibits the manufacture, sale and use of liquor, and prevents the slaughter of animals for food. The inscriptions of Asoka and the histories of Ceylon, Burmah and other Buddhist countries prove this.

Benefits Conferred on Woman by Buddhism.—The same rights are given to woman as to man. Not the least difference is shown, and perfect equality has been proclaimed. "Woman," Buddha says in the *Chalavedala Sutta* and in the *Mahavagga*, "may attain the highest path of holiness, Rahatship, which is open to man."

Love of Country and Observance of Law.—In the *Mahaparinibhana Sutta* Buddha enjoined love for one's country. "So long as a people meet together in concord and rise in concord, and carry out their undertakings in concord, so long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions as established in former days, so long as they esteem and honor and revere the elders, so long as no women or girls are detained among them by force or abduction, so long as they honor and revere the shrines in town and country, so long will they be expected not to decline, but to prosper."

The Fraternity of People.—As Buddhism acknowledges no caste system, and admits the perfect equality of all men, it proclaims universal brotherhood. But peoples should agree in the acceptance of the universal virtues. Buddhism advocates universal peace amongst nations, and deplores war and bloodshed. The rights of smaller tribes and nations for a separate existence should be protected from aggressive warfare. In the *Anguttara Nikaya, Tika Nipata, Brahmanavagga*, Buddha advocates arbitration, instead of war. Buddhism strongly condemns war on the ground of the great losses it brings on humanity. It says that devastation, famine and other such evils have been brought on by war.

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RIGHT REV. JOHN J. KEANE, D.D., WASHINGTON, D. C.

"SWEET INDEED HAS IT BEEN FOR GOD'S LONG SEPARATED CHILDREN TO MEET AT LAST, SWEET TO SEE AND FEEL THAT IT IS AN AWFUL WRONG FOR RELIGION, WHICH IS OF THE LORD OF LOVE, TO INSPIRE HATRED, WHICH IS OF THE EVIL ONE; SWEET TO TIE AGAIN THE BONDS OF AFFECTION BROKEN SINCE THE DAYS OF BABEL, AND TO TASTE 'HOW GOOD AND HOW SWEET A THING IT IS FOR BRETHREN TO LIVE IN UNITY.'"

THE INCARNATION IDEA IN HISTORY AND IN JESUS CHRIST.

By Right Rev. John J. Keane, D.D., of Washington.

The subject assigned to me is so vast that an hour would not suffice to do it justice. Hence, in the space of thirty minutes I can only point out certain lines of thought, trusting, however, that their truth will be so manifest and their significance so evident that the conclusion to which they lead may be clearly recognized as a demonstrated fact.

Cicero has truly said that there never was a race of atheists. Cesare Balbo has noted with equal truth that there never has been a race of deists. Individual atheists and individual deists there have always been, but they have always been recognized as abnormal beings. Humanity listens to them, weighs their utterances in the scales of reason, smiles sadly at their vagaries, and holds fast the two-fold conviction that there is a Supreme being, the Author of all else that is, and that man is not left to the mercy of ignorance or of guess-work in regard to the purpose of his being, but has knowledge of it from the great Father.

This sublime conception of the existence of God and of the existence of revelation is not a spontaneous generation from the brain of man. Tyndall and Pasteur have demonstrated that there is no spontaneous generation from the inorganic to the organic. Just as little is there or could there be, a spontaneous generation of the idea of the Infinite from the brain of the finite. The fact, in each case, is the result of a touch from above. All humanity points back to a golden age, when man was taught of the Divine by the Divine, that in that knowledge he might know why he himself existed, and how his life was to be shaped.

Curiously, strangely, sadly as that primitive teaching of man by his Creator has been transformed in the lapse of ages, in the vicissitudes of distant wanderings, of varying fortunes and of changing culture, still the comparative study of ancient religions shows that in them all there has existed one central, pivotal concept, dressed, indeed, in various garbs of myth and legend and philosophy, yet ever recognizably the same—the concept of the fallen race of man and of a future restorer, deliverer, redeemer, who, being human, should yet be different from and above the merely human.

Again we ask, whence this concept? And again the sifting of serious and honest criticism demonstrates that it is not a spontaneous generation of the human brain, that it is not the outgrowth of man's contemplation of nature around him and of the sun and stars above him, although, once having the concept, he could easily find in all nature symbols and analogies of

it. It is part, and the central part, of the ancient memory of the human race, telling man what he is and why he is such and how he is to attain something better as his heart yearns to do.

Glancing now, in the light of the history of religions, at that stream of tradition as it comes down the ages, we see it divide into two clearly distinct branches, one shaping thought, or shaped by thought, in the eastern half of Asia, the other in the western half. And these two separate streams receive their distinctive character from the idea prevalent in the east and west of Asia concerning the nature of man, and, consequently, concerning his relation to God.

In the west of Asia, the Semitic branch of the human family, together with its Aryan neighbors of Persia, considered man as a substantial individuality, produced by the Infinite Being, and produced as a distinct entity, distinct from his Infinite Author in his own finite personality, and, through the immortality of the soul, preserving that distinct individuality forever.

Eastern Asia, on the contrary, held that man had not a substantial individuality, but only a phenomenal individuality. There is, they said, only one substance—the Infinite; all things are but phenomena, emanations of the Infinite. "Behold," say the Laws of Manu, "how the sparks leap from the flame and fall back into it; so all things emanate from Brahma and again lose themselves in him." "Behold," says Buddhism, "how the dewdrop lies on the lotus leaf, a tiny particle of the stream, lifted from it by evaporation and slipping off the lotus leaf to lose itself in the stream again." Thus they distinguished between being and existence; between persisting substance, the Infinite, and the evanescent phenomena emanating from it for awhile, namely, man and all existent things.

From these opposite concepts of man sprang opposite concepts of the nature of good and evil. In western Asia, good was the conformity of the finite will with the will of the Infinite, which is wisdom and love; evil was the deviation of the finite will from the eternal norm of wisdom and love. Hence individual accountability and guilt, as long as the deviation lasted; hence the cure of evil when the finite will is brought back into comformity with the Infinite; hence the happiness of virtue and the bliss of immortality and the value of existence.

Eastern Asia, on the contrary, considered existence as simply and solely an evil, in fact the sole and all-pervading evil, and the only good was deliverance from existence, the extinction of all individuality in the oblivion of the Infinite. Although existence was conceived as the work of the Infinite—nay, as an emanation coming forth from the Infinite—yet it was considered simply a curse, and all human duty had this for its meaning and its purpose, to break loose from the fetters of existence and to help others with ourselves to reach non-existence.

Hence again, in western Asia, the future redeemer was conceived as one masterful individuality, human, indeed, type and head of the race, but

also pervaded by the divinity in ways and degrees more or less obscurely conceived, and used by the divinity to break the chains of moral evil and guilt—nay, often they supposed, of physical and national evils as well—and to bring man back to happiness, to holiness, to God. Thus, vaguely or more clearly, they held an idea of the incarnation of the Deity for man's good; and his incarnation was naturally looked forward to as the crowning blessing and glory of humanity.

In eastern Asia, on the contrary, as man and all things were regarded as phenomenal emanations of the Infinite, it followed that every man was an incarnation. And since this phenomenal existence was considered a curse, which metempsychosis dragged out pitifully; and if there was room for the notion of a Redeemer, he was to be one recognizing more clearly than others what a curse existence is, struggling more resolutely than others to get out of it, and exhorting and guiding others to escape from it with him.

We pause to estimate these two systems. We easily recognize that their fundamental difference is a difference of philosophy. The touchstone of philosophy is human reason, and we have a right to apply it to all forms of philosophy. With no irreverence, therefore, but in all reverence and tenderness of religious sympathy, we apply to the philosophies underlying those two systems, the touchstone of reason.

We ask eastern Asia: How can the phenomena of the Infinite Being be finite? For phenomena are not entities in themselves, but phases of being. We have only to look calmly in order to see here a contradiction in terms, an incompatibility in ideas, an impossibility.

We ask again: How can the emanations of the Infinite Being be evil? For the Infinite Being must be essentially good. Zoroaster declared that Ahriman, the evil one, had had a beginning and would have an end, and was, therefore, not eternal or infinite. And if there is but one substance, then the emanations, the phenomena, of the Infinite Being are himself; how can they be evil? How can his incarnation be the one great curse to get free from?

Again we ask: How can this human individuality of ours, so strong, so persistent in its self-consciousness and self-assertion, be a phenomenon without a substance? Or, if it have as its substance the Infinite Being himself, then how can it be, as it too often is, so ignorant and erring, so weak and changeful, so lying, so dishonest, so mean, so vile? For let us remember that acts are predicated not of phenomena, but of substance, of being.

Once more we ask: If human existence is but a curse, and if the only blessing is to restrain, to resist, to thwart and get rid of all that constitutes it, then what a mockery and a lie is that aspiration after human progress which spurs noble men to their noblest achievements!

To these questions pantheism, emanationism, has no answer that reason can accept. It can never constitute a philosophy, because its bases are contradictions. Shall we say that a thing may be false in philosophy and yet

true in religion? That was said once by an inventor of paradoxes; but reason repudiates it as absurd, and the Apostle of the Gentiles has well said that religion must be "our reasonable service." Human life, incarnation, redemption, must mean something different from this. For the spirit that breathes through the tradition of the East, the spirit of profound self-annihilation in the presence of the Infinite, and of ascetic self-immolation as to the things of sense, we not only may but ought to entertain the tenderest sympathy, nay, the sincerest reverence. Who that has looked into it but has felt the fascination of its mystic gloom? But religion means more than this; it is meant not for man's heart alone, but for his intellect also. It must have for its foundation a bed-rock of solid philosophy. Turn we then and apply the touchstone to the tradition of the West.

Here it needs no lengthy philosophic reflection to recognize how true it is that what is not self-exsistent, what has a beginning must be finite, and that the finite must be substantially distinct from the Infinite. We recognize that no multiplication of finite individualities can detract from the Infinite nor could their addition add to the Infinite; for infinitude resides not in multiplication of things, but in the boundless essence of Being, in whose simple and all-pervading immensity the multitude of finite things have their existence gladly and gratefully. "What have you that you have not received? And if you have received it why should you glory as if you had not received it?" This is the keynote not only of their humble dependence, but also of their gladsome thankfulness.

We recognize that man's substantial individuality, his spiritual immortality, his individual power of will and consequent moral responsibility, are great truths linked together in manifest logic, great facts standing together immovably.

We see that natural ills are the logical result of the limitations of the finite, and that moral evil is the result of the deviation of humanity from the norm of the Infinite, in which truth and rectitude essentially reside.

We see that the end and purpose and destiny, as well as the origin of the finite must be in the Infinite—not in the extinction of the finite individuality —else why should it receive existence at all—but in its perfection and beatitude. And therefore we see that man's upward aspiration for the better and the best is no illusion but a reasonable instinct for the right guidance of his life.

All this we find explicitly stated or plainly implied in the tradition of the West. Here we have a philosophy concerning God and concerning man which may well serve as the rational basis of religion. What then has this tradition to tell us concerning the incarnation and the redemption?

From the beginning, we see every finger pointing toward "the expected of the nations, the desired of the everlasting hills." One after another the patriarchs, the pioneer fathers of the race, remind their descendants of the promise given in the beginning. Revered as they were, each of them says:

"I am not the expected one; look forward and strive to be worthy to receive Him."

Among all those great leaders Moses stands forth in special grandeur and majesty. But in his sublime humility and truthfulness Moses also exclaims: "I am not the Messiah; I am only his type and figure and precursor. The Lord hath used me to deliver his people from the land of bondage, but hath not permitted me to enter the promised land, because I trespassed against him in the midst of the children of Israel at the waters of contradiction: I am but a figure of the sinless One who is to deliver mankind from the bondage of evil and lead them into the promised land of their eternal inheritance. Look forward and prepare for him."

One after another the prophets, the glorious sages of Israel, arise, and each, like Moses, point forward to Him that is to come. And each brings out in clearer light who and what He is to be, the nature of the Incarnation. "Behold, a Virgin shall conceive and shall bring forth a son and he shall be called Emmanuel, that is, God with us." "A little child is born to us, and a son is given to us, and the principality is on His shoulder, and he shall be called the Wonderful, the Counselor, the Mighty God, the Father of the World to come, the Prince of Peace."

Outside of this land of Israel the nations of the Gentiles were stirred with similar declarations and expectancies. Soon after the time of Moses Zoroaster gives to Persia the prediction of a future Saviour and judge of the world.

Greece hears the olden promise that Prometheus shall yet be delivered from his chains, re-echoed in the prayer of dear old Socrates that he would come from heaven to teach his people the truth and save them from the sensualism to which they clung so obstinately. And pagan Rome, the inheritor of all that had preceded her, hears the Sibyls chanting of the Divine One that was to be given to the world by the wonderful Virgin Mother, and feels the thrill of that universal expectancy concerning which Tacitus testifies that all were then looking for a great leader who was to rise in Judea and to rule the world.

And the expectation of the world was not to be frustrated. At the very time foretold by Daniel long ages before, of the tribe of Judah, of the family of David, in the little town of Bethlehem, with fulfillment of all the predictions of the prophets, the Messiah appears. "Behold," says the messenger of the Most High to the Virgin of Nazareth, "thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end." "How shall this be done, because I know not man?" "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore also the Holy One that shall be born of thee

shall be called the Son of God." "Behold the handmaid of the Lord; be it done to me according to thy word."

And what then? "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, full of grace and truth, and of his fullness we all have received." And concerning him all subsequent ages were to chant the canticle of faith: "I believe in one God, the Father Almighty, Creator of heaven and earth: and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages, God of God, Light of Light, true God of true God, begotten, not made, consubstantial with the Father; through whom all things were made, who for us men and for our salvation came down from heaven and was incarnated by the Holy Ghost of the Virgin Mary, and was made man."

But again, to this tremendous declaration, which involves not only a religion, but a philosophy also, we may, and we should, apply the touchstone of reason and ask, "Is this possible, or is it impossible things that are here told us? For we never can be expected to believe the impossible. Let us analyze the ideas comprised in it. Can God and man thus become one?"

Now, first, reason testifies as to man that in him two distinct and, as it would seem, opposite substances are brought into unity, namely - spirit and matter, the one not confounded with the other yet both linked in one, thus completing the unity and harmony of created things. Next reason asks, can the creature and the Creator, man and God, be thus united in order that the unity and the harmony may embrace all?

Reason sees that the finite could not thus mount to the Infinite any more than matter of itself could mount to spirit. But could not the Infinite stoop to the finite and lift it to his bosom and unite it with himself, with no confounding of the finite with the Infinite, nor of the Infinite with the finite, yet so that they shall be linked in one? Here reason can discern no contradiction of ideas, nothing beyond the power of the Infinite. But could the Infinite stoop to this? Reason sees that to do so would cost the Infinite nothing, since he is ever his unchanging self; it sees, moreover, that since creation is the offspring not of his need but of his bounty, of his love, it would be most worthy of infinite love thus to perfect the creative act, thus to lift up the creature and bring all things into unity and harmony. Then must reason declare that it is not only possible but it is most fitting that it should be so.

Moreover, we see that it is this very thing that all humanity has been craving for, whether intelligently or not. This very thing all religions have been looking forward to, or have been groping for in the dark. Turn we then to himself and ask: "Art thou He who is to come, or look we for another?" To that question he must answer, for the world needs and must have the truth. Meek and humble of heart though he be, the world has a

right to know whether he be indeed "the Expected of the Nations, the Immanuel, God with us." Therefore does he answer clearly and unmistakably:

"Abraham rejoiced that he should see my day. He saw it and was glad." "Art thou then older than Abraham?" "Before Abraham was I am." "Who art thou, then?" "I am the beginning, who also speak to you." "Whosoever seeth me seeth the Father; I and the Father are one."

His enemies threaten to stone him, "because," they said, "being man he maketh himself God." They demand that for this reason he shall be put to death. The high priest exclaims: "I adjure thee by the living God that thou tell us if thou be the Christ, the Son of the living God." He answers: "Thou hast said it, I am; and one day you shall see me sitting on the right hand of the power of God and coming in the clouds of heaven." In fulfillment of the prophecies he is condemned to death. He declares it is for the world's redemption: "I lay down my life for my sheep. No one taketh my life from me, but I lay down my life, and I have power to lay down my life, and I have power to take it up again."

As proof of all he said he foretold his resurrection from death on the third day, and in the glorious evidence of the fulfillment of the pledge, his church has ever since been chanting the Easter anthem throughout the world.

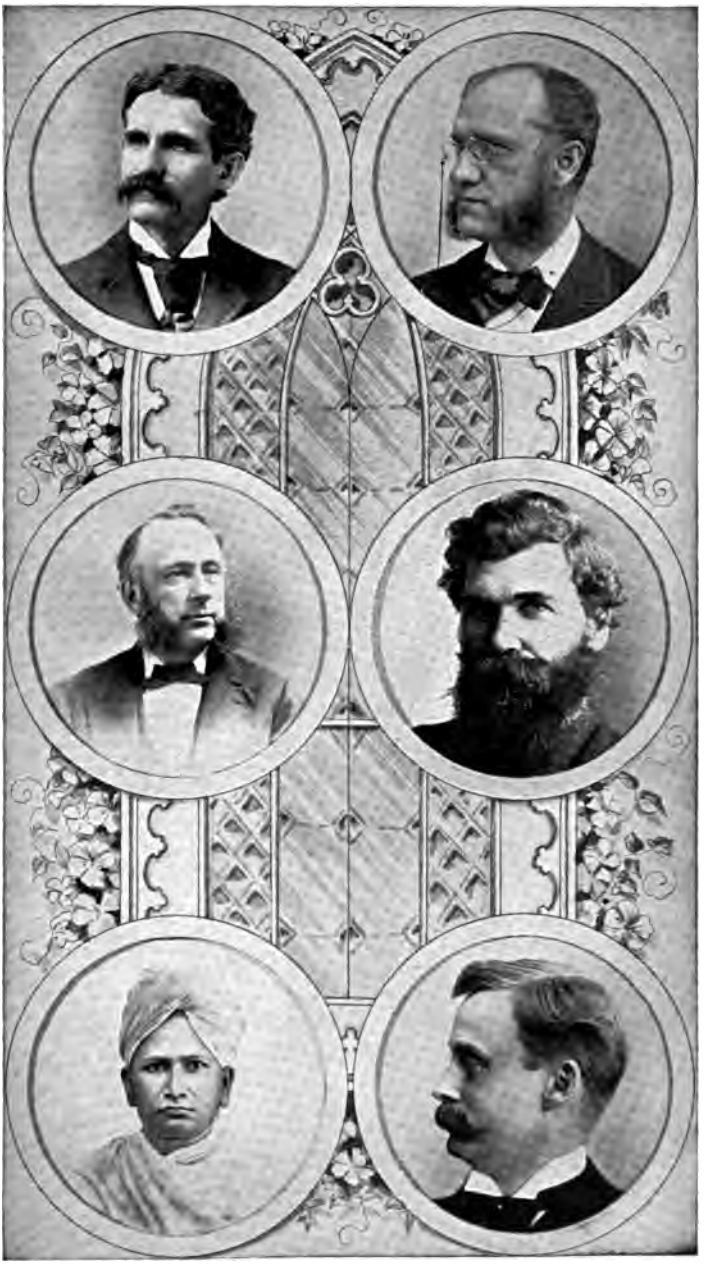
To that church he gives a commission of spiritual authority extending to all ages, to all nations, to every creature—a commission that would be madness in any mouth save that of God incarnate.

This is the testimony concerning himself given to an inquiring and needy world by him whom no one will dare accuse of lying or imposture, and the loving adoration of the ages proclaims that his testimony is true.

In him are fulfilled all the figures and predictions of Moses and the prophets; all the expectation and yearning of Israel. In him is the fullness of grace and of truth toward which the sages of the Gentiles, with sad or with eager longing, stretched forth their hands. In each of them there was much that was true and good; in him is all they had, and all the rest that they longed for; in him alone is the fullness, and to all of them and all of their disciples we say: "Come to the fullness."

Edwin Arnold, who in his "Light of Asia" has pictured in all the colors of poesy the sage of the far East, has in his later "Light of the World" brought that wisdom of the east in adoration to the feet of Jesus Christ. May his words be a prophecy.

O, Father, grant that the words of thy Son may be verified, that all, through him, may at last be made one in Thee!



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THE INCARNATION OF GOD IN CHRIST.

By Rev. Julian K. Smyth, Boston Highlands.

Christianity in its broadest as well as deepest sense means the presence of God in humanity. It is the revelation of God in his world, the opening up of a straight, sure way to that God, and a new tidal flow of divine life to all the sons of men. The hope of this has in some measure been in every age and in every religion, stirring them with expectation.

Christianity is in the world to utter her belief, that he who revealed himself to Israel as the Good Shepherd realizes the expectations and fulfills the promises made in the prophecies, and that in the Word made flesh the glory of Jehovah has been revealed, and all flesh may see it together. Even in childhood he bears the name "Emmanuel," which, being interpreted, is "God-with-us." He explains his work and his presence by declaring that it is the coming of the Kingdom—not of law, nor of earthly government, nor of ecclesiasticism—but of God. It is not another Moses, nor another Elias, but God in the world; God-with-us—this the supreme announcement of Christianity, asserting his immanence, revealing God and man as intended for each other, and rousing in man slumbering wants and capacities to realize the new vision of manhood that dawns upon him from this luminous figure.

Christianity affirms as a fundamental fact of the God it worships, that he is a God who does not hide nor withhold himself, but who is ever going forth to man in the effort to reveal himself, and to be known and felt according to the degree of man's capacity and need. This self-manifestation or "forthgoing of all that is known or knowable of the divine perfections" is the *Logos*, or Word; and it is the very center of Christian revelation. This Word is God, not withdrawn in dreary solitude, but coming into intelligible and personal manifestation. From the beginning—for so we may now read the "Golden Proem" of St. John's Gospel, with its wonderful spiritual history of the *Logos* –from the beginning God has this desire to go forth to something outside of himself and be known by it. "In the beginning was the Word." Hence the creation: "All things were made by him." Hence, too, out of this divine desire to reveal and accommodate himself to man, his presence in various forms of religion. "He was in the world." Even in man's sin and spiritual blindness, the eternal *Logos* seeks to bring itself to his consciousness.

But the Christian history of the Logos moves on to its supreme announcement: "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace

and truth." Not some angel come from Heaven to deliver some further message; not another prophet sprung from our bewildered race to chide, to warn, or to exhort; but the Logos, which in the beginning was with God and which was God; the Jehovah of the old prophecies, whose glory it had been promised would be revealed, that all flesh might see it together.

And so, in the Christian view of it, the story of the Logos completes itself in the story of the manger. And so, too, the Incarnation instead of being exceptional is exactly in line with what the Logos has from the beginning been doing. God as the Word has ever been coming to man in a form accommodated to his need, keeping step with his steps, until in the completeness of this desire to bring himself to man where he is, he appears to the natural senses, and in a form suitable to our natural life. In the Christian conception of God, as one who seeks to reveal himself to man, it simply is inevitable that the Word should manifest himself on the very lowest plane of man's life, if at any time it would be true to say of his spiritual condition: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." It is not extraordinary, in the sense of its being a hard or an unnatural thing for God to do. He has always been approaching man, always adapting his revelations to human conditions and needs. It is this constant accommodation and manifestation that has kept man's power of spiritual thought alive. The history of religions, together with their remains, is a proof of it. The history of "the historic faiths," presented in this Parliament, has confirmed it as the most self-evident thing of the Divine Nature in his dealings with the children of men; and the Incarnation is its natural and completest outcome.

And then we begin to follow the life of him, whose footprints, in the light of Christian history and experience, are still looked upon as the very footprints of the Incarnate Word. The Gospel story is a story of toil, of suffering, of storm and tempest; a story of sacrifice, of love so pure and holy that even now it has the power to touch, to thrill, to re-create man's selfish nature. There is an undoubted actuality in the human side of this life: but just as surely there is a certain divine something forever speaking through those human tones, and reaching out through those kindly hands. The character of the Logos is never lost, sacrificed or lowered. It is always this divine something trying to manifest itself, trying to make itself understood, trying to redeem man from his slavery to evil, and draw to itself his spiritual attachment. Here, plain to human sight, is part of that age-long effort of the Word to reveal itself to man; only now through a nature formed and born for the purpose. We are reminded of it when we hear him say, "Before Abraham was, I am." We are assured of it when he declares that he came forth from the Father. And we know that he has triumphed when, at the last, we hear his promise, "Lo, I am with you always!" It is the Logos speaking. The divine purpose has been fulfilled. The Word has come forth on this plane of human life, manifested himself, and established

a relationship with man nearer and dearer than ever before. He has made himself available and indispensable to every need or effort. "Without me, ye can do nothing." In his divine humanity he has established a perfect medium whereby we may have free and immediate access to God's fatherly help. "I am the door of the sheep." "I am the way, the truth, and the life."

In this thought of the divine character of the Son of Man, the early Christians found strength and comfort. For a time they did not attempt to define this faith theologically. It was a simple, direct, earnest faith in the goodness and redeeming power of the God-man, whose perfect nature had inspired them to believe in the reality of his heavenly reign. They felt that the risen Lord was near them; that he was the Saviour so long promised; the world's hope, "in whom dwelleth all the fullness of the Godhead bodily."

But to-day man claims his right to enter understandingly into the mysteries of faith, and reason asks, How could God or the divine Logos be made flesh?

Yet in seeking for an answer to such an inquiry we are at the same time seeking to know of the origin of human life. The conception and birth of Jesus Christ as related in the Gospels is, declares the reason, a strange fact. So, too, is the conception and birth of every human being. Neither can be explained by any principle of naturalism, which regards the external as first, and the internal as second and of comparative unimportance. Neither can be understood unless it be recognized that spiritual forces and substances are related to natural forces and substances as cause and effect; and that they, the former, are prior and the active, formative agents playing upon and received by the latter. We do not articulate words and then try to pack them with ideas and intentions. The process is the reverse; first the intention, then that intention coming forth as thought, and then the thought incarnating itself by means of articulated sounds or written characters.

By this same law man is, primarily, essentially a spiritual being. In the very form of his creation, that which essentially is the man, and which in time loves, thinks, makes plans and efforts for useful life, is spiritual. In his conception, then, the human seed must not only be acted upon but be derived from invisible, spiritual substances, which are clothed with natural substances for the sake of conveyance. That which is slowly developed into a human being or soul must be a living organism composed of spiritual substances. Gradually that primitive form becomes enveloped and protected within successive clothings; while the mother, from the substances of the natural world, silently weaves the swathes and coverings which are to serve as a natural or physical body, and make possible its entrance into this outer court of life.

Very like our humanities, in all that pertains to the growth of the natural body and natural mind, would be this humanity of the Son of Man. The

same tenderness and helplessness of its infantile body; the same possibility of weariness, hunger, thirst, pain; the same exposure, too, in the lower planes of the mind, to the assaults of evil, resulting in internal struggle, temptation, and anguish of spirit. And yet there is always an unlikeness, a difference, in that the very primitive, determining forms and possibilities of that humanity are divinely begotten.

And so we think of this humanity of Jesus Christ as so formed and born as to be able to serve as a perfect instrument, whereby the eternal Logos might come and dwell among us; might so express and pour forth his love; might so accommodate and reveal his truth; might, in a word, so set himself to our human conditions and needs, and so establish himself on all the planes of angelic and human existence as to be forever after immediately present in them, and so become literally, actually, God-with-us.

Gradually this was done. Gradually the Divine Life of love and wisdom came into the several planes which, by incarnation, existed in this humanity, removing from them whatever was limiting or imperfect, and substituting what was divine, filling them, glorifying them, and in the end making them a very part of himself.

This brings into harmony the two elements which we are apt to look upon and keep distinct,—the human and the divine. For he himself tells us of a process, a distinct change which his humanity underwent, and which is the key to his real nature. "The Holy Spirit," says the record, "was not yet given, *because that Jesus was not yet glorified.*" Some divine operation was going on within that humanity which was not fully accomplished. But on the eve of his crucifixion he exclaimed, "Now is the Son of Man glorified and God is glorified in him." It is this process of putting off what was finite and infirm in the human, and the substitution of the divine from within, resulting in the formation of a divine humanity. So long as that is going on, the human as the Son feels a separation from the divine as the Father, and speaks of it, and turns to it, as though it were another person. But when the glorification is accomplished, when the divine has entirely filled the human, and they act reciprocally and unanimously as soul and body, then the declaration is, "I and the Father are One." Divine in origin; human in birth; divinely human through glorification. As to his soul or inmost being, the Father; as to his human, the Son; as to the life and saving power that go forth from his glorified nature, the Holy Spirit.

The story of the divine life in its descent to man, this coming or incarnation of the Logos through the humanity of Jesus Christ, it is the sweet and serious privilege of Christianity to carry into the world. I try to state it. I try from a new theological standpoint to show reasons for its rational acceptance. But I know that however true and necessary explanations may be, the fact itself transcends them all. No one in this free assembly is required or expected to hide his denominationalism. And yet I love to stand with my fellow Christians and unite with them in that simplest, most comprehensive creed that was ever uttered, *Credo Domine.*

BUDDHISM — ORTHODOX SOUTHERN.

By Right Rev. H. Sumangala, High Priest of the Southern Buddhist Church of Ceylon.

The Sinhalese followers of Arya Dharma, miscalled Buddhism by Western scholars, through their chosen delegate, Mr. Dharmapala, greet the delegates representing all the World's Religions in open Parliament assembled at Chicago, in the year 2436 of Buddha's Nirvana—A.D. 1893. To the Advisory Council of the Exposition, and to all and several the delegates, the salutations of peace, tolerance, and human and divine brotherhood.

Be it known to you, brethren, that ours is the oldest of missionary religions, the principle of propaganda having been adopted by its promulgator at the very beginning and enforced by him in the despatch of his immediate followers, "The Brethren of the Yellow Robe," shortly after his attainment of the state of perfect spiritual illumination, 2481 years ago, under the Bodhi-tree at Buddha Gaya in Middle India. Traces of these ancient missions have been discovered of late years, and the influence of their teachings recognized by Western scholars in various directions. The spread of these ideas has invariably been effected by their intrinsic excellence, and never, as we rejoice to know, by the aid of force, or appeal to the superstitious weakness of the uneducated masses. No blood stains our temples, no profitable harvest have we reaped from human oppression. The Tathâgata Buddha has enjoined his followers to promote education, foster scientific inquiry, respect the religious views of others, frequent the company of the wise, and avoid unproductive controversy. He has taught them to believe nothing upon mere authority, however seemingly influential, and to discuss religious opinions in a spirit of love and forbearance, without fear and without prejudice, confident that truth protects the righteous seeker after truth.

It is evident then, brethren, that the scheme of your Parliament of Religions recommends itself to the followers of Sakya Muni, and that we, one and all, are bound to wish it the most complete success. We should have been glad to accede to the wishes of your council in sending one or more of our ordained monks; but being ignorant of Western languages, their presence as active members of the Parliament would be useless. For centuries circumstances have put a stop to our organized foreign propaganda, and the life of our monks has been one of quiet study, meditation and good works in and near their monasteries. It was, therefore, a joy to us that, through the liberality of your council, our young lay-missionary, H. Dharmapala, has been enabled to undertake the honorable duty of presenting this address

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INTERIOR OF THE SHEVE DAGON PAGODA, RANGOON, BURMAH.

of greeting and taking part in your parliamentary deliberations. We commend him to you as worthy of confidence, and hope that good may result from his mission.

Education in Ceylon on Western principles has been backward because until quite recently our children could not procure it save at the risk of the destruction of their religious belief under the interested tuition of anti-Buddhist instruction. This is now being remedied by the opening of secular schools by our people under the lead of the Theosophical Society. To Colonel Olcott we owe the very catechism out of which our children are being taught the first principles of religion, and our present brotherly relations with our co-religionists of Japan and other Buddhistic countries. The religious future of Ceylon, brethren, is full of promise, and with the growth of our enlightenment, we shall be more fit to carry abroad the teachings of the Great Master, whose mission was to emancipate the human mind from the bonds of selfishness, superstition and materialism.

The labors of Orientalists, especially of Pali scholars, have of late resulted in spreading very widely throughout the world, some knowledge of the Buddha's teachings, while Sir Edwin Arnold's epic, "The Light of Asia," has created a popular love for the stainless and compassionate character of Gautama Buddha. Justice being done to him, his personality is seen to shine with exceptional brilliance among the figures of human history. We think that our Arya Dhama reflects the spiritual sunlight of his own pure nobility and the luminousness of his own wisdom. We invite you all to examine and test it for yourselves. Our founder taught that the cause of all miseries is ignorance; its antithesis, happiness, is the product of knowledge.

He taught religious tolerance, the kinship of human families with each other and with the universe, the existence of a common law of being and of evolution for us all, the necessity for the conquest of the passions, the avoidance of cruelty, lying, lustfulness, and all sensual indulgences, of the clinging to superstitious beliefs, whether traditional or modern, and of belief in alleged infallibility of men or books. He inculcated the practice of all virtues, a high altruism in word and deed, the following of blameless modes of living and the keeping of an open mind for the discovery of truth. He taught the existence of a natural causation called Karma, which operates throughout the universe, and which, in the sphere of ethics, becomes the principle of equilibrium between the opposing forces of ignorance and wisdom, the agent of both retribution and recompense. He taught that existence in physical life is attended by fleeting pleasures and lasting pains, wherefore the enlightened mind should recognize the fact and conquer the lust for life in the plane of physical being. Every effect being related to an anterior, formative cause, the joys and sorrows of life are the fruits of our individual actions; hence man is the creator of his own destiny, and is his only possible liberator. Liberation is enfranchisement from the trammels of ignor-

ance, which not only begets the sorrows that scourge us, but also, by keeping active the thirst for bodily life, compels us to be incarnated again and again indefinitely until wisdom dries up the salt spring at which we try to quench our maddening thirst for life and life's illusive activities, and we break out of the whirling wheel of rebirth, and escape into the calm and full wisdom of Nirvana.

The literature of Southern Buddhism is copious, yet its fundamental ideas may be easily synthesized.

Our scriptures are grouped into three divisions, called Pitakas; of which the first (Sutta) comprises sermons or lectures on morality; the second (Vinaya) specifies the constitution, rules and discipline of the Order and of our Laity, and the the third (Abhi Dhamma) propounds the psychology of our system.

Of course, it would be useless to lay before a transient body like yours a collection of these religious books, written in an unfamiliar language; we must trust our delegate to the inspiration of your presence to give you a summary of what Southern Buddhists believe it necessary for the world to know, in the interest of human progress and human happiness.

THE RELIGIOUS SYSTEM OF THE PARSEES.

By Jinanji Jamshedji Modi, Bombay, India.

The Parsees of India are the followers of Zoroastrianism, or the religion of Zoroaster, a religion which was for centuries both the state religion and the national religion of ancient Persia. As Prof. Max Müller says, "There were periods in the history of the world when the worship of Ormuzd threatened to rise triumphant on the ruins of the temples of all other gods. If the battles of Marathon and Salamis had been lost and Greece had succumbed to Persia, the state religion of the empire of Cyrus, which was the worship of Ormuzd, might have become the religion of the whole civilized world. Persia had absorbed the Assyrian and Babylonian empires; the Jews were either in Persian captivity or under Persian sway at home; the sacred monuments of Egypt had been mutilated by the hands of Persian soldiers. The edicts of the king—the king of kings—were sent to India, to Greece, to Scythia, and to Egypt, and if 'by the grace of Ahura Mazda' Darius had crushed the liberty of Greece, the purer faith of Zoroaster might easily have superseded the Olympian fables."

With the overthrow of the Persian monarchy under its last Sassanian king, Yazdagard, at the battle of Nehâvand in A.D. 642, the religion received a check at the hands of the Arabs, who, with sword in one hand and Koran in the other, made the religion of Islâm both the state religion and the national religion of the country. But many of those who adhered to the faith of their fathers quitted their ancient fatherland for the hospitable shores of India. The modern Parsees of India are the descendants of those early settlers. In the words of the Rt. Rev. Dr. Meurin, the learned Bishop (Vicar Apostolic) of Bombay in 1885, the Parsees are "a people who have chosen to relinquish their venerable ancestors' homesteads rather than abandon their ancient religion, the founder of which has lived no less than 3,000 years ago —a people who for a thousand years have formed in the midst of the great Hindoo people, not unlike an island in the sea, a quite separate and distinct nation, peculiar and remarkable as for its race, so for its religious and social life and customs." Prof. Max Müller says of the religion of the Parsees: "Here is a religion, one of the most ancient of the world, once the state religion of the most powerful empire, driven away from its native soil, and deprived of political influence, without even the prestige of a powerful or enlightened priesthood, and yet professed by a handful of exiles—men of wealth, intelligence and moral worth in western India, with an unhesitating fervor such as is seldom to be found in larger religious communities. It is

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1. INVOCATION.

well worth the earnest endeavor of the philosopher and the divine to discover, if possible, the spell by which this apparently effete religion continues to command the attachment of the enlightened Parsees of India, and makes them turn a deaf ear to the allurements of the Brahmanic worship and the earnest appeals of Christian missionaries."

It is the system of such a religion that is the subject of my paper. As the natural love and respect which one has for his own religion are sometimes held to color one's picture of his religion, I will illustrate my account of the Parsee religion as much as possible with the statements of Western scholars of repute who have studied the religion and the literature of the Parsees.

I will treat my subject in two parts. *First*, I will give a brief description of the religion. *Second*, as desired by Rev. Dr. Barrows in his First Report to the President of the World's Congress Auxiliary, I will briefly refer to some of the important practical questions of the present age referred to in that report, and examine what the Parsee religion has to say on those questions.

I. Zoroastrianism or Parseeism—by whatever name the system may be called—is a monotheistic form of religion. It believes in the existence of one God, whom it knows under the names of Mazda, Ahura and Ahura-Mazda, the last form being one that is most commonly met with in the later writings of the Avesta. That the religious system of Zoroaster is monotheistic is evidenced, among other things, by the fact that Zoroaster rejected from his writings the word "daeva," a very ancient Aryan word for God, derived from the Aryan root "div," "to shine." Most of the Western nations which separated from the parent stock took with them this word in one form or another for the name of their God. Thus the Greeks called their God, Deos or Zeus; the Romans, Deus; the Germans, Teus; the Lithuanians, Diewas, and so on. The Indian and the Iranian branches had the word "daeva." But when the early Iranians saw that the belief of the people was tending to polytheism and that the sacred word "daeva," instead of being used for God alone, was being used for many of his created objects, they stamped the word as unfit for the name of God and rejected it altogether from the Avesta.

The first and greatest truth that dawns npon the mind of a Zoroastrian is that the great and the infinite universe, of which he is an infinitesimally part, is the work of a powerful hand the result of a master mind. The first and the greatest conception of that master mind, Ahura-Mazda, is that, as the name implies, he is the Ominiscient Lord, and as such he is the ruler of both the material and the immaterial world, the corporeal and the incorporeal world, the visible and the invisible world.

As to the material, corporeal, or visible world, the sublime objects and the grand phenomena of nature which present themselves to the sight of all men, from intelligent and keen observers to ordinary simple men whose

powers of observation are in their crude infancy, bear evidence to his omnipotence, to his all-working and ever-working power. If one were to ask which is the best and the surest evidence, that Zoroastrianism rests upon for its belief in the existence of God, the reply is that it is the "evidence from nature." The harmony, the order, the law, and the system observed in nature lead the mind of a Zoroastrian from nature to nature's God.

As in the physical world so in the moral world. As Ahura-Mazda is the ruler of the physical world, so he is the ruler of the spiritual world. He is the most spiritual among the spiritual ones. His distinguished attributes are good mind, righteousness, desirable control, piety, perfection, and immortality. As he is the source of all physical light, so he is the source of all spiritual light, all moral light. He is the beneficent spirit from whom emanate all good and all piety. He looks into the hearts of men, and sees how much of the good and of the piety that have emanated from him has made its home there, and thus rewards the virtuous and punishes the vicious.

As he has arranged all order and harmony in the physical world, so he has done in the moral world. Of course, one sees at times, in the plane of this world, moral disorders and want of harmony; but then the present state is only a part, and that a very small part, of his scheme of moral government. As petty disorders here and there in the grand system of nature do not disclose any want of system or harmony in the grand scheme of the universe, so petty disorders in the moral plane in the present state of life do not disclose any want of method in his moral government. In the moral world virtue has its own reward, and vice its own punishment. Virtue has all happiness and pleasure in the long run, and vice all misery and grief. From a Zoroastrian point of view the consideration of these facts presents a strong evidence for the existence of a future state of life, for the immortality of the soul. As the ruler of the world, Ahura-Mazda hears the prayers of the ruled. He grants the prayers of those who are pious in thoughts, pious in words, and pious in deeds. "He not only rewards the good, but punishes the wicked. All that is created, good or evil, fortune or misfortune, is his work."

We now come to the subject of the philosophy of the Zoroastrian religion.

We have seen that Ahura-Mazda or God is, according to Parsee Scriptures, the causer of all causes. He is the creator as well as the destroyer, the increaser as well as the decreaser. He gives birth to different creatures, and it is he who brings about their end. How is it, then, that he brings about these two contrary results? "This great thinker [Zoroaster] of remote antiquity solved this difficult question *philosophically* by the supposition of two primeval causes, which, though different, were united, and produced the world of material things, as well as that of the spirit."

These two primeval causes or principles are called in the Avesta the two "Mainyus." This word comes from the ancient Aryan root "man," to "think." It may be properly rendered into English by the word "spirit," meaning "that which can only be conceived by the mind but not felt by the

senses." Of these two spirits or primeval causes or principles, one is creative and the other destructive. The former is known in the Avesta by the namh of "Spenta-mainyush" or the increasing spirit, and the latter by that of "Angra-mainyush" or the decreasing spirit. These two spirits work under one God, Mazda, who, through the agency, as it were, of these two spirits, is the causer of all causes in the universe, the creator as well as the destroyer.

According to Zoroaster's philosophy, our world is the work of these two hostile principles, Spenta-mainyush, the good principle, and Angro-mainyush, the evil principle, both serving under one God. In the words of that learned Orientalist, Professor Darmesteter, "All that is good in the world comes from the former; all that is bad comes from the latter. The history of the world is the history of their conflict; how Angro-mainyu invaded the world of Ahura-Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura-Mazda to Zarathushtra. When the appointed time is come . . . . Angro-mainyu and hell will be destroyed, man will rise from the dead, and everlasting happiness will reign over the world."

Some authors entertain an opinion that Zoroaster preached dualism. But this is a serious misconception. On this point Dr. Haug says: "The opinion, so generally entertained now, that Zarathushtra was preaching a dualism—that is to say, the idea of two original and independent spirits, one good and the other bad, utterly distinct from each other, and one counteracting the creation of the other, is owing to a confusion of his philosophy with his theology . . . A separate evil spirit of equal power with Ahura-Mazda, and always opposed to him, is entirely foreign to Zarathushtra's theology."

The reason why the original Zoroastrian notion of the two spirits, the creative and the destructive, is misunderstood as dualism is this. In the Parsee Scriptures the names of God are Mazda, Ahura, and Ahura-Mazda, the last word being a compound of the first two. The first two words are common in the earliest writings of the Gâthâ, and the third in the later scriptures. In later times the word Ahura-Mazda, instead of being restricted, like Mazda, to the name of God, began to be used in a wider sense and was applied to Spenta-mainyush, the Creative or the Good principle. This being the case, wherever the word Ahura-Mazda was used in opposition to that of Angro-mainyush, later authors took it as the name of God, and not as the name of the Creative principle, which it really was. Thus the very fact of Ahura-Mazda's name being employed in opposition to that of Angro-mainyush or Ahriman led to the notion that Zoroastrian Scriptures preached dualism.

Dr. West presents the subject from another point of view: "The origin and end of Ahriman appear to be left as uncertain as those of the devil, and altogether the resemblance between these two ideas of the evil

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spirit is remarkably close; in fact, almost too close to admit of the possibility of their being ideas of different origin. . . . If, therefore, a belief in Ahriman, as the author of evil, makes the Parsee religion a dualism, it is difficult to understand why a belief in the devil, as the author of evil, does not make Christianity also a dualism."

From a consideration of these points of philosophy, Mr. Samuel Lang says: "The doctrines of this excellent religion are extremely simple. The leading idea is that of monotheism, but the one God has far fewer anthropomorphic attributes, and is relegated much further back into the vague and infinite than the God of any other monotheistic religion. Ahura-Mazda, of which the more familiar appellation Ormuzd is an abbreviation, means the 'All-knowing God;' he is said sometimes to dwell in the infinite luminous space, and sometimes to be identical with it. He is, in fact, not unlike the inscrutable First Cause, whom we may regard with awe and reverence, with love and hope, but whom we cannot pretend to define or to understand. But the radical difference between Zoroastrianism and other religions is that it does not conceive of this one God as an omnipotent Creator, who might make the universe as he chose, and therefore was directly responsible for all the evil in it; but as a being acting by certain fixed laws, one of which was, for reasons totally inscrutable to us, that existence implied polarity, and therefore that there could be no good without corresponding evil."

We will now see how these precepts and philosophic principles affect the question of morality.

As there are two primeval principles under Ahura-Mazda that produce our material world, as said above, so there are two principles inherent in the nature of man which encourage him to do good or tempt him to do evil. One asks him to support the cause of the good principle, the other to support that of the evil principle.

Now these two principles inherent in man, viz., Vohumana and Akamana (good mind and evil mind) exert their influence upon a man's thoughts, words and deeds. When the influence of the former, *i. e.*, the good mind, predominates, our thoughts, words and deeds result in good thoughts, good words and good deeds; but when that of the latter, *i. e.*, the evil mind, predominates, they result in evil thoughts, evil words and evil deeds. Now the fifth chapter of the Vendidad gives, as it were, a short definition of what is morality or piety. There, first of all, the writer says that "Purity is the best thing for man after birth." This you may say is the motto of the Zoroastrian religion. Therefore M. d'Harlez very properly says that, according to Zoroastrian scriptures, the "notion of the word virtue sums itself up in that of the 'Asha.'" What Zoroastrian moral philosophy teaches is this, that your good thoughts, good words and good deeds alone will be your intercessors. Nothing more will be wanted. They alone will serve you as a safe pilot to the harbor of Heaven, as a safe guide to the gates of paradise. The late Dr. Haug rightly observed that "The moral philosophy of Zoroaster was

moving in the triad of 'thought, word and deed.'" These three words form, as it were, the pivot upon which the moral structure of Zoroastrianism turns. It is the groundwork upon which the whole edifice of Zoroastrian morality rests.

This brings us to the question of the destiny of the soul after death. Zoroastrianism believes in the immortality of the soul. The Avesta writings of Hádokht Nushk and the nineteenth chapter of the Vendidâd and of the Pehlevi books of Minokherad and Virâf-nâmeh treat of the fate of the soul after death. The last mentioned book contains an account of the journey of Ardâi-Virâf through the heavenly regions. This account corresponds to that of the ascension of the prophet Isaiah. Its notions about heaven and hell correspond to some extent to the Christian notions about them. According to Dr. Haug its description of hell and of some of the punishments suffered by the wicked there, bears a striking resemblance to that in the Inferno of the Italian poet Dante.

Thus Zoroastrianism believes in the immortality of the soul. A plant called the Homa-i-saphid or white Homa, a name corresponding to the Indian Soma of the Hindus, is held to be the emblem of the immortality of the soul. According to Dr. Windischmann and Professor Max Müller, this plant reminds us of the "Tree of Life" in the garden of Eden. As in the Christian Scriptures the way to the tree of life is strictly guarded by the Cherubim, so in the Zoroastrian Scriptures the Homa-i-saphid, or the plant which is the emblem of immortality, is guarded by innumerable Fravashis—that is, guardian spirits. The number of these guardian spirits, as given in various books, is 99,999.

A good deal of importance is attached in the Avesta and in the later Pehlevi writings to this question of the immortality of the soul, because a belief in this dogma is essential to the structure of moral principles. The whole edifice of our moral nature rests upon its groundwork.

Again, Zoroastrianism believes in heaven and hell.

Between heaven and this world there is supposed to be a bridge named "Chinvat."

According to the Parsee Scriptures, for three days after a man's death his soul remains within the limits of this world under the guidance of the angel Srosh. If the deceased be a pious man or a man who led a virtuous life, his soul utters the words, "Well is he by whom that which is his benefit becomes the benefit of any one else." If he be a wicked man or one who led an evil life, his soul utters these plaintive words: "To which land shall I turn? Whither shall I go?"

On the dawn of the third night the departed souls appear at the "Chinvat Bridge." This bridge is guarded by the angel Meher Dâver, *i. e.*, Meher the Judge. He presides there as a judge assisted by the angels Rashné and Astâd, the former representing Justice and the latter Truth. At this bridge, and before this angel Meher, the soul of every man has to give an account

of its doings in the past life. Meher Dâver, the judge, weighs a man's actions by a scale-pan. If a man's good actions outweigh his evil ones, even by a small particle, he is allowed to pass from the bridge to the other end to heaven. If his evil actions outweigh his good ones, even by a small weight, he is not allowed to pass over the bridge, but is hurled down into the deep abyss of hell. If his meritorious and evil deeds counterbalance each other, he is sent to a place known as "Hamast-gehan," corresponding to the Christian "Purgatory" and the Mohammedan "Aeraf." His meritorious deeds done in the past life would prevent him from going to hell, and his evil actions would not let him go to heaven.

Again, Zoroastrian books say that the meritoriousness of good deeds and the sin of evil ones increase with the growth of time. As capital increases with interest, so good and bad actions done by a man in his life increase, as it were, with interest in their effects. Thus a meritorious deed done in young age is more effective than that very deed done in advanced age. For example, let that meritorious deed be valued in money. Let two friends, A and B, at the age of twenty-five propose doing an act of charity, viz., a donation of £1,000 to a charitable institution. A immediately gives the amount and B postpones the act for some time and does it at the age of fifty. Calculating at the rate of four per cent., A's gift of £1,000 at the age of twenty-five is worth twice that of B at the age of fifty, *i. e.*, twenty-five years later. Thus, the Dadistan-i-Dini recommends man to follow the path of virtue from his very young age. A virtuous act performed by a young man is more meritorious than the same act performed by an old man. A man must begin practicing virtue from his very young age. As in the case of good deeds and their meritoriousness, so in the case of evil action and their sins. The burden of the sin of an evil action increases, as it were, with interest. A young man doing an evil act has time and opportunities at his disposal to wash off, as it were, the effect of that act either by repentance or good deeds in return. A young man has a long time to repent of his evil deeds and to do good deeds that could counteract the effect of his evil deeds. If he does not take advantage of these opportunities, the burden of those evil deeds increases with time.

Having given a brief outline of the religious system of the Parsees, we will here say a few words about the Parsee places of worship and about the Parsee prayers. As a good deal of ignorance seems to prevail among non-Zoroastrians as to the reverence paid to fire by the Parsees, it will not be out of place here to say something on the subject of the so-called fire-worship of the Parsees. The Parsee places of worship are known as fire-temples. The very name fire-temple would strike a non-Zoroastrian as an unusual form of worship.

We will not enter here into the history of the so-called fire-worship, nor enter into the different grounds — religious, moral and scientific — which

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actuate and even justify a Parsee in offering his reverence—which, it must be remembered, is something different from worship—to fire. Suffice it to say that the Parsees do not worship fire as God. They merely regard fire as an emblem of refulgence, glory and light, as the most perfect symbol of God, and as the best and noblest representative of his divinity. "In the eyes of a Parsee his (fire's) brightness, activity, purity, and incorruptibility bear the most perfect resemblance to the nature and perfection of the deity." A Parsee looks upon fire "as the most perfect symbol of the deity on account of its purity, brightness, activity, subtility, purity, and incorruptibility."

Again, one must remember that it is the several symbolic ceremonies that add to the reverence entertained by a Parsee for the fire burning in his fire-temples.[1] "A new element of purity is added to the fire burning in the fire-temples of the Parsees by the religious ceremonies accompanied with prayers that are performed over it, before it is installed in its place on a vase on an exalted stand in a chamber set apart. The sacred fire burning there is not the ordinary fire burning in our hearths. It has undergone several ceremonies, and it is these ceremonies, full of meaning, that render the fire more sacred in the eyes of a Parsee. We will briefly recount the process here. In establishing a fire-temple, fires from various places of manufacture are brought and kept in different vases. Great efforts are also made to obtain fire caused by lightning. Over one of these fires a perforated metallic flat tray with a handle attached is held. On this tray are placed small chips and dust of fragrant sandalwood. These chips and dust are ignited by the heat of the fire below, care being taken that the perforated tray does not touch the fire. Thus a new fire is created out of the first fire. Then from this new fire another one is created by the same process. From this new fire another is again produced, and so on, until the process is repeated nine times. The fire thus prepared after the ninth process is considered pure. The fires brought from other places of manufacture are treated in a similar manner. These purified fires are all collected together upon a large vase, which is then put in its proper place in a separate chamber.

"Now, what does a fire so prepared signify to a Parsee? He thinks to himself: 'When this fire on this vase before me, though pure in itself, though the noblest of the creations of God, and though the best symbol of the Divinity, had to undergo certain processes of purification, had to draw out, as it were, its essence—nay, its quintessence—of purity, to enable itself to be worthy of occupying this exalted position, how much more necessary, more essential, and more important it is for me—a poor mortal who is liable to commit sins and crimes, and who comes into contact with hundreds of evils both physical and mental—to undergo the process of purity and piety, making my thoughts, words and actions pass, as it were, through a sieve of

[1] "History of the Parsees," by Mr. Dossabhoy Framjee, vol. II. p. 212.

piety and purity, virtue and morality, and to separate by that means my good thoughts, good words and good actions from bad thoughts, bad words, and bad actions, so that I may, in my turn, be enabled to acquire an exalted position in the next world.'"

Again, the fires put together as above are collected from the houses of men of different grades in society. This reminds a Parsee that, as all these fires from the houses of men of different grades have all, by the process of purification, equally acquired the exalted place in the vase, so before God all men — no matter to what grades of society they belong — are equal, provided they pass through the process of purification, *i. e.*, provided they preserve purity of thoughts, purity of words and purity of deeds.

Again, when a Parsee goes before the sacred fire, which is kept all day and night burning in the fire temple, the officiating priest presents before him the ashes of a part of the consumed fire. The Parsee applies it to his forehead just as a Christian applies the consecrated water in his church, and thinks to himself: "Dust to dust. The fire, all brilliant, shining and resplendent, has spread the fragrance of the sweet-smelling sandal and frankincense round about, but is at last reduced to dust. So it is destined for me. After all I am to be reduced to dust and have to depart from this transient life. Let me do my best to spread, like this fire, before my death, the fragrance of charity and good deeds and lead the light of righteousness and knowledge before others."

In short, the sacred fire burning in a fire temple serves as a perpetual monitor to a Parsee standing before it, to preserve piety, purity, humility and brotherhood.

Now, though a Parsee's reverence for fire, as the emblem of God's refulgence, glory and light, as the visible form of all heat and light in the universe, in fact as the visible form of all energy, and as a perpetual monitor, encouraging ennobling thoughts of virtue, has necessitated the erection of fire-temples as places of worship, he is not restricted to any particular place for his prayers. He need not wait for a priest or a place to say his prayers.

Nature in all its grandeur is his temple of worship. The glorious sun, the resplendent moon, the mountains towering high into the heavens and the rivers fertilizing the soil, the extensive seas that disappear, as it were, into infinity of space and the high vault of heaven, all these grand objects and phenomena of nature draw forth from his soul admiration and praise for the Great Architect who is their author.

As we said above, evidence from nature is the surest evidence that leads a Parsee to the belief in the existence of the Deity. From nature he is led to nature's God. From this point of view, then, he is not restricted to any particular place for the recital of his prayers. For a visitor to Bombay, which is the headquarters of the Parsees, it is therefore not unusual to see a number of Parsees saying their prayers, morning and evening, in the

open space, turning their faces to the rising or the setting sun, before the glowing moon or the foaming sea. Turning to these grand objects, the best and sublimest of his creations, they address their prayers to the Almighty.

Mr. S. Lang [1] says of this: "Here is an ideal religious ceremony combining all that is most true, most touching and most sublime in the attitude of man towards the Great Unknown. . . . To the Zoroastrian, prayer assumes the form of a recognition of all that is pure, sublime and beautiful in the surrounding universe. He can never want opportunities of paying homage to the Good Spirit and of looking into the abysses of the unknown with reverence and wonder. The light of setting suns, the dome of loving blue, the clouds in the might of the tempest or resting still as brooding doves, the mountains, the ocean lashed by storm . . . . these are a Zoroastrian's prayers." In this respect, however, what I have called the Zoroastrian theory of religion affords great advantages. It connects religion directly with all that is good and beautiful, not only in the higher realms of speculation and emotion, but in the ordinary affairs of daily life. To feel the truth of what is true, the beauty of what is beautiful, is of itself a silent prayer or act of worship to the Spirit of light; to make an honest, earnest effort to attain this feeling, is an offering or act of homage. Cleanliness of mind and body, order and propriety in conduct, civility in intercourse, and all the homely virtues of every-day life, thus require a higher significance, and any wilful and persistent disregard of them becomes an act of mutiny against the Power whom we have elected to serve.

Having spoken at some length about the place of prayers, we will say here something about the prayers themselves. All Parsee prayers begin with an assurance to do acts that would please the Almighty God. The assurance is followed by an expression of regret for past evil thoughts, words or deeds, if any. Man is liable to err, and so, if during the interval any errors of commission or omission are committed, a Parsee in the beginnings of his prayers repents for those errors. He says: "O Omniscient Lord! I repent of all my sins. I repent of all evil thoughts that I might have entertained in my mind, of all the evil words that I might have spoken, of all the evil actions that I might have committed. O Omniscient Lord! I repent of all the faults that might have originated with me, whether they refer to thoughts, words, or deeds, whether they appertain to my body or soul, whether they be in connection with the material world or spiritual." About the catholicity of Parsee prayers we will speak on in the second part of the paper.

II. Having given a brief outline of the religious system of the Parsees, their places of worship and forms of prayer, we will now proceed to consider how far the precepts of that religion are applied to some of the practical questions of life.

We will first speak of education. To educate their children is a spirit-

[1] "A Modern Zoroastrian," by Samuel Lang, p. 220.

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ual duty of Zoroastrian parents. Education is necessary, not only for the material good of the children and the parents, but also for their spiritual good. It was the spirit of the Zoroastrian religion that had colored the education of the early Zoroastrians, of which Professor Rapp says: "The most remarkable and the most beautiful form in which the moral spirit of the Persian people realized itself in life is the well-known Persian education. It, indeed, at an early age, implanted in the souls of young Persians the sentiments which should always guide them in all their dealings and which prepared and hardened their bodies in order that as capable citizens they might thereby be able at some future time to serve their native country with worthy deeds."[1] According to the Parsee books, the parents participate in the meritoriousness of the good acts performed by their children as the result of the good education imparted to them. On the other hand, if the parents neglect the education of their children, and if, as the result of this neglect, they do wrongful acts or evil deeds, the parents have a spiritual responsibility for such acts. In proportion to the malignity or evilness of these acts the parents are responsible to God for their neglect of the education of their children. It is, as it were, a spiritual self-interest that must prompt a Parsee to look to the good education of his children at an early age. Thus, from a religious point of view, education is a great question with the Parsees.

The proper age recommended by religious Parsee books for ordinary education is seven. Before that age, children should have home education with their parents, especially with the mother. At the age of seven, after a little religious education, a Parsee child is invested with Sudreh and Kusti, *i. e.*, the sacred shirt and thread. This ceremony of investiture corresponds to the confirmation ceremony of the Christians. A Parsee may put on the dress of any nationality he likes, but under that dress he must always wear the sacred shirt and thread. These are the symbols of his being a Zoroastrian. These symbols are full of meaning, and act as perpetual monitors advising the wearer to lead a life of purity of physical and spiritual purity. A Parsee is enjoined to remove, and put on again immediately, the sacred thread several times during the day, saying a very short prayer during the process. He has to do so early in the morning on rising from bed, before meals and after ablutions. The putting on of the symbolic thread and the accompanying short prayer remind him to be in a state of repentance for misdeeds if any, and to preserve good thoughts, good words and good deeds (Humata, Kukhta and Hvarshta), the triad in which the moral philosophy of Zoroaster moved.

It is after this investiture with the sacred shirt and thread that the general education of a child generally begins. The Parsee books speak of the necessity of educating all children, whether male or female. Thus female education claims as much attention among the Parsees as male education.

Physical education is as much spoken of in the Zoroastrian books as

[1] Mr. K. R. Cama's translations.

mental and moral education. The health of the body is considered the first requisite for the health of the soul. That the physical education of the ancient Persians, the ancestors of the modern Parsees, was a subject of admiration among the ancient Greeks and Romans is well known. In all the blessings invoked upon one in the religious prayers, the strength of body occupies the first and the most prominent place.

Analyzing the Bombay Census of 1881, Dr. Weir, the health officer, said: "Examining education according to faith or class, we find that education is most extended amongst the Parsee people; female education is more diffused amongst the Parsee population than any other class . . . Contrasting these results with education at an early age amongst Parsees, we find 12.2 per cent. Parsee male and 8.84 per cent. female children, under six years of age, under instruction; between six and fifteen the number of Parsee male and female children under instruction is much larger than in any other class. Over fifteen years of age, the smallest proportion of illiterates, either male or female, is found in the Parsee population."

Obedience to parents is a religious virtue with the Zoroastrian religion. Disobedient children are considered great sinners. This virtue of obedience to parents was such a common characteristic with the ancient Zoroastrians that, as Herodotus says, the legitimacy of a child accused of a misdeed towards the parents was looked at with great suspicion. The parents were the rulers of the house. The father was the king and the mother the queen of the house. So the children, as subjects, were bound to be obedient to their rulers. This obedience to parents at home, and to teachers at school, was a training for obedience to the rules and manners of society at large, and to the constitutional forms for the government of the country. A child disobedient to his parents cannot be expected to be a good member of society and to be a good and loyal subject; so the religious books of the Parsees greatly emphasize this virtue. One of the blessings that a priest prays for in a house on performing the Afringân ceremony, is the obedience of the children to the head of the family. He prays: "May obedience overcome disobedience in this house; may peace overcome dissension; may charity overcome want of charity; may courtesy overcome pride; may truth overcome falsehood." Zoroastrianism teaches love and regard, loyalty and obedience, to the regular constitutional forms of government. We said above that a Parsee's mind is trained, by his religious precepts, to love nature, from which it is led to nature's God. As he always sees order and harmony in nature, he is trained to love order and hate disorder, so in his usual prayers he prays for his sovereign who is at the head of the government. Where love, order and harmony reign, there reign peace and prosperity. A Parsee mother prays for a son that could take an intelligent part in the deliberations of the councils of his community and government; so a regard for the regular forms of government was necessary.

As it is one of the most important duties of a good government to look

to the sanitation of the country, we will speak here about the Parsee ideas of sanitation and see how far these ideas help the general cause of sanitation. Of all the practical questions, the one most affected by the religious precepts of Zoroastrianism is that of the observation of sanitary rules and principles. Several chapters of the Vendidad form, as it were, the sanitary code of the Parsees. Most of the injunctions will stand the test of sanitary science for ages together. Of the different Asiatic communities inhabiting Bombay, the Parsees have the lowest death-rate. A breach of sanitary rules is, as it were, helping the cause of the evil principle.

Again, Zoroastrianism asks its disciples to keep the earth pure, to keep the air pure, and to keep the water pure. It considers the sun as the greatest purifier. In places where the rays of the sun do not enter, fire over which fragrant wood is burnt is the next purifier. It is a great sin to pollute water by decomposing matter. Not only is the commission of a fault of this kind a sin, but also the omission, when one sees such a pollution, of taking proper means to remove it. A Zoroastrian, when he happens to see, while passing in his way, a running stream of drinking water polluted by some decomposing matter, such as a corpse, is enjoined to wait and try his best to go into the stream and to remove the putrefying matter, lest its continuation may spoil the water and affect the health of the people using it. An omission to do this act is a sin from a Zoroastrian point of view. At the bottom of a Parsee's custom of disposing of the dead, and at the bottom of all the strict religious ceremonies enjoined therewith, lies the one main principle, viz., that, preserving all possible respect for the dead, the body, after its separation from the immortal soul, should be disposed of in a way the least harmful and the least injurious to the living. [1]

We said above that a Parsee is enjoined to keep the earth pure. As one of the means to do this, cultivation is specially recommended. To bring desolate land into cultivation, and thus to add to the prosperity of the inhabitants is a meritorious act, helping the cause of the good principle. To help cultivation is as meritorious as helping the cause of holiness and piety (Vend. iii. 31) because it helps the poor to gain their honest bread by honest work.

Coming to the question of temperance, taking the word in its general sense, we find that Zoroastrian books advise temperance in all cases. Temperance is spoken of as a priestly virtue (Vend. xiii. 43). It was owing to these teachings of their religion that the ancient Persians were, according to Strabo, Xenophon, and other ancient historians, well known for their temperate habits. Fasting is not prescribed in any case as in other religions.

The old religious books of the Parsees do not strictly prohibit the use of wine, but preach moderation. Dádistan-i-dini (ch. xl. xli.) allows the use of wine, and admonishes every man to exert moral control over himself.

[1] For the Parsee custom of the disposal of the dead, *vide* my paper on "The Funeral Ceremonies of the Parsees, their Origin and Explanation."

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To the robust and intelligent, who can do without wine, it recommends abstinence. To others it recommends moderation. A person, who gives another a drink, is deemed as guilty as the drinker, if the latter does any mischief either to himself or to others through the influence of that drink. Only that man is justified to take wine who can thereby do some good to himself, or at least can do no harm to himself.

On the subject of the trade of wine-sellers, the Dâdistan-i-dini says that not only is a man who makes an improper and immoderate use of wine guilty, but also a wine-seller who knowingly sells wine to those who make an improper use of it. It is improper and unlawful for a wine-seller to continue to sell wine, for the sake of his pocket, to a customer who is the worse for liquor. He is to make it a point to sell wine to those only who can do some good to themselves by that drink, or at least no harm either to themselves or to others.

We now come to the question of wealth, poverty, and labor. As Herodotus said, a Parsee, before praying for himself, prays for his sovereign and for his community, for he is himself included in the community. His religious precepts teach him to drown his individuality in the common interests of his community. In the twelfth chapter of the Yasna, which contains, as it were, the Zoroastrian articles of faith, a Zoroastrian promises to preserve a perfect brotherhood. He promises, even at the risk of his life, to protect the life and the property of all the members of his community and to help in the cause that would bring about their prosperity and welfare. It is with these good feelings of brotherhood and charity that the Parsee community has endowed large funds for benevolent and charitable purposes. If the rich Parsees of the future generations were to follow in the footsteps of their ancestors of the past and present generations in the matter of liberal donations for the good of the deserving poor of their community, one can say that there would be very little cause for the socialists to complain from a poor man's point of view. Men of all grades in society contribute to these funds on various occasions. The rich contribute on occasions both of joy and grief. On grand occasions like those of weddings in their families they contribute large sums in charity to commemorate those events. Again, on the death of their dear ones, the rich and the poor all pay various sums, according to their means, in charity. These sums are announced on the occasion of the Oothumnâ or the ceremony on the third day after death. The rich pay large sums on these occasions to commemorate the names of their dear ones.[1]

The religious training of a Parsee does not restrict his ideas of brotherhood and charity to his own community alone. He extends his charity to non Zoroastrians as well.

As it is the duty of the rich to give in charity and help the poor from

[1] *Vide* my paper on "The Funeral Ceremonies of the Parsees, their Origin and Explanation," before the Anthropological Society of Bombay, vol. II.

the wealth God has endowed them with, it is equally the duty of all classes and grades of people to work hard for their bread. The very land on which a laborer works honestly blesses him, and that on which he does not work honestly, but wastes his time, curses him. The capitalist, or the rich man, and the laborer, or the poor man, have respective duties towards one another. The prosperity of the world depends upon their mutual aid. It is a great sin for a capitalist to keep back from the laborers their proper wages (Viraf, Chapter 39). It is as great a sin for a man to lead an idle life as it is for a rich man to fail to help the deserving poor and waste his wealth in the self-enjoyment of vicious pleasures.

For all workers, the Avesta (Yasna, lxii. 5) recommends sleep and a complete cessation from every kind of work for eight hours during the day. The Pehlevi Pandnâmeh of Bouzorge-Meher recommends eight hours during the day for mental recreation, religious meditation, prayers and study. The rest of the day, *i.e.*, eight hours, are recommended for field labor and such other hard physical work.

We now come to the question of the influence of the Parsee religion on the literature, art, commerce, government, and domestic and social life of the people.

As to the literature of the Parsees, it has, on the whole, a very healthy tone. The materialism, the agnosticism, the atheism, and the other "isms" of the Western world have no place in it as yet. Zoroaster, when he preached his religion in ancient Persia, specially asked his hearers not to accept it on mere blind faith, but to criticise it and to choose it after deliberation (Yasna, xxx.). A part of the old Pehlevi literature of the Parsees also displays something of a critical tone of inquiry. The modern literature of the Parsees on the subject of religious matters is also critical and inquisitive; but on the whole it is religious in its tone. Faith in the existence of God, in the immortality of the soul, and in future reward and punishment pervades the substratum of all thoughts. This faith is not necessarily and always entertained from a Zoroastrian point of view, but from what we should term a general theistic point of view. Again, the literature is very tolerant of other religions. It is never carping at other faiths or forms of belief unless compelled to do so in self-defense. One of the reasons for this is that the Parsees do not proselyte others. Their literature, always ready to tolerate freedom of thought, is liberal in its opinions and views. It is always loyal and respectful to the government of its country, and at the same time independent and free in its criticism. It is always ready to stand by the side of its British rulers in all cases of difficulties.

It is commerce that has made the Parsees prosperous up to now. The founders of the great Parsee families, that have given hundreds of thousands of rupees in charity for the good of their own and other communities of Bombay, had all acquired their wealth by commerce. Honesty in trade is a virtue highly recommended in Parsee books. Dishonesty with partners, fraud in

weights and measures, defrauding laborers of their proper wages, acquisition of wealth by unfair means, making of false agreements, and breach of promise--all these are great sins punishable in hell. In some of the practical admonitions given to a bridegroom in the marriage service, he is specially advised not to enter into partnership with an ambitious man.

Coming to the question of the influence of the Parsee religion on the domestic and social life of the Parsees, we find that, according to the teachings of the Parsee books, a husband is the king, and the wife the queen, of the household. On the husband devolves the duty of maintaining his wife and children; on the wife, that of making the home comfortable and cheerful.

The qualifications of a good husband, from a Zoroastrian point of view, are that he must be (1) young and handsome; (2) strong, brave, and healthy; (3) diligent and industrious so as maintain his wife and children; (4) truthful, as would prove true to herself and true to all others with whom he would come in contact; and (5) wise and educated. A wise, intelligent, and educated husband is compared to a fertile piece of land which gives a plentiful crop, whatever kinds of seeds are sown in it. The qualifications of a good wife are that she be wise and educated, modest and courteous, obedient and chaste. Obedience to her husband is the first duty of a Zoroastrian wife. It is a great virtue deserving all praise and reward. Disobedience is a great sin punishable after death. According to the Sad-dar, a wife that expressed a desire to her husband three times a day--in the morning, afternoon and evening--to be one with him in thoughts, words and deeds, *i. e.*, to sympathize with him in all his noble aspirations, pursuits, and desires, performed as meritorious an act as that of saying her prayers three times a day. She must wish to be of the same view with him in all his noble pursuits and ask him every day, "What are your thoughts, so that I may be one with you in those thoughts? What are your words, so that I may be one with you in your speech? What are your deeds, so that I may be one with you in your deeds?" A Zoroastrian wife so affectionate and obedient to her husband was held in great respect, not only by the husband and the household, but in society as well. As Dr. West says, though a Zoroastrian wife was asked to be very obedient to her husband, she held a more respectable position in society than that enjoined by any other Oriental religion.

Marriage is an institution which is greatly encouraged by the spirit of the Parsee religion. It is especially recommended in the Parsee Scriptures on the ground that a married life is more likely to be happy than an unmarried one, that a married person is more likely to be able to withstand physical and mental afflictions than an unmarried person, and that a married man is more likely to lead a religious and virtuous life than an unmarried one. The following verse in the Gâthâ conveys this meaning (liii, 5): "I say (these) words to you marrying brides and to you bridegrooms. Impress them in your mind. May you two enjoy the life of good mind by following the laws of religion. Let each one of you clothe the other with

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righteousness, because then assuredly there will be a happy life for you." An unmarried person is represented to feel as unhappy as a fertile piece of ground that is carelessly allowed to lie uncultivated by its owner (Vend. iii. 24). The fertile piece, when cultivated, not only adds to the beauty of the spot, but lends nourishment and food to many others round about. So a married couple not only add to their own beauty, grace and happiness, but by their righteousness and good conduct are in a position to spread the blessings of help and happiness among their neighbors. Marriage being thus considered a good institution, and being recommended by the religious scriptures, it is considered a very meritorious act for a Parsee to help his co-religionists to lead a married life (Vend. iv. 44). Several rich Parsees have, with this charitable view, founded endowment funds, from which young and deserving brides are given small sums on the occasion of their marriage for the preliminary expenses of starting in married life.

Fifteen is the minimum marriageable age spoken of by the Parsee books. The parents have a voice of sanction or approval in the selection of wives and husbands. Mutual friends of parents or marrying parties may bring about a good selection. Marriages with non-Zoroastrians are not recommended, as they are likely to bring about quarrels and dissensions owing to difference of manners, customs and habits.

We said above that the Parsee religion has made its disciples tolerant about the faiths and beliefs of others. It has as well made them sociable with the other sister communities of the country. They mix freely with members of other faiths and take a part in the rejoicings of their holidays. They also sympathize with them in their griefs and afflictions, and in case of sudden calamities, such as fire, floods, etc., they subscribe liberally to alleviate their misery. From a consideration of all kinds of moral and charitable notions inculcated in the Zoroastrian Scriptures, Frances Power Cobbe, in her "Studies, New and Old, of Ethical and Social Subjects," says of the founder of the religion: "Should we in a future world be permitted to hold high converse with the great departed, it may chance that in the Bactrian sage, who lived and taught almost before the dawn of history, we may find the spiritual patriarch, to whose lessons we have owed such a portion of our intellectual inheritance that we might hardly conceive what human belief would be now had Zoroaster never existed."

DIVINE PROVIDENCE AND THE ETHNIC RELIGIONS.

By Rev. T. J. Scott.

The thought of asking the representatives of the great historic religions of the race to sit down together in brotherly counsel, if not unique in the world's history, is at least, in the scope and completeness of the proposal made for the World's Parliament of Religions at Chicago, without parallel. The narrow and ungenerous conception of too many in the Christian world has accorded but little of the Heavenly Father's care and love to the nations outside of Christendom. Some have imagined that this is the spirit and teachings of the Bible, but the inherent unreasonableness of all such views appears on a glance at the magnitude of this race thus abandoned, and by asking the question: Has God had no care over these millions, has he never spoken to them, and is there no loving Providence over the world? The population of lands having the Bible is but a drop in the ocean compared to this mass of humanity. Have these not been the subject of Divine Providence? "Is he the God of the Jews only? Is he not also the God of the Gentiles? Yea, of the Gentiles also." (Romans iii. 29.)

It is hardly credible to the adherents of our popular theology, that some of the great ethnic religions, as Hinduism and Buddhism, have had a better conception of God's grace than theirs. While they hold this religion as good for them they admit that the religion of others may be from the same divine source for them. But, lest we attract the attentions of the heresy hunter, it is well to bring this question to the test of the Bible. The light of a few plain texts flashed over the subject must suffice for this short paper.

We can easily learn (*a*) what is God's attitude toward the nations represented in the ethnic religions, (*b*) what the rule of this probation is, and (*c*) what their responsibilities,

1. On the question of God's relation to the people outside of Judaism and Christianity it is interesting to note certain characters who appear in Bible history. We have what may be called Gentile saints in the persons of Melchisedek, priest of the most high God, Jethro, Moses' father-in-law, perhaps Job, and Balaam who at last sold himself for gold, Cornelius the Roman captain, Lydia the purple-seller of Thyatira, and others. These were of various nationalities, and the incident of Peter's meeting with the captain of the Roman band furnishes the key to a right view of God's feeling toward them. "I perceive God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." (Acts x. 24-25.) God, then, is no respecter of persons among the nations.

Jew and Christian must not arrogate to themselves all his grace. And there are those in every nation who fear God and work righteousness. Here is a plea for a Socrates, a Plato, a Seneca, a Mena, a Confucius.

2. The nations not having the Bible must have some plain rule of probation not just the same as the written revelation of the Christian. That revelation itself gives us the key, so that we can understand how non-Christian nations are not left without hope. If God is "no respecter of persons," the rule for those without the Bible must be equitable. So upon this point, so strangely troublesome to many theologians in the West, the Book itself helps us out. First, God has "not left himself without witness in that he did good and gave rain from heaven and fruitful seasons." Then "His eternal power and Godhead are clearly seen, being understood by things that are made." This is the light of nature, and thus God has manifested his "invisible things" unto them. Secondly, there is the inward light of conscience. The nations "not having the law are a law unto themselves." Paul affirms that God will give "glory, honor, peace," "to every man according to his deeds," "for there is no respect of persons with God." (Rom. ii.) Nature is a great object lesson leading man up to God. Conscience, illuminated by the "Light which lighteth every man that cometh into the world," is light enough to enable every man to "fear God and work righteousness."

We are apt to underestimate the gracious help thus given to those who have not had the Bible. On account of our knowledge of the Bible we are apt to assume for our people a degree of righteousness that does not exist, and on account of their idolatry we overlook the true knowledge of God among non-Christian peoples and the consequent righteousness among them. The lessons of nature's book and the monitions of the moral sense constitute a dispensation of grace for the non-Christian world. If the divine compassion, as we may well believe, has been over this part of humanity also, God has been helping them all through the ages. That the Holy Spirit has been shining into their hearts and illuminating their understanding we may hold to be beyond question. Hence in their religious books and in the systems which they have wrought out there must be some good. They have often wrestled manfully with the problems of being. The existence and character of the Supreme One, the origin and destiny of the human spirit, sin and salvation, are questions that have been deeply pondered. The limits of this paper do not admit of even a brief statement of what they have contributed to humanity's uplift toward truth and reality, and perhaps in the history of the development of the race, the time has not yet come when we are prepared, without prejudice, fairly to estimate what each great nation has wrought out, how much Rome did for law and civil life, Greece for art, India for a powerful hold on the thought of God's immanence, China for practical piety and lessons of steady patient industry.

Paul's "in Him we live and move and have our being," is likely an echo of Oriental thought. Christianity is the supreme religion, but it has had

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a historical preparation with contributions from the great ethnic religions. Some may imagine that in Christianity Christian people have all the truth that may have been wrought out in the ethnic religions, but is it true that there are no lessons yet to be learned or illustrated, and that the Occident can gather nothing from the Orient? It is a hopeful sign in the history of the race that generous, broad-minded thinkers now appreciate more fully the great fact hinted at here, and are beginning to work this mine more earnestly. The lesson of all is, God has been truly a Father to those outside of Judaism and Christianity. He "is the God of the Gentiles also." God's thoughts have not been our thoughts, nor have his ways been our ways. Our thoughts and theology are often too narrow, while—

"There's a wideness in God's mercy
Like the wideness of the sea."

3. This view of the non-Christian world is not a mere sentiment which takes away almost all responsibility. The Bible is plain in its statement that the part of the world without this written law is also under ethical law. God's eternal power and divinity are so clearly to be inferred that they are "without excuse." Light has been given by the Divine Spirit speaking through nature and the moral sense. Where there has not been a spirit of obedience or a principle of righteousness, "the whole world becomes guilty before God." Just as Christendom has not lived up to its light, so we learn from Paul's letter to the Romans the non-Christian world has not lived up to its light. There has been light enough for obedience and virtue, hence there must be condemnation where the spirit of these does not exist.

4. At this point sometimes the question is raised, as it was for Paul, what advantage then has the Christian, and why carry the gospel to the nations? We may give Paul's reply,—the "advantage" is "much every way, chiefly because unto them were committed the oracles of God." While admitting much that is good in the best books of the ethnic religions, there is a transcendent superiority in the Bible over them, that in a unique sense constitutes it "the oracles of God."

We may not yet be fully prepared to answer the question why God chose a particular branch of the race as the medium and depository of his Word, but analogy in human affairs gives us some clew. Some men manifest greater susceptibility to divine grace than others, and doubtless this is the case with nations also which take on character and manifest special tendencies. There doubtless was an equal chance in primitive times. In the historic period the Semitic race has seemed the most capable, of all the races of the world, of grasping and maintaining the idea of a righteous personal God. If the Hebrew family had developed a peculiar fitness for being the depository of the oracles of God, that will account for the fact as it is claimed. They must have been adapted, as no other nations were, to receive and preserve and perpetuate the truths of the Bible. Meanwhile God did not leave himself without witness among other nations. Doubt-

less divine wisdom did the most possible in giving them light, and the outcome, as far as wrong, has been a perversion of the truth. It is a notable fact that there has been a deterioration in the sacred books of the ethnic religions, and not, as in the case of the Hebrew, an evolution toward greater light and truth.

As we come to recognize more fully the brotherhood of nations under the loving Fatherhood of God we will be able to study this whole question more justly and recognize the work and place of each great nation in the education and development of humanity. There has been a loving Fatherhood over all, and help for all. In our fear of putting ourselves on a level with the ethnic religions, we place them entirely outside our sacred circle; but we will yet come to find that God has been more manifestly present in their circle than our narrow creed admitted.

Now a brief word in conclusion with some practical suggestions. God is one. Humanity is one. The antagonistic and inimical relations of nations must pass away as man's true destiny is discovered. The family of man has yet to realize its real brotherhood. Many forces are at work to bring the nations into fellowship. Science, commerce, travel, easy and rapid communication, the spread of common languages, notably English (the familiar tongue for the Parliament of Religions), and even Religion itself, the theme of this Parliament -all these are bringing the races of the world together. Soon the electric flash will put the entire globe in momentary touch. Common interest must make humanity one in thought and cooperation. The truth of all things must be evolved, and the religion of humanity will be acknowledged. A tolerant, generous spirit, recognizing the good in all, and a hearty mutual feeling of universal inter-dependence will hasten the happy day. This Parliament of Religions should not be without permanent practical results. It should not close without the elements at least of a constitution being adopted providing for similar periodic meetings. I may suggest that such constitution might consist of some few points as follows: (1) Objects of an international moral and religious congress, (2) Statement of principles of brotherhood, (3) Some principles of reform touching the morals of international commerce, war and arbitration, (4) Suggestions for some plan of representative cooperation, time and place of parliaments similar to the one in Chicago.

THE NINTH DAY.

LETTER FROM LADY HENRY SOMERSET.

EASTNOR CASTLE, ENGLAND.

REV. DR. JOHN BARROWS,

Chairman of the World's Religious Congresses, Chicago.

HONORED FRIEND,—You have doubtless been told with fatiguing reiteration by your world-wide clientèle of correspondents that they considered the Religious Congresses immeasurably more significant than any others to be held in connection with the Columbian Exposition. You must allow me, however, to repeat this statement of opinion, for I have cherished it from the time when I had a conversation with you in Chicago, and learned the vast scope and catholicity of the plans whose fulfillment must be most gratifying to you and your associates, for, with but few exceptions among the religious leaders of the world, there has been, so far as I have heard and read, the heartiest sympathy in your effort to bring together representatives of all those innumerable groups of men and women who have been united by the magnetism of some great religious principle, or the more mechanical methods that give visible form to some ecclesiastical dogma. The key-note you have set has already sounded forth its clear, harmonious strain, and the weary multitudes of the world have heard it and have said in their hearts, "Behold how good and how pleasant it would be if brethren would but dwell together in unity."

I have often thought that the best result of this great and unique movement for a truly pan-religious congress was realized before its members met, for in these days the press, with its almost universal hospitality toward new ideas, helps beyond any other agency to establish an equilibrium of the best thought, affection and purpose of the world, and is the only practical force adequate to bring this about.

By nature and nurture I am in sympathy with every effort by which men may be induced to think together along the lines of their agreement rather than their antagonism, but we all know that it is more easy to get them to act together than to think together. For this reason, the Congresses which are to set forth the practical workings of various forms of religion were predestined to succeed, and their influence must steadily increase as intelligent men and women reflect upon the record of the results. It is the earnest hope of thoughtful religious people throughout the world, as all can see who study the press from a cosmopolitan point of view, that

out of the nucleus of influence afforded by the Congress may come an organized movement for united activity, based on the Fatherhood of God and the brotherhood of man.

The only way to unite is never to mention subjects on which we are irrevocably opposed; perhaps the chief of these is the historic episcopate; but the fact that he believes in this, while I do not, would not hinder that good and great prelate, Archbishop Ireland, from giving his hearty help to me, not as a Protestant woman, but as a temperance worker. The same was true in England of that lamented leader, Cardinal Manning, and is true to-day of Monsignor Nugent, of Liverpool, a priest of the people, universally revered and loved. A consensus of opinion on the practical outworking of the Golden Rule, declared negatively by Confucius and positively by Christ, will bring us all into one camp, and that is precisely what the enemies of liberty, worship, purity, and peace do not desire to see; but it is, this I am persuaded, that will be attained by the great conclave soon to assemble in the White City of the West. The Congress of Religions is the mightiest ecumenical council the world has ever seen; Christianity has from it everything to hope; for even as the plains, the table-lands, the foothills, the mountain ranges, all conduct alike slowly ascending to the loftiest peak of the Himalayas, so do all views of God tend toward and culminate in the character, the life and work of Him who said: "And I, if I be lifted up, will draw all men unto Me."

Believe me, yours in humble service for God and humanity,

ISABEL SOMERSET.

THE ARMENIAN CHURCH.

By Prof. Minas Tcheraz.

[After expatiating upon the noble history of Armenia, the earliest of Christian nations, long the bulwark of Christendom against the invasions of Zoroastrianism and Islâm, but at last overwhelmed by the Moslem hosts, the writer proceeded]:

The Armenians had opposed an active resistance to the Mohammedans, which prevented them from penetrating sooner into eastern Europe. The resistance became passive from the time that they lost their political independence, but it was none the less decisive. Persecutions did not cease under the dominion of the Ottomans, supported by their co-religionists, the Kurds, Turcomans, Tartars, Kizilbashis, and Circassians, and reinforced above all by the swarm of renegades of all races, who were always ready to attach themselves to every state religion, every belief surrounded by privileges and worldly advantages, and who will be the first to return to Christianity, if some day a Christian state takes the place of the Turkish. These persecutions assumed exceptional rigor at the epoch of the Janissaries, whose cruelties knew no bounds. To speak truly, they continued until our own day under one form and another, but they have not been able to sap the Armenian Church, which numbers even now 5,000,000 faithful souls, scattered over all parts of the globe. Etchmiadzin is revered not only by the sons of this church, but also by the 80,000 Armenians who have entered within the pale of the Church of Rome, the 20,000 who have become Protestants, and a small number which has adhered to the Greek orthodoxy. It has had under its jurisdiction the Christians of Albania and Georgia, converted by its missionaries, and has still under its jurisdiction Syrians, Copts, and Abyssinians, who receive hospitality in its important establishments in the Holy Land; for the Armenian Church at Jerusalem occupies a position equal to that of the Greek or the Latin Church.

In some respects misfortune is beneficial. The persecutions directed against the Armenian Church have had some good results. They have served to strengthen the character of the faithful who have survived them. At Constantinople I have seen many Christians from Hungary and Poland embrace Islâm without difficulty in order to obtain employment in the Turkish army or administration; but very few Armenians succumb to this temptation, and if an Armenian turns Mohammedan, he raises the murmur of the whole community against him, who never pardon this apostasy. It is a spectacle worthy of admiration, not only from the Christian but from the human point of view to see these Armenians who prefer to suffer for their religious con-

victions, rather than be loaded with honors for renouncing them. If they abandon the cross for the crescent their miseries cease, and a free career is opened before them of social distinction and earthly pleasures under the ægis of a religion which patronizes polygamy. Well! the worship of the ideal is so strong in them that they stubbornly refuse to change the rags of the *giaour* for the golden epaulettes of the pasha.

Another result of these manifold persecutions has been to strengthen the attachment of the Armenians to the Church of St. Gregory the Illuminator. Etchmiadzin has become a word of enchantment, graven in the soul of every Armenian. The Armenians of the mother country bow down with love before this sanctuary, which has already seen 1,591 summers. And as regards those who have left their native land, if it is far from their eyes it is not far from their hearts. A Persian monarch, Shah-Abbas, had forcibly transported into his dominion 14,000 Armenian families. Like the captive Israelites at the remembrance of Jerusalem, these Armenians always sighed at the recollection of Etchmiadzin. In order to keep them in their new country, Shah-Abbas conceived the project of destroying Etchmiadzin, of transporting the stones to Djoulfa (Ispahan), and there reconstructing a similar convent. He actually transported the central stone of the chief altar, the baptismal fonts, and other important pieces, but the emotion of the Armenians became so great that he was forced to give up his project of vandalism.

If Armenia has been exposed to so many calamities for having embraced the Christian religion, the latter has, however, rendered inestimable services in its turn. There it has organized charity and spread instruction, and it has maintained the Armenian nationality.

The spirit of charity which forms the very basis of the Christian religion has penetrated the heart of the people. Innumerable houses of piety and benevolence have been erected in all parts of the country, and the sick and disinherited have always found hands stretched out to help them. Narses the Great himself built more than two thousand charitable establishments: hospitals for lepers and the infirm, hospitals for the poor, houses of refuge for the old, the orphans and the indigent, hospices for foreign travelers and priests, monasteries, nunneries, etc. This spirit is equally evident among Armenians in other countries, and if you enter Constantinople by the railway from Roumelia, the first great building which strikes your eyes is the Armenian hospital of Gedi-Kouleh, with its thousand inmates who are treated with every care.

The revolution brought about by Christianity in the ideas of the Armenian people has pushed them forward in the way of instruction. The Armenians formed their own alphabet, and from the Greek text of the Septuagint and from the Syriac version called Peshito, they translated the Bible with a skill that has been highly appreciated by Golius, Hottinger, Piques and Pierre Ledbrun, while Lacroze did not hesitate to proclaim the Armenian version of the New Testament, "the queen of all versions."

They have produced, generally in the silence of a number of flourishing cloisters, an immense literature, "one of the most fruitful and interesting in the Christian East," according to the celebrated French Armenist, Victor Langlois. "The Armenian liturgy," says another distinguished Armenist, Edouard Dulaurier, "contains a number of prayers in which the turn and movement of the thought, the majestic fullness and correctness of the style reveal an original composition which is entirely Armenian." Their poetic genius has produced superb canticles which do honor to the Christian inspiration, of which a selection is to be found in their national hymnary (Sharagan), justly compared to a diamond necklace.

Christianity, when it became a national church, maintained the Armenian nationality. Without it the Armenians would have been absorbed in Zoroastrianism, and at a later period in Islâmism; for in that nest of religions which goes by the name of the East, religion makes nationality; and the peoples are nothing but religious communities. That is why the Armenians, especially after the loss of their political independence, look askance at every attempt to detach the faithful from their church. Surrounded at the present day by Orthodoxy (*i. e.*, the Greek Church), Catholicism and Protestantism, each of which aims at bringing this martyrized church into its course, they believe it is their duty to maintain the *status quo*, because they would not be able to satisfy the three churches all at once, and because their church is the last refuge of their nationality. They possess a national church, just as they possess a national language and literature, with a national alphabet, a national era and a national history, a national music and a national architecture, and they do not wish to sacrifice them to the national characteristics of the more numerous nations; for, in their eves, numbers do not constitute merit, and human civilization owes more to Greece, which is microscopically small, than to China which is colossal in its greatness. They are conscious of their mission in Asia, and M. Fèlix Nève did not exaggerate in any respect when he wrote these lines: "By a two-fold phenomenon, which is very rare in history, the Armenian people, strong by reason of an admirable fidelity to its character and its faith, survives the wars and revolutions that have in a way decimated it; it possesses in its literary and liturgical idiom a sign of its vitality and a pledge of its perpetuity. One could believe that it is destined to take part some day in the regeneration of Asia."

The foreign missionaries who find it convenient to preach Christianity to the faithful of a church nearly contemporary with Christ, ought not to forget that it is their first duty not to weaken in any way the position of a church which is in daily conflict with the powerful religion of Islâm. Blessed be the church which should undertake to propagate among the Christians of Armenia, not such or such a form of Christianity, but an instruction and an education which render a people capable of reconciling respect for the past with the exigencies of the modern spirit! From this point of view, the American college at Constantinople renders greater serv-

PROF. MINAS TCHERAZ, LONDON, ENGLAND.

"WHAT CAN RESULT FROM THIS GREAT PARLIAMENT, BUT THE GENERAL CONVICTION THAT RELIGIONS ARE NOT BARRIERS OF IRON WHICH SEPARATE FOREVER THE MEMBERS OF THE HUMAN FAMILY, BUT ARE BARRIERS OF ICE, WHICH MELT AT THE FIRST GLANCE OF THE SUN OF LOVE."

ices than those who waste their time in inculcating Puritan simplicity on the brilliant imagination of an Eastern people.

The Armenian Church belongs to the Eastern Church, and its rites do not differ much from those of the Greek Church; but it is completely autonomous, and is ruled by its deacons, priests and bishops, whose ecclesiastical vestments recall those of the Greeks and Latins. It has a special hagiography which embraces the entire ecclesiastical year; a special ritual, a special missal, a special breviary, a special hymnary. It admits the seven sacraments, but administers extreme unction only to the ecclesiastics; does not recognize either expiations or indulgences; and celebrates the communion with unleavened bread and wine without water. It holds Easter at the date assigned by Christians before the Nicene Council, and the Nativity and Epiphany on the sixth of January, It prescribes fasting on Wednesday and Friday, and has a period of fasting and an order of saints which are peculiar to it. It believes that the Holy Spirit proceeds from the Father. It is not at all Eutychian, of which it has been falsely accused, for it explicitly professes the dogma of the two natures, of the two wills and of the two operations in Jesus Christ. It was not a question of dogma, but of jurisdiction, that caused it to reject the council of Chalcedon. Its conduct is only guided by a feeling of self-preservation, and is dictated to it by the necessities of its situation. As long as Armenia lacks political independence, the Armenians will not be able, without danger, to recognize the Council of Chalcedon. It is a rampart which separates them from the Greek or Russian Church; if they renounce it, almost half of the nation who live under Muscovite rule, would be easily absorbed in the Russian Church and nationality. The state of servitude, in which the Armenians live, will likewise prevent them from introducing reforms in their church, whose popular character permits it to accept, without opposition, the ameliorations desired by the faithful.

These, then, are almost all the differences which separate the Armenian from the venerable Greek Church, from the powerful Roman Church, or from the free Protestant Church. It has its reasons for maintaining them, and the liberal spirit with which all the churches are to-day penetrated gives ground for hope that tolerance will be shown to it, as it shows tolerance to its Orthodox, Catholic and Protestant sisters, for which it professes the most sincere affection and the most profound respect.

Toleration is one of the glories of the Armenian Church. Its adherents have given manifold proofs of it to the Christians of all denominations, and if you happen to visit Etchmiadzin, you will see the tomb of Sir John MacDonald, who was British envoy in Persia, quite close to the entrance of the cathedral, among the tombs of the greatest patriarchs of modern Armenia. The church founded by the Illuminator prays daily "for all holy and orthodox bishops," and "for the peace of the whole world and the stability of the holy church," and beseeches the mercy of God "by the prayers and interces-

sions of those who invoke the name of the Lord of Sanctity, in any country, from the rising to the setting sun." Some extracts from the confession of faith of Mgr. Nerses Varjabedian, who died in 1884, on the Armenian patriarchal throne at Constantinople, will suffice to give an idea of the spirit of this church. These are the words which the illustrious prelate wrote in the heat of a discussion relative to the Eastern and Western Churches:

"The Armenian Church, both before and after the Latins and Greeks condemned each other to hell, did not interfere in their controversies, nor did it attach any importance to them; it did not alter any more for this reason the commentaries of its dogmas; but before, as after, it treated all the bishops and all the churches with love and toleration.

"The Armenian Church rejects only heretics, and hitherto it has had nothing essential to reject in the tenets of the Latins and Greeks.

"The Apostles' Creed is sufficient for orthodoxy; the rest contains dogmas, the differences between which do not impair orthodoxy.

"The Armenian Church, in speaking of an orthodox church, does not mean itself alone.

"The unique glory of the Armenian Church consists in its treating its heterogeneous brethren in the spirit of the Primitive Church, that is to say, with toleration, even if they speak against it out of ignorance and hardness of heart, or through the pride of their prelates.

"Whosoever does not profess this creed does not belong to the Armenian Church. The blessed fathers of the Armenians down to Lampronatzi and Shnorhali have held this same language. The two last named fathers wrote at a time when the Christians were wrangling with one another more violently than ever."

Another glory of the Armenian Church is its democratic spirit. No obstacle is put in the way of its adherents to read and study the Bible. In the mass it practises the ceremony of cordial salutation, which the faithful render to one another with the holy kiss. Its deacons and priests, who are married, live from the voluntary offerings of their flocks, and it is the high clergy only, who are bound to celibacy, who receive a very moderate stipend. No annual payment is required, as in certain civilized countries, to have a pew in the church; every Christian is received gratuitously, and rich and poor alike bow the head side by side before the Eternal. The clergy, from the humblest deacon to the supreme patriarch, are elected by the free will of the ecclesiastics and the laity. In the very midst of the consecration of a candidate, the bishop stops to ask the congregation if he is worthy of receiving orders. If one single individual calls out that he is not worthy of them, the consecration is suspended, and if this individual proves his assertion to the bishop, the candidate is immediately discarded. It may well be said that the Armenian clergy are the servants and not the masters of the church.

Such is the Armenian Church, venerable by reason of its antiquity, proud of its orthodoxy, and glorious in the purple mantle of its martyrdom. Every

stone of this sanctuary is cemented with the tears and the blood of its persecuted children; it is for this reason that the seat of the Illuminator is so firmly established, and with so much vigor raises aloft its five domes — symbols of the five Armenian patriarchates of Etchmiadzin, Sis, Aghtamar, Constantinople and Jerusalem. Sentinel of civilization and advance guard of Christianity, the Armenian Church has bravely done its duty on the confines of the Eastern world. It has survived the attacks of Zoroastrianism and of Islâm, as it has survived the attacks of Christians who did not understand liberty of conscience, and in the midst of the painful crisis which it is going through at the present time, it sends a fraternal salutation to all the pious souls who are gathered together at this truly ecumenical council, and it blesses the first steps of the Parliament of Religions in the path of universal tolerance and charity, and the noble efforts of the great American people to spread the marvelous rainbow of human brotherhood over the deluge of long-standing hatreds.

GREEK PHILOSOPHY AND THE CHRISTIAN RELIGION.

By Prof. F. Max Müller, Oxford University.

To the Rev. John Henry Barrows, D.D., Chairman.

Dear Sir,—What I have aimed at in my Gifford Lectures on Natural Religion is to show that all religions are natural, and you will see from my last volume *On Theosophy or Psychological Religion*, that what I hope for is not simply a reform, but a complete revival of religion, more particularly of the Christian Religion. I have often asked myself how St. Clement and Origen came to embrace Christianity, and to elaborate the first system of Christian theology. There was nothing to induce them to accept Christianity. They were philosophers first, Christians afterwards. They had nothing to gain and much to lose by joining this new sect of Christians. We may safely conclude, therefore, that they found their own philosophical convictions, the final outcome of the long preceding development of philosophical thought in Greece, perfectly compatible with the religious and moral doctrines of Christianity as conceived by themselves.

Now, what was the highest result of Greek philosophy as it reached Alexandria, whether in its Stoic or Neo-Platonic garb? It was the ineradicable conviction that there is Reason or *Logos* in the world. When asked, Whence that Reason, as seen by the eye of science in the phenomenal world, they said: "From the Cause of all things which is beyond all names and comprehension, except so far as it is manifested or revealed in the phenomenal world. What we call the different types, or ideas, or *logoi*, in the world, are the *logoi*, or thoughts, or wills of that Being whom human language has called God. These thoughts, which embrace everything that is, existed at first as thoughts, as a thought-world, κόσμος νοητός, before by will and force they could become what we see them to be, the types or species realized in the visible world, κόσμος ὁζατός." So far all is clear and incontrovertible, and a sharp line is drawn between this philosophy and another, likewise powerfully represented in the previous history of Greek philosophy, which denied the existence of that eternal Reason, denied that the world was thought and willed, as even the Klamaths, a tribe of Red Indians, profess, and ascribed the world, as we see it as men of science, to purely mechanical causes, to what we now call uncreate protoplasm, assuming various casual forms by means of natural selection, influence and environment, survival of the fittest, and all the rest.

The critical step which some of the philosophers of Alexandria took, while others refused to take it, was to recognize the perfect realization of the

Divine Thought or *Logos* of manhood in Christ, as in the true sense the Son of God, not in the vulgar mythological sense, but in the deep metaphysical meaning which the υἱὸς μονογενής had long possessed in Greek philosophy. Those who declined to take that step, such as Celsus and his friends, did so either because they denied the possibility of any divine thought ever becoming fully realized in the flesh, or in the phenomenal world, or because they could not bring themselves to recognize that realization in Jesus of Nazareth. Clement's conviction that the phenomenal world was a realization of the Divine Reason was based on purely philosophical grounds, while his conviction that the ideal or the divine conception of manhood had been fully realized in Christ and in Christ only, dying on the cross for the truth as revealed to him and by him, could have been based on historical grounds only.

Everything else followed. Christian morality was really in complete harmony with the morality of the Stoic school of philosophy, though it gave to it a new life and a higher purpose. But the whole world assumed a new aspect. It was seen to be supported and pervaded by reason or *Logos*, it was throughout teleological, thought and willed by a rational power. The same divine presence had now been perceived for the first time in all its fullness and perfection in the one Son of God, the pattern of the whole race of men, henceforth to be called "the sons of God."

This was the groundwork of the earliest Christian theology, as presupposed by the author of the Fourth Gospel, and likewise by many passages in the Synoptical Gospels, though fully elaborated for the first time by such men as St. Clement and Origen. If we want to be true and honest Christians we must go back to those earliest ante-Nicene authorities, the true Fathers of the Church. Thus only can we use the words, "In the beginning was the Word and the Word became flesh," not as thoughtless repeaters, but as honest thinkers and believers. The first sentence, "In the beginning was the Word," requires thought and thought only; the second, "And the Logos became flesh," requires faith, faith such as those who knew Jesus had in Jesus, and which we may accept, unless we have any reason for doubting their testimony.

There is nothing new in all this, it is only the earliest Christian theology restated, restored and revived. It gives us at the same time a truer conception of the history of the whole world, showing that there was a purpose in the ancient religions and philosophies of the world, and that Christianity was really from the beginning a synthesis of the best thoughts of the past, as they had been slowly elaborated by the two principal representatives of the human race, the Aryan and the Semitic.

On this ancient foundation, which was strangely neglected, if not purposely rejected, at the time of the Reformation, a true revival of the Christian religion and a reunion of all its divisions may become possible, and I have no doubt that your Congress of Religions of the World might do excellent work for the resuscitation of pure and primitive ante-Nicene Christianity.

Yours very truly, F. MAX MÜLLER.

MONASTERY OF ETCHMIADZIN, AT THE FOOT OF MT. ARARAT.

THE SEAT OF THE HEAD OF THE ARMENIAN CHURCH.

MAN'S PLACE IN THE UNIVERSE.

By Professor A. B. Bruce, D.D.

[Accepting without reserve, for the sake of argument, the evolutionist account of the origin of man, the question of his religious significance still remains to be considered.]

1. It looks as if nature herself were inviting us to regard man as, while no exception in origin, exceptional in significance. She has hidden the evidence of our parentage; she has thrown down the scaffolding after finishing the building. How much trouble it has given the scientists to find links of connection between man and the lower creation! So far as the body is concerned, the best evidence is that which is carefully concealed from observation, the transformation which a human being undergoes before he is born. Then of the evolution of mind how faint the traces! Grant the reality of the evolutionary process, and that here as elsewhere it has proceeded by insensible progression; nevertheless what we see is a great gulf separating man even at the lowest point of civilization from the most intelligent animal. Has this fact no meaning? The meaning of it is nothing less than this, that in man all that went before finds its *rationale*. Evolution of the inanimate and the lower animate world took place because it was to end in the evolution of man.

This is what we have all got to do, and what, I submit, the theory of evolution, rightly construed, helps us to do;—we have to learn that we do not suffer by comparison with the heavenly bodies. Rather they, by comparison, dwindle into insignificance.. When I consider man, final product of the creative process, what are sun, moon and stars? Whether the astronomic bodies contain human beings I know not. If they do, then man there, as here, is supreme. If they do not, then vast in mass, in distance, and in the swings of their revolutions as these bodies are, they are insignificant compared with the chief tenant of this small terrestrial planet.

Similar is the view to be taken of the whole sub-human creation. It has its reason of existence in man and the moral interests he represents. If man had not been, it would not have been worth while for the lower world to be. If the Creator had not had man in view from the first, the lower world would not have come into existence. This is how the Theist must view the matter. He must regard the sub-human universe in the light of an instrument to be used in subservience to the ends of the moral and spiritual universe, and created by God for that purpose. The Agnostic can evade this conclusion by regarding the evolution of the universe as an absolutely nec-

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essary and aimless process. For us this theory is once for all impossible. We must believe in God, Maker of heaven and earth. And believing in him we look for a plan in his work. In creation, as in Providence, we find at first much mystery and darkness. To what end, that all-diffused fiery mist, those igneous rocks, those microscopic protozoa, those hideous "dragons of the prime"? But stay, here at the end of the æons, is man. It was worth God's while to make him, and in the light of this latest creation we can see at least a glimmering of meaning even in chaos, in the apparently useless, the irrational, the monstrous. All these were natural steps in the gradual process that was to have a worthy ending in which the whole creative movement should find its justification.

2. Through man as the head of creation we may know God. The end explains not only the process of creation but the Creator. It was man in view as the "far-off divine event" that gave God an interest in the process. Doth God care for fiery clouds, or for protozoa, or for "dragons of the prime"? He cares for spirit and its characteristic endowments, reason, freedom, love of the good, hatred of evil. That is, he is himself a spirit with essentially similar character. Our inference does not rest on the mere catagory of causality. God as cause stands in the same relation to all beings, and on that ground might be as like one being as another. Our inference is based on the category of purpose. Man is not only one of the infinite number of effects produced by Divine causality, but he is the effect which explains all the rest, the end in view of the Creator in all his creative work. If this conception be allowed, then it cannot be denied that man's relation to God is unique. It is a relation of affinity, because God *ex hypothesi* supremely cares for what man distinctively is.

The point that needs emphasizing to-day is not that man is like God, but that God is like man; for it is God, his being and nature, that we long to know, and we welcome any legitimate avenue to this high knowledge. And man by his place in nature is accredited to us as our surest, perhaps sole, source of knowledge. And it confirms us in the use of this source to find that ancient wisdom, as represented by the Hebrew sage to whom we owe the story of *Genesis*, indirectly endorses our method, by proclaiming that in man we may see God's image.

This doctrine has in its favor the *consensus gentium*. Men everywhere and always have conceived their gods as manlike. They have done so too often in most harmful ways, imputing to the Divine human passions and vices. The *desideratum* is to conceive God not as like what man is or has been at any stage in time, but as like what man will be when his moral development has reached its goal. It is safe to say that God is what man always has been in germ, a rational, free, moral personality. But it is not safe to fill in the picture of the Divine personality by indiscriminate imputation to God of the very mixed contents of the average human personality. Our very ideals are imperfect, how much more our realizations! Our theology

must be constructed, therefore, on a basis of careful, impartial self-criticism, casting aside as unfit material for building our system, not only all that can be traced to our baser nature, but even all in our highest thoughts, feelings and aspirations that is due to the influence of the time-spirit, or is merely an accident of the measure of civilization reached in our social environment. The safest guides in theology are always the men who are more or less disturbed because they are in advance of their time; the men of prophetic spirit, who see lights not yet above the horizon for average moral intelligence; who cherish ideals regarded by many as idle dreams; who, while affirming with emphasis the essential affinity of the Divine with the human, understand that even in that which is truly human, say, in pardoning grace, God's thoughts rise above man's as the heavens rise above the earth.

On this view it would seem to follow that each age needs its own prophets to lead it in the way of moral progress, and set before it ideals in advance of those which have been the guiding lights of the past. And yet it is possible that there may be prophets of bygone days whose significance as teachers has been by no means exhausted.

This may be claimed preëminently for him whom Christians call their Lord. The claim, I believe, will be allowed even by those who are not Christians. I can even imagine a more sincere, deeper homage to Christ's present value being paid by intelligent adherents of other faiths than by many who pay to him the conventional homage of Christendom. I do not expect a time will ever come when men may say, we do not need the teaching of Jesus any more. That time has certainly not come yet. We have not got to the bottom of Christ's doctrine of God and man as related to each other as Father and son. How beautifully he has therein set the great truth that God is manlike, and man Godlike, making man at his best the emblem of God, and at the worst the object of God's love! All fathers are not what they ought to be, but even the worst fathers have a shrewd idea what it becomes a father to be. And the better fathers and mothers grow, the better they will know God. Theology will become more Christian as family affection flourishes. And what a benefit it will be to mankind when Christ's doctrine of Fatherhood has been sincerely and universally accepted! Every man God's son; therefore every man under obligation to be Godlike, that is to be a true man, self-respecting and worthy of respect. Every man God's son; therefore every man entitled to be treated with respect by fellow men, despite of poverty, low birth, yea, even in spite of low character, out of regard to the possibilities in him. Carry out this program and away goes caste in India, England, America, everywhere, in every land where men are supposed to have forfeited the rights of a man by birth, by color, by poverty, by occupation; and where many have yet to learn the simple truth quaintly stated by Jesus when he said, "How much is a man better than a sheep." What a long way we have to travel before it can be said: "Jesus of Nazareth is superseded!"

3. A long way to thoroughly Christian civilization. Yes, but the goal will be reached. Evolution points that way. Evolution does not foster a pessimistic spirit. It encourages hope for the distant future. It does so by the view it gives of the general trend of the universe upwards. It does so still more by placing man at the summit. If man himself was the *terminus ad quem*, then man must become all that it is in him to be. It was not man the savage, *Homo alalus*, for whom all creation in its earlier stages was in travail, but man the civilized, man the completely Christianized. And therefore we may confidently hope that he will make his appearance in due season, possibly not till the lapse of millenniums in this world. In this world, but what of the next? Does the view of man, as the crown of evolutionary process, throw any light on his eternal destiny? Does it contain any promise of immortality? Here one feels inclined to speak with bated breath. A hope so august, so inconceivably great, makes the grasping hand of faith tremble. We are tempted to exclaim, "Behold, we know not anything." Yet it is worthy of note that leading advocates of evolutionism are among the most pronounced upholders of immortality. Mr. Fiske says: "For my own part I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." He cannot believe that God made the world, and especially its highest creature, simply to destroy it, like a child who builds houses out of blocks, just for the pleasure of knocking them down, Not less strongly Le Conte writes: "Without spirit-immortality this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when its evolution has run its course and all is over, would be precisely as if it had never been—an idle dream, an idiot tale signifying nothing." These utterances of course do not settle the question. But considering whence they emanate, they may be taken at least as an authoritative indication that the tenet of human immortality is congruous with, if it be not a necessary deduction from, the demonstrable truth that man is the consummation of the great world-process by which the universe has been brought into being.

THE RELIGION OF SCIENCE.

By Sir William Dawson, LL.D., F.R.S.

Natural religion, if thereby we understand the beliefs fairly deducible from the facts of nature, is in truth closely allied to natural science, and, if reduced to a system, may even be considered as a part of it. Our principal inquiry, therefore, should be not so much, "How do scientific results agree with religious beliefs, or any special form of them?" but rather, "How much and what particular portion of that which is held as religious belief is inseperable from or fairly deducible from the results of natural science?"

All scientific men are probably prepared to admit that there must be a first cause for the phenomena of the universe.

We cannot, without violating all scientific probability, suppose these to be causeless, self-caused, or eternal. Some may, however, hold that the first cause, being an ultimate fact, must on that account be unknowable. Though this may be true of the first cause as to origin and essence, it cannot be true altogether as to qualities. The first cause must be antecedent to all phenomena. The first cause must be potent to produce all resulting effects, and must include potentially the whole fabric of the universe. The first cause must be immaterial, independent, and in some sense self-contained or individual. These properties, which reason requires us to assign to the first cause, are not very remote from the theological idea of a self-existent, all-powerful, and personal Creator.

Even if we fail to apprehend these properties of the first cause, we are not necessarily shut up to absolute agnosticism, for science is familiar with the idea that causes may be entirely unknown to us in themselves, yet well-known to us in their laws and their effects. Since then, the whole universe must in some sense be an illustration and development of its first cause, it must all reflect light on this primitive power, which must thus be known to us at least in the same manner in which such agencies as gravitation and the ethereal medium occupying space are known.

Nor can we interpret these analogies in a pantheistic sense. The all is itself a product of the First Cause, which must have existed previously, and of which we cannot affirm any extension in a material sense. The extension is rather like that of the human will, which, though individual and personal, may control and animate a vast number of persons and agencies—may, for example, pervade and regulate every portion of a great army or of a great empire. Here again we are brought near to the theological doctrine, and perceive that the First Cause may be the will of an Almighty Being, or at least

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something which, relatively to an eternal and infinite existence, may be compared with what will is in the lesser sphere of human consciousness. In this way we can at least form a conception of a power all-pervading, yet personal; free, yet determined by its own innate constitution.

Thus science seems to have no place for agnosticism, except in that sense in which the essence of all energies and even of matter is unknown; and it has no place for pantheism, except in that sense in which energies, like gravitation, apparently localized in a central body, are extended in their effects throughout the universe. In this way science merges into rational theism and its First Cause becomes the will of a divine Being inscrutable in essence, yet universal in influence, and manifested in his works. In this way science tends to be not only theistic, but monotheistic, and connects those ideas of unity which it derives from the uniformity and universality of natural laws with the will of one law-maker. Nor does law exclude volition. It becomes the expression of the unchanging will of infinite wisdom and foresight. Otherwise we should have to believe that the laws of nature are either necessary or fortuitous, and we know that neither of these alternatives is possible.

All animals are actuated by instincts adapted to their needs and place in nature, and we have a right to consider such instincts as in accordance with the will of their Creator. Should we not regard the intuitions of man in the same light, and also what may be called his religious and moral instincts? Of these, perhaps one of the most universal next to the belief in a god or gods, is that in a future life. It seems to have been implanted in those antediluvian men whose remains are found in caverns and alluvial deposits, and it has continued to actuate their descendants ever since. This instinct of immortality should surely be recognized by science as constituting one of the inherent and essential characters of humanity.

So far in the direction of religion the science of nature may logically carry us without revelation, and we may agree with the Apostle Paul, that even the heathen may learn God's power and divinity prove the things that he has made. In point of fact, without the aid of either formal science or theology, and in so far as is known without any direct revelation, the belief in God and immortality has actually been the common property of all men, in some form more or less crude and imperfect. But there are special points in revealed religion respecting which the study of nature may give some testimony.

When natural science leaves merely material things and animal instincts, and acquaints itself with the rational and ethical nature of man, it raises new questions with reference to the First Cause. This must include potentially all that is developed from it. Hence the rational and moral powers of man must be emanations from those inherent in the First Cause, which thus becomes a divinity, having a rational and moral nature comparable with that of man, but infinitely higher.

On this point a strange confusion, produced apparently by the philosophy of evolution, seems to have affected some scientific thinkers, who seek to read back moral ideas into the history of the world at a time when no mundane moral agent is known to have been in existence. They represent man as engaged in an almost hopeless and endless struggle against an inherited "cosmic nature," evil and immoral. This absurd and atheistic exaggeration of the theological idea of original sin, and the pessimism which springs from it, have absolutely no foundation in natural science.

Natural science does, however, perceive a discord between man, and especially his artificial contrivances, and nature; and a cruel tyranny of man over lower beings and interference with natural harmony and symmetry. In other words, the independent will, free agency, and inventive powers of man have set themselves to subvert the nice and delicate adjustments of natural things in a way to cause much evil and suffering to lower creatures, and ultimately to man himself. Science sees, moreover, a great moral need which it cannot supply, and for which it can appeal only to the religious idea of a divine redemption.

On this account, if no other, science should welcome the belief in a divine revelation to humanity. On other grounds also it can see no objection to the idea of divine inspiration. The First Cause manifests himself hourly before our eyes in the instincts of the lower animals, which are regulated by his laws. It is the inspiration of the Almighty which gives man his rational nature. Is it probable then that the mind of man is the only part of nature shut out from the agency and communication of the all-pervading mind? This is evidently altogether improbable. If so have we not the right to believe that divine inspiration is present in genius and inventive power, and that in a higher degree it may animate the prophet and the seer, or that God himself may have been directly manifested as a divine teacher? Science cannot assure us of this, but it makes no objection to it.

This, however, raises the question of miracle and the supernatural; but in opposition to these science cannot consistently place itself. It has by its own discoveries made us familiar with the fact that every new acquisition of knowledge of nature confers powers which, if exercised previously, would have been miraculous; that is, would have been evidence of, for the time, superhuman powers. We know no limit to this as to the agency of intelligences higher than man, or as to God himself. Nor does miracle in this aspect counteract natural law. The scope for the miraculous within the limits of natural law, and the properties of natural objects, is thus practically infinite. All the metaphysical arguments of the last generation against the possibility of miracles have in fact been destroyed by the progress of science, and no limit can be set to divine agency in this respect, provided the end is worthy of the means. On the other hand, science has rendered human imitations of divine miracles impostures, too transparent to be credited by intelligent persons.

SIR WILLIAM DAWSON, LL.D., F.R.S., Etc.

"ALL THE METAPHYSICAL ARGUMENTS OF THE LAST GENERATION AGAINST THE POSSIBILITY OF MIRACLES HAVE IN FACT BEEN DESTROYED BY THE PROGRESS OF SCIENCE, AND NO LIMIT CAN BE SET TO DIVINE AGENCY IN THIS RESPECT, PROVIDED THE END IS WORTHY OF THE MEANS. I STATE MY CONVICTIONS THAT THE OLD AND NEW TESTAMENTS OF THE CHRISTIAN FAITH, WHILE TRUE TO NATURE IN THEIR REFERENCE TO IT, INFINITELY TRANSCEND ITS TEACHING IN THEIR SUBLIME REVELATIONS RESPECTING GOD AND HIS PURPOSES TOWARDS MEN,"

For these reasons the attitude of science to divine revelation is not one of antagonism, except in so far as any professed revelation is contrary to natural facts and laws. This is a question on which I do not propose to enter, but may state my conviction, which I have elsewhere endeavored to vindicate, that the Old and New Testaments of the Christian faith, while true to nature in their reference to it, infinitely transcend its teaching in their sublime revelations respecting God and his purposes toward man.

Finally, we have thus seen that natural science is hostile to the old materialistic worship of natural objects, as well as to the worship of ancestors and heroes, of humanity generally, and of the state, or indeed of anything short of the great First Cause of all. It is also hostile to that agnosticism which professes to be unable to recognize a First Cause, and to pantheism, which confounds the primary cause with the cosmos resulting from his action. On the contrary, it has nothing to say against the belief in a divine First Cause, against divine miracle or inspiration, against the idea of a future life, or against any moral or spiritual means for restoring man to harmony with God and nature. As a consequence it will be found that a large proportion of the more distinguished scientific men have been good and pious in their lives, and friends of religion.

MUSIC, EMOTION AND MORALS.

By The Rev. Dr. H. R. Haweis, of London.

My topic is "Music, Emotion and Morals." I find that the connection between music and morals has been very much left out in the cold here, and yet music is the golden art. You have heard many grave things debated in this room during the last three or four days. Let me remind you that the connection between the arts and morals is also a very grave subject. Yet, here we are, ladies and gentlemen, living in the middle of the golden age of music, perhaps without knowing it. What would you have given to have seen a day of Raphael or to have seen a day of Pericles, you who have been living in this great Christian age? And yet the age of Augustus was the golden age of Roman literature. The age of Pericles was that of sculpture, the Medicean age of painting; so the golden age of music is the Victorian or the Star-Spangled Banner age.

Music is the only living, growing art. All other arts have been discovered. An art is not a growing art when all its elements have been discovered. You paint now, and you combine the discoveries of the past; you discover nothing; you build now, and you combine the researches and the experiences of the past; but you cannot paint better than Raphael; you cannot build more beautiful cathedrals than the cathedrals of the middle ages; but music is still a growing art. Up to yesterday everything in music had not been explored. I say we are in the golden age of music, because we can almost within the memory of a man reach hands with Mozart, Beethoven and Wagner. We place their heads upon pedestals side by side with Raphael and with Michel Angelo, yet we have no clear idea of the connection between the art of music and morals, although we acknowledge that great men like Beethoven are worthy of a place along with the great sculptors, poets and painters. Now let me tell you that you have no business to spend much time or money or interest upon any subject unless you can make out a connection between the subject and morals and conduct and life; unless you can give an art or occupation a particular ethical and moral basis.

If anyone asks you what is the connection between music and morals, I will give it to you in a nutshell. This is the connection. Music is the language of emotion. Emotion is connected with thought. Therefore music is connected with thought. Thought is connected with action, action deals with conduct, and the sphere of conduct is connected with morals. Therefore, ladies and gentlemen, if music is connected with emotion, and emotion is connected with thought, and thought is connected with action, and action

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is connected with the sphere of conduct, or with morals, things which are connected by the same must be connected with one another, and therefore music must be connected with morals.

Now, the reason why we have coupled all these three worlds—music, emotion, morals—together, is because emotion is coupled with morals. The great disorders of our age come not from the possession of emotional feeling, but from its abuse, its misdirection and the bad use of it. Once discipline your emotions, and life becomes noble, fertile and harmonious.

Well, then, if there is this close connection between emotion or feeling, and the life, conduct, or morals, what the connection between emotion and morals is, that also must be the character of the connection between music, which is the art medium of emotion, and morals.

Nothing good and true was ever carried out in this world without emotion.

There has never been a great crisis in a nation's history without some appropriate air, some appropriate march, which has been the voiceless emotion of the people. I remember Garibaldi's hymn. It expresses the essence of the Italian movement. Look at all your patriotic songs. Look at

"John Brown's body is a-mouldering in the ground,
But his soul is marching on."

The feeling and action of a country passes into music. It is the power of emotion through music upon politics and patriotism. I remember when Wagner, as a very young man, came over to England and studied our national anthems. He said that the whole of the British character lay in the first two bars of "Rule Britannia."

And so your "Star-Spangled Banner" has kindled much unity and patriotism. The profoundly religious nature of the Germans comes forth in their patriotic hymn, "God Save the Emperor." Our "God Save the Queen" strikes the same note, in a different way, as "Rule Britannia." This shows the connection between emotion and music in politics and patriotism. It throws a great light upon the wisdom of that statesman who said: "Let who will make the laws of a people; let me make their national songs."

I see another gentleman is in charge of the topic "Religion and Music," but it is quite impossible for me to entirely exclude religion from my lecture to-day, or the power of emotion through music upon religion and through religion upon morals, for religion is that thing which kindles and makes operative and irresistible the sway of the moral nature. I read that our Lord and his disciples, at a time when all words failed them and when their hearts were heavy, when all had been said and all had been done at that last supper, after they had sung a hymn, went out into the Mount of Olives. After Paul and Silas had been beaten and thrust into a noisome dungeon, they forgot their pain and humiliation and sang songs, spiritual psalms, in the night, and the prisoners heard them. I read, in the history of the Christian Church, when the great creative and adaptive genius of Rome took

possession of that mighty spiritual movement and proceeded to evangelize the Roman Empire, that St. Ambrose, Bishop of Milan in the third century, collected the Greek modes and adapted certain of them for the Christian Church, and that these scales were afterward revived by the great Pope Gregory, who gave the Christian Church the Gregorian chants, the first elements of emotion interpreted by music which appeared in the Christian Church. It is difficult for us to overestimate the power of those crude scales, although they seem harsh to our ears. It is difficult to realize the effect produced by Augustine and his monks when they landed in Great Britain, chanting the ancient Gregorian chants. When the king gave his partial adherence to the mission of Augustine, the saint turned from the king and directed his course toward Canterbury, where he was to be the first Christian archbishop.

Still, as he went along with his monks, they chanted one of the Gregorian chants. That was his war cry.

"Turn away, O Lord, thy wrath from this city, and thine anger from its sin."

That is a true Gregorian; those are the very words of Augustine. And later on I shall remind you of both the passive and active functions of the Christian Church—passive when the people sat still and heard sweet anthems; active when they broke out into hymns of praise. Shall I tell you of the great comfort which the church owes to Luther who stood up in his carriage as he approached the City of Worms and sang his hymn, "Ein feste Burg ist unser Gott"? Shall I tell you of others who have solaced their hours of solitude by singing hymns and spiritual psalms, and how at times hymn singing in the church was almost all the religion that the people had? The poor Lollards, when afraid of preaching their doctrine, still sang, and throughout the country the poor and uneducated people, if they could not understand the subtleties of theological doctrine, still could sing praise and make melody in their hearts. I remember how much I was affected in passing through a little Welsh village some time ago at night, in the solitude of the Welsh hills, as I saw a little light in a cottage, and as I came near I heard the voices of the children singing:

"Jesus, lover of my soul,
Let me to thy bosom fly."

And I thought how those little ones had gone to school and had learned this hymn and had come home to evangelize their little remote cottage and lift up the hearts of their parents with the love of Jesus.

I now approach the last clause of my discourse. We have discovered the elements of music. Modern music has been three or four hundred years in existence, and that is about the time that every art has taken to be thoroughly explored. After that, all its elements have been discovered; there is no more to be discovered, properly speaking, and all that remains is to apply it to the use, consolation and elevation of mankind.

Music is the most spiritual and latest born of the arts in this most material and skeptical age; it is not only a consolation, but a kind of ministering angel in the heart; it lifts us up and reminds us and restores in us the sublime consciousness of our own immortality. For it is in listening to sweet and noble strains of music that we feel lifted and raised above ourselves. We move about in worlds not realized; it is as the footfalls on the threshold of another world. We breathe a higher air. We stretch forth the spiritual antennæ of our being and touch the invisible, and in still moments we have heard the songs of the angels, and at chosen seasons there comes a kind of open vision. We have "seen white presences among the hills."

"Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither."

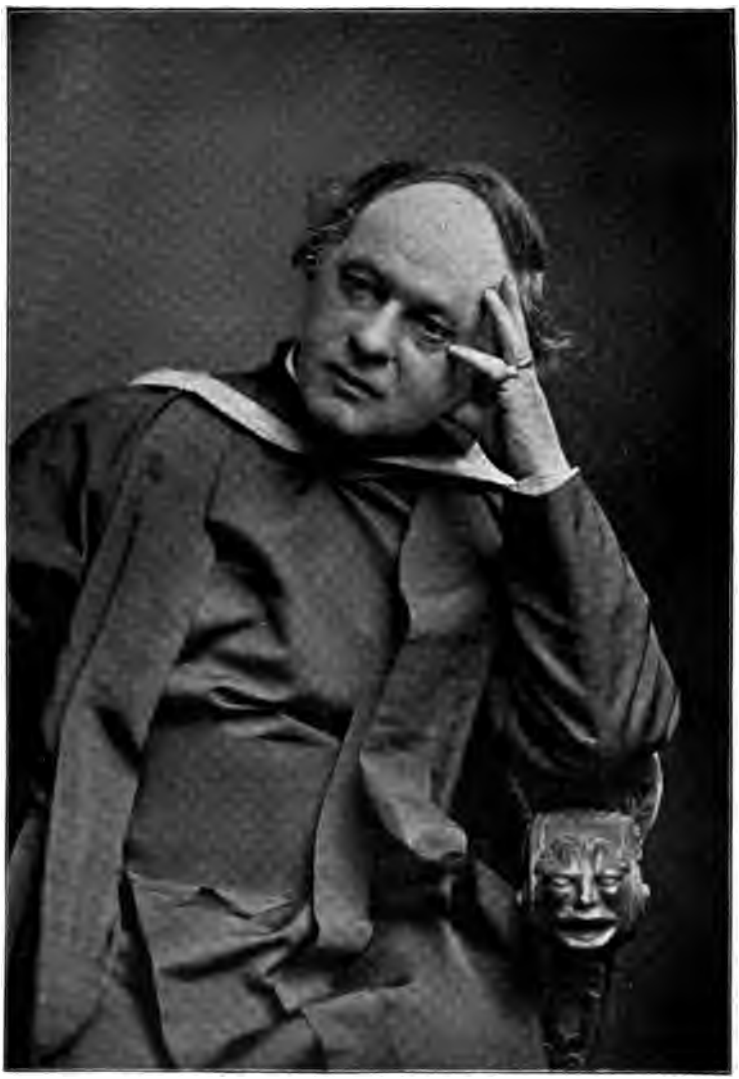
MAN IN THE LIGHT OF REVELATION AND SCIENCE.

By Thomas Dwight, M.D., LL.D., of Harvard University.

Man, in the light of revelation, as made known through the Scriptures and by the definitions and traditions of the Catholic Church, is a compound of soul and body. He is the product of God's last creative act. His body is of the earth, but his immortal spiritual soul is the image of God. His end is God. But to reach that end he must pass through a period of probation on this earth. Everything in creation is subordinate to the issue of that great struggle. The first man, Adam, fell. Through his sin human nature, while remaining unchanged in essence, lost something of its superadded gifts. At first man's reason was supreme. Now it is obscured by passions and a tendency to evil.

It concerns us to know whether the accepted truths of biological science, more particularly those of anatomy, anthropology, and physiology, harmonize with those of revelation. Turning, then, from revelation to science, we have to examine man and to classify him—to determine, in short, according to Huxley's happy phrase, his place in nature. If we subject the tissues of his body to chemical analysis; if, with the highest powers of the microscope, we examine the minutest elements of structure of bone, muscle, blood, brain, and all the rest, there is nothing implying essential difference between man and animals. We next dissect man's body and examine the various so-called systems, the bones, muscles, vessels, the brain and nerves, and the internal organs. Comparing system by system, we find differences in degree, and in degree only, between the bodies of man and ape. The difference is vast, but it is a difference only in degree after all.

The intimate relationship in bodily structure between man and ani-



REV. H. R. HAWEIS.

"IT IS IMPOSSIBLE, WITH THIS MOTTO, 'MUSIC, EMOTION AND RELIGION' FOR MY TEXT, TO EXCLUDE THE CONSIDERATION OF THE EFFECT OF MUSIC UPON RELIGION. I READ THAT OUR LORD AND HIS DISCIPLES, AT A TIME WHEN ALL WORDS FAILED THEM AND WHEN THEIR HEARTS WERE HEAVY, WHEN ALL HAD BEEN SAID AND ALL HAD BEEN DONE AT THAT LAST SUPPER — I READ THAT, AFTER THEY HAD SUNG A HYMN, OUR LORD AND THE DISCIPLES WENT OUT INTO THE MOUNT OF OLIVES."

mals is further shown by the science of embryology. While we are not called upon to accept very literally the claim that the development of the embryo presents an epitome of the history of the rise of the human race from the lowest forms, none the less its transitory structures and arrangements offer overwhelming evidence of the animal nature and affinities of the human body.

But, as we have undertaken a scientific study of man, we must not stop with his lifeless body. All must be seen and studied living to be properly placed. Studying man in this way, we find that he is a living organism. From this we infer that he has a vital principle. In common with plants, his vital principle presides over nutrition, reproduction, and growth. In common with other animals, he has in addition the power of motion and sensation of various kinds. He has instincts also. But beyond and above all these, he has understanding and a free will. He is a rational animal, and as such, as Mivart has said, more above the highest animal than the latter is above a stone. It follows directly that man has been the result of an act of creation. An immortal spiritual soul can by no possibility have been gradually evolved from the vital principle of a lower being, nor suddenly formed by any action of physical forces.

But the question must be studied from the physical side also. What do anatomy and anthropology say to the claims of revelation? Surely since it is the soul that makes the human composite what it is, the material side is of secondary consequence; but even on this lower plane any true conflict between revelation on one side and anatomy on the other, must be fatal to one or both. Should science ever show by analogy so strong as to compel conviction, that man's body has risen from lower animals till God made it human by informing it with a spiritual soul, revelation would have nothing to take back, nothing to fear.

But there is, undoubtedly, a system of evolution, which is in absolute opposition to religion. The scheme may be briefly stated as follows: In the beginning was matter and force. By some law of unknown origin, the nebulous matter formed worlds. On this one, somehow, organic life appeared. Cells developed into plants of successively greater complexity, plants into animals. Animals rose from the simple to the complex and finally to man, by gradual changes. Instinct is the result of the inheritance of accumulated ancestral experience. There is no essential difference between it and reason. Ethical and moral ideas are simply developments. Plan does not exist. Free will and accountability are, therefore, impossible. The original atoms can have had no choice but to obey the original forces. How or when can so essentially foreign a power as that of freedom to choose, have first appeared? It cannot have been in germ in the primeval atoms, neither can it of itself have come out of nothing. It therefore cannot exist. If there be no free will, there is no accountability, no right, no wrong, conscience is a delusion, law a tyranny. Any system of religion,

any probation, any future reward or punishment on these premises is self-evidently absurd.

Between any such system and revelation there can be no agreement. If one is right, the other is wrong. We deny these doctrines because they are false. Philosophy, indeed, shows their falsehood most clearly. Mine is the more humble task of showing how unsupported they are by evidence in the physical domain.

To return to the study of the body of man. As has been shown, man as a whole so far transcends all animals that the shape of his body is of little more importance than the cut of his coat, as the criterion of his position in the universe. None the less his body must be classified on precisely the same principles that guide us in the case of non-rational animals. Zoölogically he is evidently a mammal, constituting the family of the Hominidæ of the sub-order Anthropoidæ of the order of Primates. The other families of that sub-order are various kinds of apes and monkeys, the one nearest to man being that of the simiidæ, which comprises the larger apes of Asia and Africa —the long-armed apes, the orang, gorilla and chimpanzee. All of these are tail-less, and to the superficial observer evidently nearest to man. The scientific student reaches the same conclusion, but none the less he recognizes points of similarity with species of the families of smaller monkeys which the larger apes do not show. Further, and this point is of vital importance, the series of the great apes does not lead up to man by regular gradations. In some respects the chimpanzee most nearly resembles man, in others, the gorilla, and, although we may admit that on the whole these two approach the nearest to man's body, yet in other respects the orang and the long-armed apes surpass them. The skull and teeth of the chimpanzee approach nearest to those of man, but the siamang is the only ape with a forward projection of the lower jaw like the human chin. The orang has twelve ribs like a man, while the chimpanzee and gorilla have thirteen.

A very important and curious chapter in this connection is that of anomalies of structure. There are occasionally structures, or arrangements of structures, which are not normal in the species in which they occur, but in others. They are seen frequently in man. They have been made to bear evidence for his descent from lower animals, and have been called "reversions." There are reasons for debating these claims very seriously. To hold that a certain anomaly of, say a bone, in man is a reversion to the condition of a primitive type, is not to say that every other animal possessing it is an ancestor of man, for they may be side branches of the genealogical tree; but it is necessary that a common origin should be shown for both. When we come to put this into practice very great difficulties arise. Let us take some common instances in illustration. First, the supra-condyloid process of the humerus. This is a little spur of bone found in some three per cent. of our dissecting-room subjects. A band of fibrous tissue running to it makes a bridge over a hole called a supra-condyloid foramen. It is not found in any of the higher

apes, but in many American monkeys and in most of the lemurs. It is found in certain carnivora, notably those of the cat tribe, in most of the insectivora, but never in the ungulata, or hoofed animals; it is generally found in the edentata and marsupials. This, therefore, is so widely distributed a structure that it is a more plausible instance than most, and if it stood alone would be hard to refute. But it is the very diversity of these anomalies that is fatal to the theory that they are reversions. Another, probably more common one in man, though less widespread among mammals, is a projection known as the third trochanter of the thigh bone, which is normal in the odd-toed ungulates and in some rodents and edentates. A very uncommon one is the union of the pieces of the breast-bone after the fashion of the long-armed apes. Still another very rare peculiarity is the fossa prænasalis, a little hollow in the skull just below the opening of the nose. It is met with only in low class skulls. Among animals it has been seen poorly marked at times (not as a rule) in the gorilla; but its best representation is seen in the seal tribe.

Now, no one claims that man came from either the carnivora or the ungulata, certainly not from both. If then we see a feature in man appearing occasionally which is normal in hoofed animals, from which he did not descend, according to the theory of heredity, it must have existed in a common ancestor. As we go on from one feature of this kind to many the difficulty is increased, for we have to include the carnivora and, worse still, a higher specialized group, the seal tribe. This being obviously impossible, we have to go further back still and seek a still earlier common ancestor from whom we are to inherit the characteristics of both. This very soon reaches a *reductio ad absurdum*, for the primitive parent must have been an anatomical curiosity of the greatest complication. What are we then to do with such facts? It will not do to ignore them. They undoubtedly have a cause, seeming to point to a similarity of plan and tendencies. It allows us to formulate the proposition, that points of resemblance between two families of animals are no evidence of the descent of one from the other or of both from a common ancestor. It brings law and plan into the foreground. From being first used as an argument for chance, it on the contrary, is found to point to law, though to which one which we do not yet grasp.

Let us now study living man, considered merely as an animal. For roaming through forests, how inferior to the long-armed ape who swings in flying leaps from tree to tree with a grace and certainty which no trained acrobat can approach. For defence or attack how much below the gorilla. As a mere animal, how unfitted for anything. Not very swift of foot, far from strong of arm, with neither claw nor tusk, without great sharpness of sight or of hearing, with very limited powers of scent, without protective panoply or weapon of defense, man, as an animal and as nothing more, can be ranked only as a failure. But, if grown man be such, how much more is he trammelled by the necessary care of infant and child through the long

period of helplessness. Yet do not his powers of instinct place him far above other animals? Undoubtedly it might have been so, equally undoubtedly it is not. His instinct is far inferior to that of many lower animals. As well as we can decide by our own mental processess we know that it is by reason that man is guided. The body is inadequate and strong instinct is wanting. How then account for the existence and perpetuation of so badly dowered a race? It is clear that it is only because man has reason that he is what he is.

We pass to anthropology. We see many races of men; but with advancing knowledge old plans of classification have lost their value. We find again curious cross-relationships in different races. This much is certain, namely, that they are all men. The differences between them, indeed, are great, in capacity of skull, in stature, in proportion, but the very lowest are unmistakably men, considered merely from the anatomical standpoint. The missing link fails to appear. Low forms of structure are, indeed, presented by some very ancient skeletons, but it were idle to claim that they bear evidence of even a distinct species of man.

The gap between even the body of man and that of the ape is a great one, though the difference is in degree, not in kind. From the physical side there are insurmountable difficulties in the ordinary theory that man as a whole, body and soul, was evolved gradually from a monkey or an ape. It is beyond question that such a process must have taken a very long time. Scores, perhaps hundreds, of thousands of years must have witnessed its progress. It is well-nigh incredible that no race of the man-like beast and his follower the beast-like man should have come to light. The race cannot have been a small one, nor have done its work in a corner. To have survived during the long period necesssary for its success it must have spread vastly. Yet of this great series of multitudes between man and apes we do not find a trace. More than this, if some of the lowest savage races which we now know are such pitiable objects, how much more so must have been this being who was gradually losing the physical advantages of apes, and had not as yet acquired reason, without which man as an animal is so worthless. It is in direct defiance of the laws of evolution, for every step is marked by the survival of the unfittest.

It is said that low races of men have been arrested in their upward course. That there is no shadow of proof that they have not fallen from a higher estate. On the contrary, there is very much in favor of the theory that they have done so. How many instances have we seen in history of the wiping out of great civilizations! What a contrast is the Egypt of to-day with that of the Pharaohs! The language of some very low tribes show a richness which is conclusive of passed prosperity. Herbert Spencer admits in his *Sociology* the probability of the degradation from something higher of most, if not all, the savage tribes of to-day.

Revelation teaches that man has fallen; that there is in him a tendency

to evil. What is the cause? It is foolish to pretend that it is in the persistence of animal passions. Let the student of Sociology consider the refinement of vice in the luxury, lust and cruelty of the decadence of the Roman Empire, or of Oriental despotisms; to look no nearer home, to see that there is a malice in it very different from mere savageness. There is in it a perverseness in evil that suggests a closer resemblance to devils than to beasts. It is not a return to a lower estate, but the corruption of a higher.

Thus revelation and science are in accord concerning man. Philosophy shows that as a living organism he must have a vital principle or soul, and that inasmuch as it is spiritual it differs radically from that of brutes. Anatomy and anthropology proclaim that there is no evidence in favor of the gradual evolution of man both soul and body, which philosophy pronounces impossible, and wh ch cannot be reconciled with revelation. Variations themselves point to law in contradistinction to chance. Observation and common sense show but too clearly the evidence of corruption in human nature, which is neither an inheritance from lower animals, nor the natural endowment of man created in the image and likeness of God.

WHAT CONSTITUTES A RELIGIOUS AS DISTINGUISHED FROM A MORAL LIFE.

By Rev. Sylvester F. Scovel, D.D., President of Wooster College.

What we happily emphasize in this Congress of Religions is simply Religion. That we write out in large letters and trumpet the great fact of it in all the tongues of men. We believe there must be more of it in the world when men come to understand how much there is of it already. What the world wants is the best religion. It wants it with a deeper thirst than it wants silver or gold, or knowledge or science. And I believe this Congress will help the world to get just what it wants and needs more and more genuine religious life. From this point, then, is the place to go forward in the recital of the infinite positive blessings the religious life brings as distinguished from the moral life.

The religious life alone has creative power. The moral can never create the religious, while the religious will always create the moral life. The moral life is (roughly) as the mineral kingdom to the vegetable. The first can feed the life of the second, but cannot kindle it. The religious life develops more continuity, more fibre and more propagative power than a moral life.

In it there is the glory of the unseen. There is the hush and awe

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of the Omnipotent and Eternal. There is the unseen holy, there is an extension of the being upward and forward immeasurable in the feeling of it.

But contrast the merely moral life. All that concerns the future, its opening and attractions, its glories and gleams, has no power for him who aims only to do his duty to his fellow-men. How much the man must miss; what a calamity if all men should thus deny the uppermost realm of being. The whole world is one thing, if men are immortal, and another if they are not.

Guizot shows, you remember, that society is the means and man is the end in civilization, because man is immortal. Laws and language and literature and government and economics, are the things they are, and which they are coming to be felt to be in the newer political economy and sociology because man is immortal. Education is coming to have its own true sacredness because it is immortal material with which we have to deal. And I dare say it now and here, that no man is fit to be an educator, in the just sense of the term, who so fearfully and fatally mistakes the nature with which he is to deal, as to deny its immortality. Without the religious life as allied to the supernatural, I do not believe any severe morality can be maintained among men.

Who doubts the flexibility of religious motives? They are as elastic as the atmosphere, as divisible and equally constant in their pressure. And what might not be said, what is not every pious heart saying, of the religious life as containing a communion with God, which the merely moral life — alas! — either ignores or denies.

What is prayer? The outbreathing of innermost life into the closest contacts. "Speak to him," for spirit with spirit may meet. "He is closer than breathing." Prayer! It is the eloquence of the need, perceived rather by the Infinite Listener than by the soul which so imperfectly at best understands its own need. Prayer! It is the sob of a broken heart (whether by sin or by sorrow) heard by God and hymned by angels.

What is praise? What are the sacraments? Public worship; church-fellowships? Nothing can properly express the importance to us, of the upward extension of our being by communion with God. It is of the same range with outward extension of the religious life into duty, or its forward extensions into immortality.

And when man's whole nature is considered it is found that the moral life is most distinctly related to the intellectual and volitional activities and is deficient on the emotional side. But just here the religious life is full and powerful. Not that we propose to accept the half-humorously proposed distribution of the soul territory which would give the intellect to science and the will to ethics and surrender the emotions to religion. No, sirs. Religion will not forget other things, but she does accept the dominion of the heart.

There is no such apostasy in religion as the apostasy from love. Now what would the heart-life of the race become without religion? Whither

should we go without the mercy of God, the Father's pity; without the boundless compassion of a dying Christ? To what utter hardness are we left by law and morals considered only in themselves? In the emotions and affections are the springs of action. How shall the world do its work without the religious life to cultivate and enlarge them? In this great tract of the soul lies far the largest part of the common life of all men. How shall it be made the source of happiness it ought to become? Here are the materials of character. How is Heaven to be peopled and days of Heaven to come upon the earth unless the strong forces of religion control here? Men are stirred to their best deeds and wrought to their best permanent shapes through the affections. And all men concede to the religious life special power in the emotional tract.

All that is in us, then, all the fundamental departments of the microcosm we call man demand the religious life. The intellect reaches its highest principles when it thinks God's thoughts after him, and finds mind everywhere in the universe. The affections and emotions find their true objects in divine things, and from these run out exuberantly and beneficently to all human needs. The will finds its freedom steadied and the man back of the will certified by the infinite personality of God. The conscience whispers approval of them and rebukes us. The spiritual aspirations find their true direction only in the religious life. How much of man is denied or docked by moralism?

And now we come to the religious life as concerned with sin.

Here we find the distinguishing element of *Repentance*, which has no place whatever in the moral life. In the latter there may be regret or remorse (if the evil consequences of sin have become evident or have gone beyond our power to arrest). But the religious life can know repentance. It is made up of elements which do not appear in the moral life.

Can I be wrong in saying that the moral life misses the greatest possible joy of man when it fails of repentance? Did not all divine interpositions in the world, from the first voice to Cain, to the last pleading of the risen Christ seek to awaken it? Does not the tear of repentance (as in Tom Moore's exquisite fiction) move the crystal bars of Paradise? And does not every true act of repentance awaken the praises of intelligent spirits—sinless, themselves, in the presence of God?

This evangelical repentance refreshes the whole world of sin by its real sorrow. There is a "repentance unto life," and there are "fruits meet for repentance." In the nature and fruits of it is a greater thing than the merely moral man can ever know.

Hold it closely, then, this distinguished character of the religious life. The forgiven are forgiving; the elder son is implacable. For sinners the religious life can answer. Ethics, as a means to salvation, must be left to angels. Repentance is moral sanity. It is the truth of things. It sees God's frown and seeks his favor. It stops sinning. It puts the stoniest barriers in

VIEW OF THE LARGE GOPORAM AT THE ENTRANCE OF THE TEMPLE AT NUNJANGOD, INDIA.

the way of sinning again. It looks to what we must be as well as to what we have been. It bears the noblest fruitage in a hundred-fold of good deeds, and turns blasphemers into apostles. And the moralist cannot know it.

The religious life is sundered wholly from the moral life and elevated above it by the initial *fact of Regeneration.*

Here is a "new life" indeed. It is a "new man" with whom we have to deal. It is an implanted principle which goes on to consequences of greatest moment exactly in line with the initial impulse. At once it claims to be more than the moral life, introducing new reasons for obedience even to what was obeyed before from lower considerations. This is divine energy received into the almost passive soul of man, but lifting it into a permanent partaking of the divine life.

HOW CAN PHILOSOPHY AID THE SCIENCE OF RELIGION?

By Prof. J. P. Landis, D.D., Ph.D., of Dayton, O.

We shall have to begin by defining the terms "Science of Religion," and "Philosophy," and determining the scope of both. Schleiermacher defined religion as "a sense of absolute dependence." But it includes more than this feeling, namely, the apprehension of a supreme or at least superior being, *i. e.*, it includes knowledge,

Even in the feeling itself there is more than a mere sense of *dependence*, namely, reverence, fear, love. An eminent philosophical Christian writer says: "Religion is the union of man with God, of the finite with the Infinite, expressed in conscious love and reverence." James Freeman Clark, seeking for a simple and comprehensive expression, says: "Religion is the tendency in man to worship and serve invisible beings like himself, but above himself." This is purposely comprehensive, so that it may include "Animism," "Fetichism," and many forms of Pantheism, like that of Spinoza who declared that we must "love God as our supreme good." There have been and there are many religions, and however much they may differ in other respects in this they agree, "that man has a natural faith in supernatural powers with whom he can commune, to whom he is related, and that this life and this earth are not enough to satisfy his soul."

What is science? In its broadest definition, science is systematized knowledge. This, however, implies more than an orderly arrangement of facts. It includes the discovery of the principles and laws which underlie and pervade the facts. Science seeks to reach the highest principles, those which have given shape and character to the facts, and among these principles even aspires to grasp the central one, so as to give rational unity to the

subject. Now, is there, or may there be a Science of Religion? It is a gratuitous assumption to claim that there is no science but natural science. This assumption would exclude grammar, rhetoric, logic, political economy, ethics, psychology, and even mathematics. The truth is there are various kinds of science, according to the nature of the truth to be investigated. "Each science," says Aristotle, "takes cognizance of its peculiar truths." "Any facts," says John Stuart Mill, "are fitted, in themselves, to be the subject of a science, which follow one another according to constant laws; although those laws may not have been discovered, nor even be discoverable by our existing resources." The religious phenomena of the world and human experience are just as real as any with which physical science has to deal. In the sense in which he means it, James Freeman Clark is right when he says. "The facts of consciousness constitute the basis of religious science. These *facts* are as real and as constant as those which are perceived through the senses. Faith, Hope, and Love are as real as form, sound and color. The moral *laws* also, which may be deduced from such experience are real and permanent, and these laws can be verified in the daily course of human life. The whole realm of spiritual exercises may and *ought* to be carefully examined, analyzed and verified."

To construct a science of religion requires the collocation of vast historical data, an exhaustive and true analysis of the facts of consciousness; the discovery of the relations of these facts to one another, of the principles which underlie and pervade them, and the laws by which they are governed; and the logical arrangement or systemization of these elements or data.

The science of religion as above defined, is broader than systematic theology, in the sense in which it is used by Christians; but if the term theology be used in a somewhat Aristotelian sense, it may stand to designate our science of religion. Pherecydes and Plato, who wrote philosophically on the gods and their relations to the material universe and to man, were called theologians. Aristotle divided all speculative science into mathematical, physical, and theological. He says, "There is another science which treats of that which is immutable and transcendental, if indeed there exists such a substance, as we shall endeavor to show that there does. This transcendental and permanent substance, if it exist at all, must surely be the sphere of the Divine—it must be the first and highest principle." This he calls theology. But it is still better to take the phase in the broad sense as ὁλόγος τοῦθεοῦ καὶ περὶ τῶν θείων.

What is the scope of this science? Whatever else theology or the science of religion must consider, the three most prominent subjects must be, first, God, his being and attributes, the sources of our idea of God, proofs of his existence, his rulership over the world, etc. Second. Nature, or the works of God. Third. Man in his relation to the Deity. The fact of sin, its nature, and consequences, the question as to the possibility of man's

recovery from sin, and man's destiny or the question of immortality are also prominent subjects for consideration.

Having taken a glance at the definition and scope of the science of religion, let us do the same for philosophy. Definitions have been very various from the days of Plato and Aristotle to the present time. With Aristotle philosophy is the systematic and critical knowledge of the first or ultimate principles of being, essentially what now is usually called metaphysics or ontology. Herbert Spencer calls it "knowledge of the highest degree of generality," and adds, "Science is partially unified knowledge; philosophy is completely unified knowledge."

Philosophy strives to comprehend in unity and to understand the ground and causes of all reality. This necessarily includes life in all its aspects and relations. I should give the scope of philosophical inquiry, or the Philosophical Encyclopedia, as follows: Metaphysics or ontology, psychology, logic, ethics, religion, æsthetics, politics. These divisions partly overlap one another. On comparing the scope of both the science of religion and philosophy, it is seen that in part they cover the same ground. The two disciplines may be represented by two intersecting circles, the space included within each of the circles being in part the same. The ultimate objects about which they both treat are God, nature, and man. The relations of philosophy therefore, to the science of religion are of necessity very intimate. We can not separate them entirely, try we never so hard. While the ultimate aim of religion is practical, and that of philosophy speculative, no serious or thoughtful mind can rest in the contemplation of the practical or ultilitarian elements of religion. Moreover, when the speculative or rational elements in religion everywhere underlie the practical, religion must meet the demands of the intellect as well as of the heart, that is, religion must be rational. But the consideration of these rational elements brings her within the domain of philosophy. Rational theology is indeed a part of philosophy.

What is the material and formal aid of philosophy to the science of religion? Man finds himself to be a religious being. He has a sense of dependence on a superior being. There are, we may say, deposits in his feelings themselves which are peculiar and may turn out to be very significant and lead to the discovery of very important truths. There are in all men certain spontaneous religious beliefs. But as man advances in intellectual growth and in intelligence he begins to reflect on these phenomena. He will ask into the meaning and ground of these feelings, and the significance of his beliefs. He will necessarily inquire how far these feelings and beliefs are justifiable, whether they are mere fancies of the imagination, or grounded in realities and supported by reason, and how far they involve real knowledge. He believes in God. Have we any true or real knowledge of such a being, if he exists? What are the sources of this knowledge? How far may we know him, and of what character is our knowledge of him? These are all questions which must be answered, if there is to be any such thing as

scientific theology or a science of religion at all. But all these are also questions of philosophy. The attempt to answer these questions, if we are not willing to be content with a very partial and unscientific inquiry, will necessarily conduct to others which will land us in the very profoundest depths of human thought, in the very realm of inquiry in which philosophy as such lives and has its being.

As in the case of other subjects, religion must come to philosophy to settle for it all the problems which are purely rational. Many of the objects of religion, of all the great religions at least, are usually historical, given in sacred books or traditions, yet every religion which ignores philosophy is extremely liable to superstition and fanaticism. The sources of materials for the science of religion, as of the Christian religion, are partly historical and partly philosophical. Of the historical, the primary source is the sacred books; the materials yielded by philosophy may, on the other hand, be called fundamental.

Philosophy must furnish the ultimate data, the basal truths, though not the historical facts, upon which a great part of religious doctrine rests. Natural Theology is constantly assuming a more metaphysical or philosophical character.

1. The Existence of God. The sacred books, as the Bible of the Jews and Christians, proceed upon the assumption of the existence of a Divine Being. If there is no such being, there is no religion. The question, then, which at once confronts us in inquiring into the reality of religion itself relates to the existence of God. This is the fundamental question, but it is philosophical in its nature and its solution belongs to the realm of philosophy. Whence is our conviction of the existence of God? It is not my purpose to enter further into this question than to show its relation to philosophy, that the answer must come from philosophy. Some say the knowledge or the conviction of the existence of God is innate, and that it cannot be proved, as Dr. Calderwood; others as Prof. Flint in his *Theism*, and Dr. Caird in his *Philosophy of Religion*, and Dr. Knapp, hold that it is not at all innate, but is a matter of proof; others still hold that it is a matter of revelation; while still others maintain that it is both innate and the subject of proof. Kant held that metaphysics can neither prove nor disprove the existence of God. Dr. McCosh does not admit that we have an intuitive knowledge of God, but that "our intuitions, like the works of nature, carry us up to God, their author." Yet he says: "The idea of God, the belief in God, may be justly represented as native to man." Many writers go so far as to speak of a God-consciousness. Prof. Fisher says: "We are conscious of God in a more intimate sense than we are conscious of finite things." Prof. Luthardt of Leipzig says: "Consciousness of God is as essential an element of our mind as consciousness of the world or self-consciousness." The names of many other writers, philosophical and theological, who teach that the idea of God is innate, might be added, such as Descartes, Dr.

Julius Müller, Prof. Dr. Dorner, Prof. Bowen of Harvard University, Prof. Harris of Yale University. Dr. McCosh says: "Among metaphysicians of the present day it is a very common opinion that our belief in God is innate." Their doctrine may be expressed thus: We have an intuitive, necessary belief in the Divine existence. But belief implies knowledge more or less clear; "necessary belief involves necessary cognition." Hence, God as the object of our intuitive belief, becomes, in some sense, the object of intuitive knowledge. This knowledge may be exceedingly dim, requiring to be brought up into clearer consciousness and developed by observation and reflection, upon the psychological principle so well stated by Sir William Hamilton: "The notions or cognitions which are primitive facts are given us; they are not indeed obtrusive, they are not even cognizable of themselves. They lie hid in the profundities of the mind until drawn from their obscurity by the mental activity itself employed upon the materials of experience." They belong to the natural furniture of the mind, and when called into consciousness by the appropriate occasions, they have all the force and authority of self-evident truths. For instance: (*a*) If one ask for an explanation of finite existence, "the belief in the One Infinite Being" at once and intuitively presents itself. (*b*) Especially let the conscience be fully roused, and the idea of a Divine Being instantly appears, it may be with fearful force and authority. Says Luthardt: "There is nothing of which man has so intuitive a conception as he has of the existence of God." "We can by no means free ourselves from the notion of God." The eminent Max Müller puts the statement thus: "As soon as man becomes conscious of himself as distinct from all other things and persons, he at the same time becomes conscious of a higher self; a power without which he feels that neither he nor anything else would have any life or reality. This is the first sense of the godhead, *sensus numinis* as it has been called; for it is a *sensus*, an immediate perception, not the result of reasoning or of generalizing, but an intuition as irreversible as the impression of our senses. This *sensus numinis* is the source of all religion. It is that without which no religion, true or false, is possible."

When objections are raised to this doctrine the examination of its validity can be determined only within the field of philosophy. This is done by appealing to the criteria of intuition. (1) It is said to be necessary. It is necessary to our nature, so that, when the problem is put before the mind, the opposite can not be believed. Its denial does violence to our whole nature, and is forced. As soon as the laws of nature act unrestrained, the belief in Deity asserts itself. It is necessary somewhat in the same sense as our conviction of the moral law, or of right, is necessary,—we can not rid ourselves of it. This is not disproved by the fact that some men have doubted the existence of God. Men may do violence to their mental constitution, either by wrong metaphysics or by sin. A man may so cauterize his hand that he loses the sense of touch. Men may have been born blind

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or deaf, but this does not prove that sight and hearing are not native to man. Some have doubted whether there is an external world at all, as Bishop Berkeley; others, whether there is any such a thing as spirit, as Auguste Comte. Some have denied the reality of the moral law, but all the world believes in the existence of spiritual natures and the reality of the material world, in spite of metaphysical subtleties and learned arguments. (2) This belief in a divine being is universal; *i. e.*, (*a*) It is held in some forms by all nations, tribes and tongues. The claim has in a few instances been set up that some small tribes have been discovered who had no idea whatever of God, but when the case was narrowly inquired into, the statement was found to be incorrect. Even Prof. De Quatrefages, professor of anthropology in unbelieving Paris, writes: "Obliged in the course of my investigation to review all races, I have sought atheism in the lowest as well as the highest. I have nowhere met it except in individuals, or in more or less limited schools, such as those which existed in Europe in the last century or which may still be seen at the present day."

The statement of the doctrine above, namely, that this is in the first instance an intuitive belief, which however involves knowledge, also leads to the question as to the relation of faith and knowledge, a question which has been much discussed ever since the days of Origen. He uttered the dictum, *fides præcepit intellectum*. This was also held by Augustine, Anselm Calvin, Pascal, Anselm's motto was, *Credo ut intelligam*. The doctrine thus expressed by these eminent thinkers has been much discussed by philosophers and theologians, but its solution belongs to the domain of philosophy. I need only mention Calderwood, Sir William Hamilton, Victor Cousin, Schleiermacher, Jacobi, Christlieb.

3. But, in the next place, can the existence of God be proved? Or do we rest solely on this innate conviction? This were really sufficient; but in addition there is a vast amount of cumulative proof which is as a large reserve to support the inner conviction. Some writers, as Jacobi, Kant, Hartmann, Dr. Calderwood, Lotze, disparage these so-called proofs; but the mass of theists, from Socrates to the present time, both philosophers and theologians, have acknowledged them to be valid and of great service.

The well-known classification of these proofs is into the ontological, the cosmological, teleological, and the anthropological. Without discussing these, the mere statement of them itself will determine their character as philosophical. The determination of their validity and force belongs to philosophy.

1. The ontological argument is purely metaphysical. Anselm was the first to put into form, Descartes constructed another, and after him Dr. Samuel Clarke, and still later, Victor Cousin. Anselm's argument is in substance this: That which exists in reality is greater than that which exists only in the mind. There exists in the human intellect the conception of an infinitely perfect being. In infinite perfection, necessary existence is

included; necessary existence implies actual existence, for if it must be it is. If the perfect Being of whom we have conception does not exist we can conceive of one still more perfect, *i. e.*, of one who does of necessity exist. Therefore, necessity of being belongs to perfection of being. Hence an absolutely perfect being exists, which is God. Gaunilo, a contemporary of Anselm, sought to show that there is a paralogism in this argument. We have, for instance, an idea of a centaur, but this does not prove that a centaur ever existed. Indeed this argument, it is sometimes said, is now not much in repute. On the other hand, we find the essence of it, in Plato; hints of it in Aristotle, Athanasius, Augustine, and Bœthius. Anselm first developed it. Descartes adopted it with some changes. Leibnitz followed. The great theologians, Cudworth, Stillingfleet, Howe and Henry More adopted it in their debates with the infidelity of their time. Cousin developed still another form of it. Validity is allowed to it by Luthardt, Dr. Dorner, Henry B. Smith, Dr. Caird, Prof. Shedd, Ulrici, Thompson, Tulloch and others. John Stuart Mill advised theologians to adhere to it. Yet it has been vehemently attacked in our times. Kant, although he professed respect for it, regarded it as inadequate, and so does Herman Lotze, both in his *Microcosmus* and *Religions-Philosophie*. John Stuart Mill, on the other hand, says, "I think it must be allowed that in our present state of knowledge, the adaptations of nature afford a large balance of probability in favor of creation by intelligence." Janet's *Final Causes* is an admirable exposition of the subject. It is to be remembered that moral proof is not mathematical demonstration; that no one line of argument is to be taken by itself alone; that taken together, the ontological, the cosmological, the teleological and the anthropological arguments are like so many converging lines all pointing toward, even if they do not in strict demonstration reach, the common centre—God. Dr. Carpenter speaks of some departments of science "in which our conclusions rest, not on any one set of experiences, but upon our unconscious coördination of the whole aggregate of our experience; not on conclusions of any one train of reasoning, but on the convergence of all our lines of thought toward one center."

4. In connection with these arguments philosophy must explain the meaning and vindicate the reality of *Cause*.

5. Religion says God is infinite and absolute. But can the infinite and absolute be known by the finite? Can there be any relation between the absolute and the finite? This is an important question for religion, but philosophy must give us the solution, if a solution is possible. Says Herbert Spencer in his *First Principles*; "The axiomatic truths of physical science unavoidedly postulate absolute being as their common basis. The persistence of the universe is the persistence of that unknown cause, power, or force which is manifested to us through all phenomena. Such is the foundation of any system of positive knowledge. Thus the belief which this datum constitutes has a higher warrant than any other whatever." He is here substantially on Aristotelian ground.

6. Again: Can personality be postulated of the infinite or absolute? Philosophy must both explain personality and how this can be consistent with the infinite and absolute.

The deepest revelation of consciousness, is the ego and the non-ego. In consciousness we become aware at once of self, a modification of self, which is a mental state or act, and the not-self. We find here sensations, perceptions, memories, imaginations, beliefs, volitions, etc., but in connection with each and all of these is also invariably given the self, and its antithesis, the not-self.

This conscious self thus experiencing or exercising sensations, judgments, volitions, is what we call a person. If we should here adopt the theory of James Mill and his son John Stuart, that self is only a "permanent possibility of feeling," all proper notion of self-hood or personality vanishes, The self, with these powers of thought, feeling and self-determination, we call a spirit. From consciousness then we have the idea of spirit, and are prepared to understand the doctrine, "God is Spirit;" and a knowledge of our own personality prepares us for the idea of the personality of God. As Dr. Fisher truly says: "Belief in the personality of man, and belief in the personality of God, stand or fall together."

HINDUISM.

BY SWAMI VIVEKANANDA.

Three religions stand now in the world which have come down to us from time pre-historic — Hinduism, Zoroastrianism, and Judaism.

They all have received tremendous shocks and all of them prove by their survival their internal strength; but while Judaism failed to absorb Christianity, and was driven out of its place of birth by its all-conquering daughter, and a handful of Parsees, are all that remains to tell the tale of his grand religion, sect after sect have arisen in India and seemed to shake the religion of the Vedas to its very foundation, but like the waters of the seashore in a tremendous earthquake, it receded only for a while, only to return in an all-absorbing flood, a thousand times more vigorous, and when the tumult of the rush was over, they have been all sucked in, absorbed and assimilated in the immense body of another faith.

From the high spiritual flights of Vedantic philosophy, of which the latest discoveries of science seem like the echoes, the agnosticism of the Buddhas, the atheism of the Jains, and the low ideas of idolatry with the multifarious mythology, each and all have a place in the Hindu's religion.

Where then, the question arises, where is the common center to which all these widely diverging radii converge; where is the common basis upon

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which all these seemingly hopeless contradictions rest? And this is the question I shall attempt to answer.

The Hindus have received their religion through their revelation, the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience, how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual law discovered by different persons in different times. Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it, so with the laws that govern the spiritual world. The moral, ethical and spiritual relation between soul and souls and between individual spirits and the Father of all spirits were there before their discovery and would remain even if we forgot them.

The discoverers of these laws are called Rishis, and we honor them as perfected beings, and I am glad to tell this audience that some of the very best of them were women.

Here it may be said that the laws as laws may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all. Then if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in God. But then God is sometimes potential and sometimes kinetic, which would make him mutable, and everything mutable is a compound, and everything compound must undergo that change which is called destruction. Therefore God would die. Therefore there never was a time when there was no creation. If I may be allowed to apply a simile, creation and creator are two lives, without beginning and without end, running parallel to each other, and God is power, an ever-active providence, under whose power systems after systems are being evolved out of chaos, — made to run for a time and again destroyed. This is what the Hindu boy repeats every day with his *guru:* "The sun and the moon, the Lord created after other suns and moons." And this agrees with science.

Here I stand, and if I shut my eyes and try to conceive my existence, I, I, I—what is the idea before me? The idea of a body. Am I, then, nothing but a combination of matter and material substances? The Vedas declare "No," I am a spirit living in a body. I am not the body. The body will die, but I will not die. Here am I in this body, and when it will fail, still I will go on living, and also I had a past. The soul was not created from nothing, for creation means a combination, and that means a certain future dissolution. If, then, the soul was created, it must die. Therefore it was not created. Some are born happy, enjoying perfect health, beautiful body, mental vigor, and with all wants supplied. Others are born miserable; some are without hands or feet, some idiots, and only drag on a miserable existence. Why, if they are all created, does a just and

merciful God create one happy and the other unhappy - why is he so partial? Nor would it mend matters in the least by holding that those that are miserable in this life will be perfect in a future. Why should a man be miserable here in the reign of a just and merciful God? In the second place, it does not give us any cause, but simply a cruel act of an all-powerful being, and therefore unscientific. There must have been causes, then, to make a man miserable or happy before his birth, and those were his past actions. Are not all the tendencies of the mind and those of the body answered for by inherited aptitude from parents? Here are the two parallel lines of existence—one that of the mind, the other that of matter. If matter and its transformation answer for all that we have, there is no necessity of supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter, and if a philosophical monism is inevitable, a spiritual monism is certainly logical and no less desirable, but neither of these is necessary here.

We cannot deny that bodies inherit certain tendencies from heredity, but these tendencies only mean the secular configuration, through which a peculiar mind alone can act in a peculiar way. The cause of those peculiar tendencies in that soul have been caused by his past actions, and a soul with a certain tendency would go and take birth in a body which is the fittest instrument of the display of that tendency by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So these repetitions are also necessary to explain the natural habits of a new-born soul — and they were not got in this present life; therefore they must have come down from past lives.

But there is another suggestion; taking all these for granted, how is it that I do not remember anything of my past life? This can be easily explained. I am now speaking English. It is not my mother tongue, in fact no words of my mother tongue are present in my consciousness, but let me try to bring them up, they rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths is stored up all our experiences. Try and struggle and they will come up and you would be conscious.

This is the direct and demonstrative evidence. Verification is the perfect proof of a theory and here is the challenge, thrown to the world by the Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up - try it and you would get a complete reminiscence of your past life.

So then the Hindu believes that he is a spirit.

Him the sword cannot pierce—him the fire cannot burn—him the water cannot melt—him the air cannot dry. And that every soul is a circle whose circumference is nowhere, but whose center is located in a body, and death means the change of this center from body to body. Nor is the soul

bound by the conditions of matter. In its very essence, it is free, unbounded, holy and pure and perfect. But some how or other it has got itself bound down by matter, and thinks itself as matter? Why should the free, perfect and pure being be under the thraldom of matter, is the next question. How can the perfect be deluded into the belief that he is imperfect, is the question. We have been told that the Hindus shirk the question and say that no such question can be there, and some thinkers want to answer it by the posing of one or more quasi perfect beings, and big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How the perfect becomes the quasi perfect; how can the pure, the absolute, change even a microscopic particle of its nature? But the Hindu is more sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion. And his answer is, I do not know. I do not know how the perfect being, the soul came to think itself as imperfect, as joined to and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's consciousness that he thinks himself as the body. We do not attempt to explain why I am in this body. The answer that it is the will of God, is no explanation. It is nothing more than what they say themselves. "We do not know."

Well, then, the human soul is eternal and immortal, perfect and infinite, and death means only a change of center from one body to another. The present is determined by our past actions, and the future will be by the present; that it will go on evolving up or reverting back from birth to birth and death to death. But here is another question; is man a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever-raging, ever-rushing, uncompromising current of cause and effect—a little moth placed under the wheel of causation, which rolls on crushing everything in its way, and waits not for the widows' tears or the orphans' cry? The heart sinks at the idea, yet this is the law of nature. Is there no hope? Is there no escape? was the cry that went up from the bottom of the heart of despair. It reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings to the world. "Hear ye children of immortal bliss, even ye that reside in higher spheres. I have found the Ancient One, who is beyond all darkness, all delusion, and knowing him alone you shall be saved from death over again. Children of immortal bliss, what a sweet, what a hopeful name." Allow me to call you, brethren, by that sweet name, heirs of immortal bliss—yea, the Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings, ye are divinities on earth. Sinners? It is a sin to call a man so; it is a standing libel on human nature. Come up, Oh, live and shake off the delusion that you are sheep; you are souls immortal, spirits free and blest and eternal; ye

are not matter, ye are not bodies; matter is your servant, not you the servant of matter.

Thus it is that the Vedas proclaim not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that at the head of all these laws, in and through every particle of matter and force, stands one through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth. And what is his nature?

He is everywhere the pure and formless one. The Almighty and the All-merciful. "Thou art our father, thou art our mother; thou art our beloved friend; thou art the source of all strength; give us strength. Thou art he that bearest the burdens of the universe: help me bear the little burden of this life." Thus sang the Rishis of the Veda; and how to worship him—through love. "He is to be worshiped as the one beloved," "dearer than everything in this and the next life."

This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to to have been God incarnate on earth.

He taught that a man ought to live in this world like a lotus leaf, which grows in water but is never moistened by water—so a man ought to live in this world—his heart to God and his hands to work. It is good to love God for hope of reward in this or the next world, but it is better to love God for love's sake, and the prayer goes: "Lord, I do not want wealth, nor children, nor learning. If it be thy will I will go to a hundred hells, but grant me this, that I may love thee without the hope of reward —unselfishly love for love's sake." One of the disciples of Krishna, the then Emperor of India, was driven from his throne by his enemies, and had to take shelter in a forest in the Himalayas with his queen, and there one day the queen was asking him how it was that he, the most virtuous of men, should suffer so much misery; and Yuohistera answered: "Behold, my queen, the Himalayas, how beautiful they are; I love them. They do not give me anything, but my nature is to love the grand, the beautiful, therefore I love them. Similarly, I love the Lord. He is the source of all beauty, of all sublimity. He is the only object to be loved; my nature is to love him, and therefore I love. I do not pray for anything; I do not ask for anything. Let him place me wherever he likes. I must love him for love's sake. I cannot trade in love."

The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst, and the word they use is therefore Mukto—freedom, freedom from the bonds of imperfection, freedom from death and misery.

And this bondage can only fall off through the mercy of God, and this mercy comes on the pure, so purity is the condition of his mercy. How that mercy acts. He reveals himself to the pure heart, and the pure and stainless man sees God, yea even in this life, and then, and then only,

SWAMI VIVEKANANDA, INDIA.

"THE PARLIAMENT OF RELIGIONS HAS PROVED TO THE WORLD THAT HOLINESS, PURITY AND CHARITY ARE NOT THE EXCLUSIVE POSSESSIONS OF ANY CHURCH IN THE WORLD, AND THAT EVERY SYSTEM HAS PRODUCED MEN AND WOMEN OF THE MOST EXALTED CHARACTER. MY THANKS TO THOSE NOBLE SOULS WHOSE LARGE HEARTS AND LOVE OF TRUTH FIRST DREAMED THIS WONDERFUL DREAM, AND THEN REALIZED IT."

all the crookedness of the heart is made straight. Then all doubt ceases. He is no more the freak of a terrible law of causation. So this is the very center, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories — if there are existences beyond the ordinary sensual existence, he wants to come face to face with them. If there is a soul in him which is not matter, if there is an all-merciful universal soul, he will go to him direct. He must see him, and that alone can destroy all doubts. So the best proof a Hindu sage gives about the soul, about God, is "I have seen the soul; I have seen God." And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realizing; not in believing, but in being and becoming.

So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God, and this reaching God, seeing God, becoming perfect, even as the Father in Heaven is perfect, constitutes the religion of the Hindus.

And what becomes of man when he becomes perfect? He lives a life of bliss, infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure, God, and enjoys the bliss with God. So far all the Hindus are agreed. This is the common religion of all the sects of India; but then the question comes, perfection is absolute, and the absolute cannot be two or three. It cannot have any qualities. It cannot be an individual. And so when a soul becomes perfect and absolute, it must become one with Brahma, and he would only realize the Lord as the perfection, the reality, of his own nature and existence, the existence absolute, knowledge absolute, and life absolute. We have often and often read about this being called the losing of individuality as becoming a stock or a stone. "He jests at scars that never felt a wound."

I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies, so three, four, five; and the aim, the ultimate of happiness would be reached when it would become a universal consciousness. Therefore, to gain this infinite universal individuality, this miserable little prison individuality must go. Then alone can death cease when I am one with life, then alone can misery cease when I am one with happiness itself; then alone can all errors cease when I am one with knowledge itself; and it it is the necessary scientific conclusion, science has proved to me that physical individuality is a delusion, that really my body is one little continuously changing body, in an unbroken ocean of matter, and the Adwaitam is the necessary conclusion with my other counterpart, mind.

Science is nothing but the finding of unity, and as any science can reach the perfect unity, it would stop from further progress, because it would reach the goal, thus chemistry cannot progress farther, when it would discover one element out of which all others could be made. Physics would stop when it

would be able to fulfill its services in discovering one energy of which all the others are but the manifestations, and the science of religion become perfect when it discovered Him who is the one life in a universe of death; Him who is the constant basis of an ever-changing world; One who is the only soul of which all souls are but delusive manifestations. Thus was it, through multiplicity and duality, the ultimate unity was reached, and religion can go no farther, and this is the goal of all, again and again, science after science, again and again.

And all science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science of to-day, and he is only glad that what he had cherished in his bosom for ages is going to be taught in some forcible language, and with further light by the latest conclusions of science.

Descend we now from the aspirations of philosophy to the religion of the ignorant? On the very outset, I may tell you that there is no polytheism in India. In every temple, if one stands by and listens, he will find the worshipers applying all the attributes of God, including omnipresence, to these images. It is not polytheism, neither would the name henotheism answer our question. "The rose called by any other name would smell as sweet." Names are not explanations.

I remember, when a boy, a Christian man was preaching to a crowd in India. Among other sweet things he was telling the people that if he gave a blow to their idol with his stick, what could it do? One of his hearers sharply answered, "If I abuse your God what can he do?" "You would be punished," said the preacher, "when you die." "So my idol will punish you when you die," said the villager.

The tree is known by its fruits; and when I have seen amongst them that are called idolatrous men, the like of whom in morality and spirituality and love, I have never seen anywhere, I stop and ask myself, Can sin beget holiness?

Superstition is the enemy of man, bigotry worse. Why does a Christian go to church, why is the cross holy, why is the face turned toward the sky in prayer? Why are there so many images in the Catholic Church, why are there so many images in the minds of Protestants, when they pray? My brethren, we can no more think about anything without a material image than it is profitable for us to live without breathing. And by the law of association the material image calls the mental idea up and *vice versa*. Omnipotent to almost the whole world means nothing. Has God superficial area? if not, when we repeat the word we think of the extended earth; that is all.

As we find that somehow or other, by the laws of our constitution, we have got to associate our ideas of infinity with the ideal of a blue sky, or a sea; the omnipresence covering the idea of holiness with an idol of a church or a mosque, or a cross; so the Hindus have associated the ideas of holiness,

purity, truth, omnipresence, and all other ideas with different images and forms. But with this difference: upon certain actions some are drawn their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows. The whole religion of the Hindu is centered in realization. Man is to become divine, realizing the divine, and, therefore, idol or temple or church or books, are only the supports, the helps of his spiritual childhood, but on and on he must progress.

He must not stop anywhere; "external worship, material worship," says the Vedas "is the lowest stage; struggling to rise high, mental prayer is the next stage, but the highest stage is when the Lord has been realized." Mark the same earnest man who was kneeling before the idol tell you hereafter of struggles, "Him the sun cannot express, nor the moon nor the stars, the lightning cannot express him, nor what we speak of fire; through him they all shine." But with this difference, he does not abuse the images or call it sin. He recognizes in it a necessary stage of his life. "The child is father of the man." Would it be right for the old man to say that childhood is a sin or youth a sin? Nor is it compulsory in Hinduism.

But if a man can realize his divine nature with the help of an image, would it be right to call it a sin? Nor even when he has passed that stage that he should call it an error. To the Hindu man is not traveling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions from the lowest fetichism to the highest absolutism mean so many attempts of the human soul to grasp and realize the Infinite, determined by the conditions of its birth and association, and each of these mark a stage of progress, and every soul is a child eagle soaring higher and higher; gathering more and more strength till it reaches the glorious sun.

Unity in variety is the plan of nature, and the Hindu has recognized it. Every other religion lays down a certain amount of fixed dogma, and tries to force the whole society through it. They lay down before society one coat which must fit Jack and Job, and Henry, all alike. If it does not fit John or Henry, they must go without coat to cover body. They have discovered that the absolute can only be realized or thought of or stated through the relative, and the image, cross or crescent are simply so many centers,—so many pegs to help the spiritual idea on. It is not that this help is necessary for every one, but for many, and those that do not need it, have no right to say that it is wrong.

One thing I must tell you. Idolatry in India does not mean a horror. It is not the mother of harlots. On the other hand, it is the attempt of undeveloped minds to grasp high spiritual truths. The Hindus have their own faults, they sometimes have their exceptions; but mark this, it is always towards punishing their own bodies, and never to cut the throats of their neighbors. If the Hindu fanatic burns himself on the pyre, he never lights the fire of inquisition; and even this cannot be laid at the door of

religion any more than the burning of witches can be laid at the door of Christianity.

To the Hindu, then, the whole world of religions is only a traveling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolving a God out of the material man; and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures.

It is the same light coming through different colors. And these little variations are necessary for that adaptation. But in the heart of everything the same truth reigns; the Lord has declared to the Hindu in his incarnation as Krishna, "I am in every religion as the thread through a string of pearls. And wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know ye that I am there." And what was the result! Through the whole order of Sanscrit philosophy, I challenge anybody to find any such expression as that the Hindu only would be saved and not others. Says Vyas, "We find perfect men even beyond the pale of our caste and creed." One thing more. How can, then, the Hindu whose whole idea centers in God believe in the Buddhist who is agnostic, or the Jain who is atheist?

The Buddhists do not depend upon God; but the whole force of their religion is directed to the great central truth in every religion, to evolve a God out of man. They have not seen the Father, but they have seen the Son. And he that hath seen the Son hath seen the Father. This, brethren, is a short sketch of the ideas of the Hindus. The Hindu might have failed to carry out all his plans, but if there is to be ever a universal religion, it must be one which would hold no location in place or time, which would be infinite like the God it would preach, whose sun shines upon the followers of Krishna or Christ; saints or sinners alike; which would not be the Brahman or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity would embrace in its infinite arms and formulate a place for every human being, from the lowest groveling man who is scarcely removed in intellectuality from the brute, to the highest mind, towering almost above humanity, and who makes society stand in awe and doubt his human nature.

It would be a religion which would have no place for persecution or intolerance in its polity, and would recognize a divinity in every man or woman, and whose whole scope, whose whole force would be centered in aiding humanity to realize its divine nature. Offer religions in your hand, and all the nations must follow thee. Asoka's council was a council of the Buddhist faith. Akbar's, though more to the purpose, was only a parlor-meeting. It was reserved for America to call, to proclaim to all quarters of the globe that the Lord is in every religion.

May He who is the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea. The star arose in the East; it traveled steadily toward the West, sometimes dimmed and sometimes effulgent, till it made a circuit of the world, and now it is again rising on the very horizon of the East, the borders of the Tasifu, a thousand-fold more effulgent than it ever was before. Hail Columbia, mother-land of liberty! It has been given to thee, who never dipped her hand in her neighbor's blood, who never found out that shortest way of becoming rich by robbing one's neighbors, it has been given to thee to march on at the vanguard of civilization with the flag of harmony.

SCIENCE A RELIGIOUS REVELATION.

By Dr. Paul Carus.

A French author of great repute has written a book entitled *L'irréligion de l'avenir*, "The Irreligion of the Future," in which he declares that religion will eventually disappear; and he whose opinion is swayed by the diligent researches of such historians as Buckle and Lecky will very likely endorse this prediction.

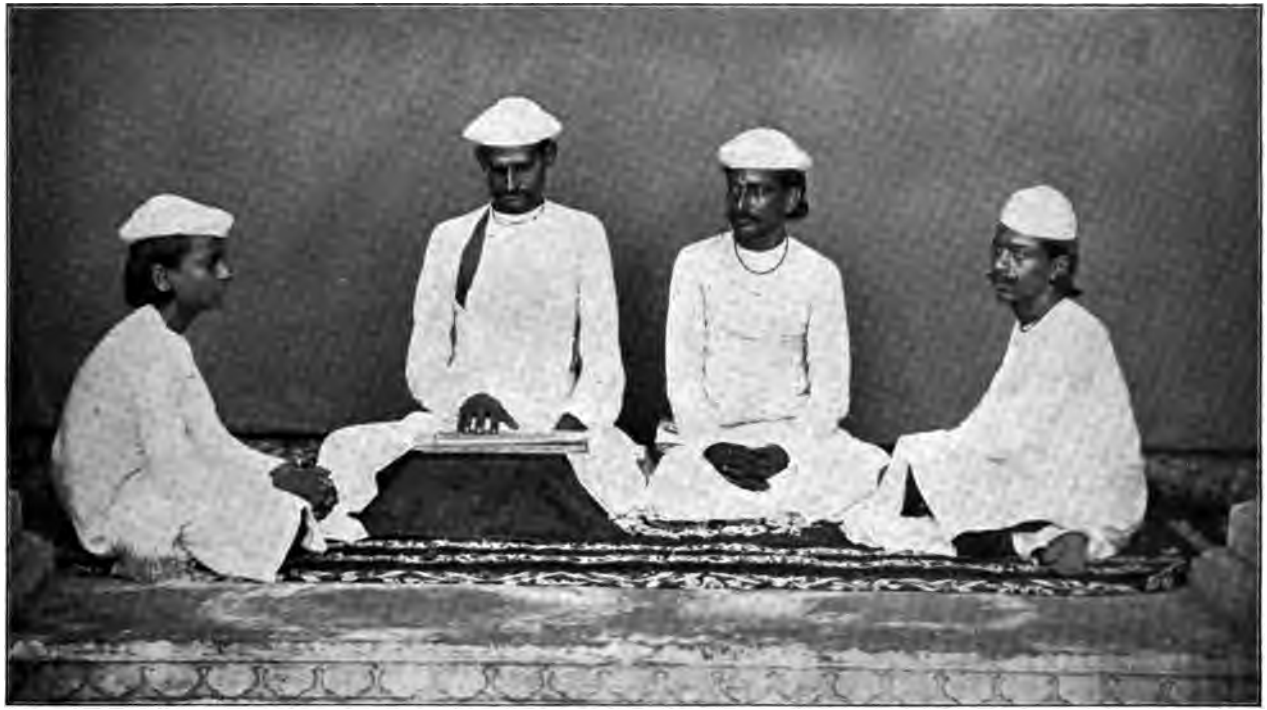
It is quite true, as these authors assert, that the theological questions of past ages have disappeared, but it is not true that religion has ceased to be a factor in the evolution of mankind. On the contrary, religion has so penetrated our life that we have ceased to notice it as an independent power.

That which appears to men like Buckle, Lecky, and Guyau as a progress to an irreligious age is an advance to a purer conception of religion.

Religion is indestructible, because it is that innermost conviction of man which regulates his conduct. As long as men cannot live without morality, so long religion will be needful to mankind.

Some people regard this view of religion as too broad; they say religion is the belief in God; and I have no objection to their definition provided we agree concerning the words *belief* and *God*. God is to me, as he always has been to the mass of mankind, an idea of moral import. God is the authority of the moral *ought*. To conceive God as a person is a simile, and to think of him as a father is an allegory. God is not a person like ourselves; he is not a father nor a mother like our progenitors; he is only comparable to a father; but in truth he is much more than that; he is not personal, but superpersonal.

Belief must mean the same as its original Greek πίστις which would be better translated by trust or faithfulness. It must mean the same as its corresponding Hebrew word *amnûnah*, which means firmness of character. Belief in God must be an unswerving obedience to the moral law.



BRAHMAN PUNDITS.

Science is a revelation of God. Science gives us information concerning the truth, and the truth reveals his will.

It is true that the hieroglyphics of science are not easy to decipher, and they sometimes seem to overthrow the very foundations of morality. But such mistakes should not agitate us nor shake our confidence in the reliability of science. By surrendering science you degrade man; you cut him off from the only reliable communication with God, and thus change religion into superstition.

Some of the schoolmen made a distinction between religious truth and scientific truth, declaring that a proposition might be true in religion which is utterly false in philosophy, and *vice versa*. This view is not only logically untenable, but it is also morally frivolous; it is irreligious.

The nature of religious truth is the same as that of scientific truth. There is but one truth. There cannot be two truths in conflict with one another. Contradiction is always, in religion not less than in science, a sign that there is somewhere an error.

Religion has often, in former ages, by instinct, as it were, found truths, and boldly stated their practical applications, while the science of the time was not sufficiently advanced to prove them. The religious instinct anticipated the most important moral truths, before a rational argumentation could lead to their recognition. This instinctive or intuitive apprehension of truth has always distinguished our great religious prophets.

Almost all religions have drawn upon that wondrous resource of human insight, inspiration, which reveals a truth, not in a systematic and scientific way, but at a glance, as it were, and by divination. The religious instinct of man taught our forefathers some of the most important moral truths, which, with the limited wisdom of their age, they never could have known by other means.

In almost all practical fields men have made important inventions which they were unable to understand. Their achievements were frequently in advance of their knowledge.

Centuries before Christ, when ethics as a science was yet unknown, the sages of Asia taught men to love their enemies.[1] The preachings of Christ appeared to his contemporaries as impractical and visionary, while only recently we have learned to understand that the fundamental commands of religious morality are the only correct applications to be derived from the psychical and social laws of human life.

As the instinctive inventions of prehistoric ages show "by the side of highly ingenious appliances the crudest and roughest expedients," so our religions, too, often exhibit by the side of the loftiest morality a most lamentable lack of insight into the nature of ethical truth.

[1] We quote one instance only selected from the Dhammapada, one of the most ancient books of the Buddhist canon: "Hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule."—Sac. bks. of the East, vol. x. p. 5.

The science of mechanics does not come to destroy the mechanical inventions of the past, but on the contrary, it will make them more available. In the same way a scientific insight into religious truth does not come to destroy religion; it will purify and broaden it.

The dislike of religious men to accept lessons from science is natural and excusable. Whenever a great religious teacher has risen, leaving a deep impression upon the minds of his surroundings, we find his disciples anxious to preserve inviolate not only his spirit, but even the very words of his doctrines. Such reverence is good, but it must not be carried to the extreme of placing tradition above the authority of truth.

Reverence for our master makes us easily forgetful of our highest duty, reverence for an impartial recognition of the truth. The antipathy of a certain class of religious men toward science, although natural and excusable, should nevertheless be recognized as a grievous fault; it is a moral error and an irreligious attitude.

Our religious mythology is so thoroughly identified with religion itself that when the former is recognized as erroneous, the latter also will unavoidably collapse.

And what a downfall of our noblest hopes must ensue! The highest ideals have become illusions; the purpose of life is gone, and desolation rules supreme.

The destruction of dogmatism appears as a wreck of religion itself, but, in fact, it is a religious advance. We must pass through all the despair of infidelity and of a religious emptiness before we can learn to appreciate the glory and grandeur of a higher stage of religious evolution.

Is there any doubt that all our dogmas are truths figuratively expressed? Why should we not take the consequences of this truth?

Religious parables, if taken in their literal meaning, will somehow always be found irrational. Says an old Roman proverb, *Omne simile claudicat*, every comparison limps; it is somewhere faulty. Why should religious similes be exceptions?

Man's reason and scientific acumen are comparable to the eyes of his body, while his religious sentiments are like the sense of touch. The simplicity and immediateness of our feelings of touch does not make it advisable to dispense with sight.

That conception of religion which rejects science is inevitably doomed. It cannot survive and is destined to disappear with the progress of civilization. Nevertheless, religion will not go. Religion will abide. Humanity will never be without religion; for religion is the basis of morals, and man could not exist without morals.

Religion is as indestructible as science; for science is the method of searching for the truth, and religion is the enthusiasm and good will to live a life of truth.

THE HISTORY AND PROSPECT OF EXPLORATION IN BIBLE LANDS.

By the Rev. Dr. George E. Post, Beirut.

[Speaking first of the *Prospects* of Exploration, we ask, "What remains to be done?"]

1. The complete survey and mapping of Eastern Palestine, Sinai and the Wilderness of the wanderings, and of the Lebanons, and the Damascus Plateau, and the mountains of Northern Syria.

2. The excavation of known and unknown sites. This work is only begun. It is fair to hope that the most essential of the disputed points of the typography of Jerusalem can be settled if suitable excavations are conducted by capable men. Many well-known sites will be far better known when the testimony concealed under heaps of rubbish is brought to light. Then there are *tels*, never yet opened by the pick, which may contain records not less important than the Moabite stone. It is not too much to hope that we will yet unearth libraries, the important revelations of which are hinted to us by the Lachish tablet discovered by Mr. F. J. Bliss. It is noteworthy that every such discovery strengthens conviction as to the accuracy of the Bible story, and the genuineness of the sacred text.

3. A complete study of the existing races, sects, traditions, folk-lore, and customs, and an exhaustive comparison of the same with the text of Scripture.

4. A thorough search for manuscript of Scripture and ecclesiastical history.

5. A thorough study of the natural history and meterology of the land, such as will finally solve all problems of this class in the Bible which are capable of solution.

6. A study of the history of the land from Arabic and other Oriental sources.

It is difficult to exaggerate the importance of the *work already accomplished* in fortifying our faith in the Bible. We have in our hands a book consisting of a collection of works, historical, poetical, legal, doctrinal, philosophical, ethical and prophetical, composed during a period of fifteen hundred years. These books contain allusions to sites and physical features of the lands in which they were written, or the history of which they treat. Some of these are minute descriptions of boundaries, and lists of towns. Some are allusions to rocks or caves, or mountain peaks, or oases, or marshes, often local features, never heard of in any other region, or

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spoken of in any other work. They are introduced into the text as things well known, and requiring no gloss or explanation, or a gloss is furnished in a manner which could only be possible to one familiar with every local detail from personal residence. In many places, as in Ezekiel xlvii (the Vision of the Holy Waters), the local knowledge of the reader is taken for granted in a manner that removes the possibility of supposing that the passage could have been written by any but an author on the ground and for those quite at home there. Names of persons, allusions to customs, the dependence of one event on another, are introduced in a way that tests to the most crucial point the question of the genuineness and authenticity of the writing.

Now we find by Biblical exploration the long-forgotten names of obscure towns embalmed in the often unaltered names of still more obscure modern towns or shapeless ruins. Sometimes these names are somewhat altered, but none the less easily recognizable to one familiar with Semitic philology, or the laws of Semitic transliteration and substitution. We find the very rock or cleft in a rock where some trivial event of Hebrew history took place, corresponding exactly in terms of neighborhood and distance, and often of name, to the necessities of the ancient narrative. We find on excavation a complete confirmation of the representations of the sacred writers on points which ignorant critics, who have only studied the surface, have disputed, while they scoffed at the statements of eye-witnesses whose accuracy in these local details give a strong presumption in favor of all else they say. We find in a local tradition, often of other than Christian parentage, the exact reproduction of an obscure passage in the sacred history. We find in a local custom, preserved through long troubled ages, and revolutions such as no other land has undergone, the graphic presentment of scenes as old as Abraham and Moses, as Caleb and Jephthah, as David and Hezekiah.

And we find all these lines of evidence converging on the sacred text, shedding light on what was obscure, making more vivid that which was known, and gradually establishing the certainty of the volume, on the utterances of which we build the structure of our civilization in this world, and our hopes of eternal life in the next.

THE TENTH DAY.

CHRISTIAN EVANGELISM AS ONE OF THE WORKING FORCES IN AMERICAN CHRISTIANITY.

By Rev. James Brand, D.D., Oberlin, Ohio.

My purpose is to examine the place and influence in the development of American Christianity of special evangelistic movements which have appeared from time to time in our history. The theme will thus cover what we are accustomed to call general revivals or special Pentecostal seasons in the progress of Christ's kingdom.

The first great movement which really molded American Christianity was in 1740-1760, called "The Great Awakening," under the leadership of Jonathan Edwards, Whitefield, Wesley, and the Tennants, of New Jersey. This movement was probably the most influential force which has ever acted upon the development of the Christian religion since the Protestant reformation. In 1740 the population of New England was not more than 250,000, and in all the colonies about 2,000,000. Yet it is estimated that more than 50,000 persons were converted to Christ in that revival—a far greater proportion than at any other period of our history. The movement awakened the public mind more fully to the claims of home missions, especially among the Indians. It likewise gave a great impulse to Christian education. The founding of Princeton College was one of the direct fruits. Dartmouth College, founded in 1769, also sprang from the same impulse. The great doctrines made especially prominent in this religious movement were those required to meet the peculiar circumstances of the times, viz., the sinfulness of sin, the necessity of conversion, and justification by faith in Christ alone.

The second general evangelistic movement, 1787-1810, generally called the revival of 1800, was hardly less important as a factor in our Christian life than its predecessor. It followed a period of formalism and religious barrenness. From this movement sprang, as by magic, nearly all the great national religious institutions of to-day.

All religious bodies were equally enriched and enlarged by the stupendous impulse given to religious thought and activity by this revival. The leading characteristic of this movement, so far as doctrines were concerned, was the sovereignty of God. The success of the colonies in the Revolutionary war; the establishment of national independence; the awakening forces of material and industrial development, together with the

prevailing rationalistic and atheistic influence of France, had produced a spirit of pride and self-sufficiency which was hostile to the authority of God, and, of course, antagonistic to the Gospel. To meet this state of the public mind, evangelistic leaders were naturally led to lay special emphasis upon the absolute and eternal dominion of God, as the infinitely wise and benevolent ruler of the universe and man as his subject, fallen, dependent, guilty, to whom pardon was offered.

The third great movement was in 1830 1840. The tendency of the human mind is to grasp certain truths which have proved specially effective in one set of circumstances, and to press them into service, under different circumstances, to the neglect of other truths. Thus the sovereignty of God, which had needed such peculiar emphasis in 1800, came to be urged to the exclusion of those truths which touch the freedom and responsibility of man. When, therefore, this third revival period began the truths most needed were the freedom of the will, the nature of the moral law, the ability and therefore the absolute obligation of man to obey God and make himself a new heart. Accordingly these were the mighty weapons which were wielded by the great leaders.

The fourth Pentecostal season, which may be called national in its scope, was in 1857 9. At that time inordinate worldliness, the passion for gain and luxury, had been taking possession of the people. The Divine Spirit seized this state of things to convict men of their sins. The result was a great turning to God all over the land. In this wakening no great leaders seem to stand out preëminent. But the plain lessons of the revival are God's rebuke of worldliness, the fact that it is better to be righteous than to be rich, and that nations like individuals are in his hands.

The latest evangelistic movements which are meeting this new era, and are destined to be as helpful to American Christianity as any preceding ones, are those under the present leadership of men like Messrs. Moody, Mills, and their confreres. These revivals, though perhaps lacking the tremendous seriousness and profundity of conviction which came from the Calvinistic preachers dwelling on the nature and attributes of God, nevertheless exhibit a more truly balanced gospel than any preceding ones. They announce preëminently a gospel of hope. They emphasize the love of God, the sufficiency of Christ, the guilt and unreason of sin, the privilege of serving Christ, and the duty of immediate surrender.

There can be no doubt that this form of evangelism we are considering has had a very helpful influence upon the development of our American Christian life. Yet it must be said, in conclusion, that these powers of evangelism are liable to be attended by one serious peril. Some churches have been led by them to depend almost altogether upon outside evangelists and general movements for the winning and gathering of souls, rather than upon the regular work of the settled pastor, and the ordinary services of consecrated church members. In such cases church work becomes spas-

modic, and the preaching of the pastor has often become educational instead of being also distinctively evangelistic. To guard against the evil two things are essential:

First. A higher conception of the mission of the local church. The fact should never be lost sight of that the local church itself is, after all, the responsible body for the evangelization of its own vicinity.

Second. A more evangelistic ministry. That means men in the pulpits impressed with the infinitely practical reach of their work, the awful responsibility of their position and their utter dependence upon the Holy Spirit.

Perhaps the supreme suggestion of the whole subject for this rushing, conceited, self-asserting, money-grasping, law-defying, Sabbath-desecrating, contract breaking, rationalistic age is that we are to return to the profound teaching of the sovereignty of God.

THE RELIGIOUS STATE OF GERMANY.

By Count A. Bernstorff.

The division of Germany in a Catholic and a Protestan. population exists in all its force. With her strong discipline and the power she wields over the people, with the existence of a numerous political party that represents her interests in Parliament, the Catholic Church undoubtedly has a large influence. But this has also helped much to arouse the Protestant feeling of the nation -a large Protestant association for the protection of the Protestant interests is gaining new adherents every day. The commemoration of the Luther Jubilee in 1883 has deeply stirred the heart of the nation, and the day will not easily be forgotten, when on the 31st of October, 1892, the Empress, with most of the German princes and the representatives of the Queen of Great Britain, and of the Kings of Sweden and Denmark, and the Queen of the Netherlands, publicly declared their adherence to the doctrines of the Reformation. Within Protestantism the old feud between Lutheran and Calvinist has made way to problems of greater importance. The free churches, Methodists, Baptists, Mennonites, even the highly honored body of the Moravian Brethren and the Directing Lutherans in Prussia, do a good work for the saving of individual souls, and weighed in the balance of heaven their work will not be accounted lightly; but their numbers are small and their influence on the national life of Germany is smaller still. The great struggles and problems of the day are fought out within the national churches, and this is not only true in voluntary associations, in the press and by similar means, but also on the official battle-

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COUNT A. BERNSTORFF.

"THIS PARLIAMENT IS A TESTIMONY WHOSE VOICE WILL, I TRUST, BE HEARD ALL OVER THE EARTH, THAT MEN LIVE NOT BY BREAD ALONE, BUT THAT THE CARE FOR THE IMMORTAL SOUL IS THE PARAMOUNT QUESTION FOR EVERY MAN, THE QUESTION WHICH OUGHT TO BE TREATED BEFORE ALL OTHERS WHEN MEN OF ALL NATIONS MEET."

ground provided in the Synods. A large party in our church is striving at a greater independence from the state.

The socialist movement spreads utter atheism among the working classes. Perhaps it has never before been uttered with such decided conviction that there is no God. But after all this is only the case among the neglected masses of our large cities. In the country even the leaders of social democracy abstain from saying anything against religion because they know that it would compromise their cause.

The so-called ethical movement found but few adherents. The greatest danger we are under is perhaps a new critical school of theology. The lately deceased Professor Ritschl has introduced a new system, superior to the old rationalism, eminently clever, yet undoubtedly dangerous. Biblical terms are used, but another meaning given to them. To this theology, Christ is not preëxistent from all eternity, but only a man in whom divine life came to the highest development; the great facts of redemption only symbols, prayer in some way only a gymnastic exercise of the soul, helpful as such to him who prays, but not heard in heaven. Numerous students are under the charm of this school and many people think that it will soon have possession of our pulpits. I do not share this fear. The university alone does not train our future ministers. There are too many forces of divine life in our congregations now to render this possible. We have faithful preaching in many of our churches, and where the Gospel is preached in power and in truth the churches are not empty. We have the great organizations of home mission work, in deaconesses institutions, reformatories, workingmen's libraries, city missions, and so forth. These are only examples. We have a large religious press. The sermons published by the Berlin city mission are spread in 112,000 copies every week. A great number of so-called Sunday papers, that is, not political papers, which appear on Sunday, but small religious periodicals, which intend to give good religious reading to the people, are circulated besides the sermons, to a great extent by voluntary helpers. Our Bible Societies spread the Bible in large numbers. We are making way toward a better observation of the Lord's day. At the wish of our emperor, races no more take place on Sunday. The new law on the social question has closed our shops on Sundays, and the complaints raised against this measure at first have soon made way to a sense of gratitude for the freedom thus procured to the many people who have hard work during the week.

Our emperor and empress have given a powerful impulse toward the building of new churches, and their regular attendance at the opening services is a valuable testimony to the cause of religion. The empress tries to stimulate the ladies to more of what you call women's work, and a large assembly of 3,000 ladies, held at Berlin last winter, shows that her call is not in vain. Our Sunday schools have nearly doubled in the last three years. The impulse given by the late Professor Christlieb at Bonn to have evangelistic

services, has been followed up. Some flourishing Young Men's Christian Associations lead young men to a decided religious life. Lay work, unknown in previous generations, quickly but steadily gains ground. Believing, evangelical Christianity in Germany is more a power now than it ever was before.

THE SPIRIT OF ISLÂM.

By Mohammed Webb.

I wish I could express to you the gratification I feel at being able to appear before you to-day, and that I could impress upon your minds the feelings of millions of Mussulmans in India, Turkey and Egypt, who are looking to this Parliament of Religions with the deepest, the fondest hope. There is not a Mussulman on earth who does not believe that ultimately Islâm will be the universal faith. It may surprise you to know that five times a day, regularly, year in and year out, from every Mussulman's heart goes forth the sentiment we have just sung -"Nearer my God to Thee." To-morrow I expect to speak upon "The Influence of Islâm on Social conditions," and I want to say at that time, something about polygamy.

But to-day I have been requested to make a statement, very briefly, in regard to something that is considered universally as part and parcel of the Islâmic system. There are thousands and thousands of people who seem to be in mortal terror that the curse of polygamy is to be inflicted upon them at once. Now, I want to say to you, honestly and fairly, that polygamy never was and is not a part of the Islâmic system. To engraft polygamy upon our social system in the condition in which it is to-day, would be a curse. There are parts of the East where it is practised. . . . But we must first understand what it really means to the Mussulman, not what it means to the American. . . . [1]Now, I don't intend to go into this subject. With the gentlemen who first spoke, I am an American of the Americans. I carried with me for years the same errors that thousands of Americans carry with them to-day. Those errors have grown into history, false history has influenced your opinion of Islâm. It influenced my opinion of Islâm and when I began, ten years ago, to study the Oriental religions, I threw Islâm aside as altogether too corrupt for consideration.

But when I came to go beneath the surface, to know what Islâm really is, to know who and what the prophet of Arabia was, I changed my belief very materially, and I am proud to say that I am now a Mussulman.

I have not returned to the United States to make you all Mussulmans in

[1]Note.—The few words omitted here opened a subject requiring more than a bald statement in five lines to be at all rightly understood.

spite of yourselves; I never intended to do it in the world. I do not propose to take a sword in one hand and the Koran in the other and go through the world killing every man who does not say, *La illaha illala Mohammud resoul Allah*—"There is no God but one and Mohammed is the prophet of God." But I have faith in the American intellect, in the American intelligence, and in the American love of fair play, and will defy any intelligent man to understand Islâm and not love it.

It was at first suggested that I should speak on the theology of Islâm. There are some systems which have in them more theology than religion. Fortunately Islâm has more religion than theology.

There are various explanations of the meaning of the word religion. One has but to read Max Müller's gifted lectures to understand what a variety of meanings there are to the word. We may simply consider that it means a system by which man hopes to inherit happiness beyond the grave. What the conditions may be beyond the grave may be questioned and speculated upon, but in its broader sense religion is that system which leads us to or gives to us the hope of a future life. In order to understand Islâm and its effects, to understand the spirit of Islâm, it is necessary to take into consideration human nature in all its aspects.

Do you suppose that any active religionist who has studied only his own system of religion, who knows nothing about any other system, can write fairly of any other system? It is absolutely impossible. I have read every history of Mohammed and Islâm published in English, and I say to you, there is not a single one of them, except the work of Ameer Ali, of Calcutta, which reflects at all in any sense the spirit of Islâm. We will take the work of Washington Irving for example. Washington Irving evidently intended to be fair and honest; it is apparent in every line that he meant to tell the truth, but his information came through channels that were muddy, and while he is appalled at what he considers the vicious character of the prophet, he is completely surprised at times to find out what a pure and holy man he was. Now, the first book I ever read in English upon Islâm was *The Life of Mohammed*, by Washington Irving, and the strongest feature of that work to me was its uncertainty.

In one page he would say Mohammed was a very good, a very pure and holy man, and it was a shame that he was not a Christian, but his impious rejection of the Trinity shut him out from salvation and made him an impostor. These were not the exact words that Irving used, but they convey practically his meaning. After saying these things, he goes on to say what a sensuous, grasping, avaricious tyrant the prophet was, and he closed his work by saying that the character of the prophet is so enigmatical that he cannot fathom it. He is uncertain, finally, whether Mohammed was a good man or a bad man.

Now, to understand the character of Mohammed and his teachings, we must learn to read between the lines; we must learn to study human nature;

we must carefully analyze the condition of the Arabians at the time Mohammed lived; we must carefully analyze the existing social conditions; we must understand what woman's position was in the social system; the various conditions that had possession of the whole Arabian nation. They were not, however, a nation at that time, but divided into predatory tribes, with all the vices and weaknesses that man possesses, almost as bad as men in some of the slums of Chicago and New York. Mohammed came among his people intending to purify and elevate them, to make them a better people, and he did so. The history of Mohammedanism we have in English, as I have shown, is inaccurate, untruthful, and full of prejudice.

In order to understand the spirit of Islâm, let us take the prophet as a child. He was born in Mecca. All historians -and I shall simply now state what Christian historians have written of him--are agreed that he was remarkable as a boy for the purity of his character. He was utterly free from the vices which afflicted the youth of Mecca. As he grew to manhood his character became unimpeachable, so much so that he was known all over the city as "the trusty." Those characteristics with which he is accredited by Christian writers were manifested in no degree whatever.

He began life as a merchant, following his uncle's caravans to southern Europe and Syria, and he demonstrated the fact that he was an excellent business man. He was successful, so much so that the wealthy widow Kadijah, whose husband had died, selected him to take charge of her business interests. He had never displayed any disposition to associate with the fair sex; sensuality was no part of his character at all. He married this widow, and with her accumulated a large fortune, with which he engaged in the same trade as his uncle, Abu Taleb.

This marriage, by the way, was not brought about by Mohammed. He did not go to Kadijah and ask her to be his wife, but she, taking perhaps a mercenary view of the situation, engaged him for life to be her business manager. Mohammed rejected the proposal at first and would have refused it altogether, but his uncle, Abu Taleb, said it was the best thing he could do and that he should marry her. Notwithstanding the fact that the laws of his country allow him to take as many wives as he pleased, Christian historians agree that he was true to Kadijah for twenty-five years and never availed himself of the opportunity to take another wife. He was true to her until the day of her death.

Now, let us see what the word Islâm means. It is the most expressive word in existence for a religion. It means simply and literally resignation to the will of God. It means aspiration to God. The Moslem system is designed to cultivate all that is purest and noblest and grandest in the human character. Some people say Islâm is impossible in a high state of civilization. Now, that is the result of ignorance. Look at Spain in the eighth century, when it was the center of all the arts and sciences, when

Christian Europe went to Moslem Spain to learn all that there was worth knowing—languages, arts, all the new discoveries were to be found in Moslem Spain and in Moslem Spain alone. There was no civilization in the world as high as that of Moslem Spain.

With this spirit of resignation to the will of God is inculcated the idea of individual responsibility, that every man is responsible not to this man or that man, or the other man, but responsible to God for every thought and act of his life. He must pay for every act that he commits; he is rewarded for every thought he thinks. There is no mediator, there is no priesthood, there is no ministry.

The Moslem brotherhood stands upon a perfect equality, recognizing only the fatherhood of God and the brotherhood of man. The Emir, who leads in prayer, preaches no sermon. He goes to the mosque every day at noon and reads two chapters from the holy Koran. He descends to the floor upon a perfect level with the hundreds, or thousands, of worshipers, and the prayer goes on, he simply leading it. The whole system is calculated to inculcate that idea of perfect brotherhood.

The subject is so broad that I can only touch upon it. There is so much unfamiliar to Americans and Englishmen in Islâm that I regret exceedingly I have not more time to speak of it. A man said to me in New York the other day: "Must I give up Jesus and the Bible if I become a Mohammedan?" No, no? There is no Mussulman on earth who does not recognize the inspiration of Jesus. The system is one that has been taught by Moses, by Abraham, by Jesus, by Mohammed, by every inspired man the world has ever known. You need not give up Jesus, but assert your manhood. Go to God.

Now let us work at the practical side of Islâm in reference to the application of the spirit of Islâm to daily life. A Mussulman is told that he must pray. So is everyone else; so are the followers of every other religion. But the Mussulman is not told to pray when he feels like it, if it does not interfere with business, with his inclinations or some particular engagement. Some people do not pray at such times; they say it does not make very much difference, we can make it up some other time. A little study of human nature will show that there are people who pray from a conscientious idea of doing a duty, but there are a great many others who shirk a duty at every chance if it interferes with pleasure or business.

The wisdom of Mohammed was apparent in the single item of prayer. He did not say, "Pray when you feel like it," but "Pray five times a day at a certain time." The Mussulman rises in the morning before daylight, because his first prayer must be said before the first streaks of light appear in the east. At just the first trace of dawn he sinks upon his knees and offers his prayer to God. The prayer can be said at no other time. That is the time to say it. The result is he must get up in the morning to do it. It encourages early rising. Now, you may say that is a slavish system. Very

TAJ AND GARDEN FROM THE ENTRANCE GATE, AGRA, INDIA.

true. Humanity differs very materially. There are men who need a slavish system. We have evidences of it all around us, in every religious system known. They want to be slaves to a system, and let us take that system which will accomplish the best results. His next prayer is said between twelve and one o'clock, or just as the sun is passing the meridian. At no other time. The third prayer is between four and five o'clock. The fourth prayer is just as the sun has sunk in the west. The light of the day is dying out. The last prayer of the day is repeated just before he steps into bed.

There is a difference of opinion among those who want to argue over doctrinal matters, as to the exact time of this evening prayer, but there is no doubt about the other ones. Some Mussulmans will insist upon it that you can pray any time after the sunset prayer. Others say no, you must pray when you go to bed. I am inclined to believe from what I know of the prophet's character that he intended that that was to be the last prayer of the day, and that a man should go to sleep presenting his soul purified to God.

Now, before that man says a prayer he must wash himself—he performs his ablutions. The result is that the intelligent Mussulman is physically clean. It is not optional with him to take his bath and perform his ablutions when he sees fit, but he must do it just before he prays. That system, as applied to the masses intelligently, must secure beneficial results. There are Mohammedans who say they do not need to pray. The other Mohammedans say, "That is between you and God, I believe I must pray." The system is so thoroughly elastic, so thoroughly applicable to all the needs of humanity that it seems to me that it is exactly the system that we need in our country, and that is why I am here, that is why I am in the United States.

A gentleman asked me if we had organized a mission in New York. I told him yes, but not in the ordinary sense; that we simply wanted people to study Isiâm and know what it was. The day of blind belief has passed away. Intelligent humanity wants a reason for every belief, and I say that that spirit is commendable and should be encouraged wherever it goes, and that is one of the prominent features of the spirit of Islâm.

We speak of using force, that Mohammed went with a sword in one hand and the Koran in the other. I want to show to you to-morrow that he did not do anything of the sort. No man is expected to believe anything that is not in perfect harmony with his reason and common sense.

There is one particular spirit which is a part of the Islâmistic idea that prevails among the Moslems—and now I am speaking not of the lower classes, not of the masses of the Moslems the missionaries see when they go to the East, but I am speaking of the educated, intelligent Moslems, and they are the safest guides. No one would expect me to go into the slums of Chicago to find a reflection of the Christian religion. You cannot expect to find it in the character and the acts and the thoughts of a poor, ignorant

coolie, who can neither read nor write, and who has associated with the most degraded characters all his life.

But the spirit that prevails among the Moslems of the higher class is indifference to this world. This world is a secondary consideration, and the world beyond is the world to strive for, the life beyond is the life that has some value to it. It is worth devoting all our lives to secure in that life happiness and perfect bliss. The idea of paradise naturally follows. It is popularly believed that Mohammed talked of a paradise where beautiful houris were given to men, that they led a life of sensual joy and luxury, and all that sort of thing, That idea is no more absurd than the golden streets and pearly gates idea of the Christian. Mohammed taught us a spiritual truth, he taught a truth which every man who knows anything of the spiritual side of religion ought to know. And he taught it in a manner which would most readily reach the minds and hearts of his hearers.

The poor Arabs who lived in the dry, sandy deserts looked upon broad fields of green grass and flowing rivers and beautiful trees as a paradise. We who are accustomed, perhaps, to that sort of thing, some of us run away with the idea, perhaps, that a golden street and pearly gates are better than that. His idea was to show them that they were to secure a perfect bliss, and to an Arab, if he could reach an open field where the grass grew green under his feet, and the birds sang and the trees bore pearls and rubies, and all that sort of thing, it would be bliss. Mind you, Mohammed never taught that, but he is credited with teaching it, and I believe he taught something to illustrate this great spiritual truth that he was trying to force upon their minds, and it has been corrupted into the idea of a garden full of houris.

The next feature of the spirit of Islâm is its fraternity. One of the first things that Mohammed did after being driven out of Mecca and located in Medina was to encourage the formation of a Moslem brotherhood, with a perfect community of property, a socialistic idea impracticable in this civilization but perfectly practical at that time. His followers assembled around him and contributed all they had. The idea was, "Do anything to help your brother, what belongs to your brother belongs to you, and what belongs to you belongs to your brother. If he needs help, help him."

Caste lines are broken down entirely. We find on one occasion Omar, one of the most energetic and vigorous of his Caliphs, exchanged with his slave in riding on the camel. The daughters of Mohammed in the household would divide the time grinding corn with the slaves. The idea was taught "your slave is your brother." Social conditions make him your slave, but he is none the less your brother. This idea of close fraternity, this extreme devotion to fraternity, was the cause of the Moslem triumph at arms. In the later years, after the death of Mohammed, that idea was paramount in every instance, and it was only when that bond of fraternity was broken that we find the decadence of the Islâmistic power in Spain.

Readers of history can very readily trace where the first serpent made

its entry into the Islâmistic social system, that serpent of disunion in division. We find the Christians coming up on the other side, closely knit in the same bond of brotherhood. Does that bond of brotherhood exist to-day? It exists among the Mussulmans of India. It exists among the better class of Mussulmans of Egypt and Turkey in a degree that would surprise you. I know an old man in Bombay who had lost everything and was being helped along by his Mohammedan brethren. A wealthy man, reputed to be worth something like half a million or a million and a half dollars, owned a very beautiful yacht, and this man went to him and said: "I want to borrow your yacht to go fishing." "Certainly, take it whenever you want it; it is yours."

During my stay in the East, every time I visited Bombay, almost, that old fellow would go out fishing. I dined in the house of a wealthy Mussulman, and that same old man came in. As he entered the door he said, "Peace be with you." A chair was set for him at the table. We were eating at the table at that time, in deference to me, possibly. Usually they eat upon the floor, in the most primitive fashion, and with their fingers, but the better class of Mohammedans, or rather those who have acquired European ideas, eat with the fork and knife, with glass furniture on the table, etc. On that occasion we were at the table, and this old man was invited to sit down and take dinner with us. That fraternal idea impressed me more deeply, possibly, than anytl ing else. I felt that I was among my brethren, and that Mussulmans were brothers the world over, and I know that is one of the basic principles of the system, and that belongs strictly to the spirit of Islâm.

In closing, I want to say this: that there is no system that has been so wilfully and persistently misrepresented as Islâm, both by writers of so-called history and by the newspaper press. There is no character in the whole range of history so little, so imperfectly, understood as Mohammed. I feel that Americans, as a rule, are disposed to go to the bottom facts, and to ascertain really what Mohammed was and what he did, and when they have done so I feel that we shall have a universal system which will elevate our social system at least to the position where it belongs. I thank you.

CHRIST, THE SAVIOUR OF THE WORLD.

By Rev. B. Fay Mills.

Christ is the revelation of what God is and of what man must become. He revealed the character of God as love suffering for the sins of man. His whole conception of himself was summed up in these words, "Christ, the Saviour of the World," and we get the full thought of his revelation by emphasizing the latter part of this supreme title, and realizing that he came not to save selected individuals nor any chosen race, but to save the whole world. There is a very real sense in which it was not necessary for Christ to come into the world in order that individuals might become acquainted with God.[1]

But the mission of Jesus was to save the world itself. As a recent writer has well said, it is a deadly mistake to suppose that "Christ simply came to rescue as many as possible out of a wrecked and sinking world." He came to give the church a "commission that includes the saving of the wreck itself, the quieting of its confusion and struggle, the relief of its wretchedness, a deliverance from its destruction."

This certainly was his own conception of his mission upon earth. This also seems to have been the understanding of his earliest followers. This certainly was the conception that Paul had of the mission of Jesus Christ. This was also the conception of the disciples of Jesus of the earlier centuries.

The mission of Jesus Christ as the Saviour of the world may be expressed, as has already been suggested, in four conceptions.

First. He was a new and complete revelation of God's eternal suffering for the redemption of humanity. He showed that God was pure, and unselfish, and meek, and forgiving, and that he had always been suffering for the sins of men. He revealed the meaning of forgiveness and of deliverance from sin. It had been costing God to forgive sin all that it had cost man to bear it, and more. This had to be in God's thought before he made the world. In the words of a modern prophet, "The cross of Christ indicates the cost, and is the pledge of God's eternal friendship for man." Jesus Christ was in no sense a shield for us from the wrath of God, but "was the effulgence of God's glory and the very image of his substance." He said to one of his disciples "He that hath seen me hath seen the Father." The heart of his teaching was, "that God so loved the world that he gave his only begotten Son." He came to show us that the world had never belonged to the powers of evil, but that in his original thought, God had

[1] Gospel of John, ch. f, vs. 1.

decided that a moral world should be created; and that in this decision, which gave to humanity the choice of good and evil, he had to take upon himself infinite suffering until the world should be brought back to him. The redemption of the world by Christ is a part of the creation of the world for Christ.

Our second thought concerning the mission of Jesus is, that his life was the expression of the origin and destiny of man. We are told that Adam was created in the image of God, and if he had been an obedient child it may have been that he would have grown up to be a full-grown son of the Eternal; but he sold his birthright for a mess of pottage. The second Adam was the Son of Man, revealing to us that the perfect man differs in no respect from the perfect God. He was God. He became man; not *a* man, but *man*. He was God and man, not two persons in one existence, but revealing the identity of man and God, when man should have attained unto the place that he had always occupied in the eternal thought. The marvelous counterpart of this revelation is that when God shall have perfected his thought concerning us, that man shall have to become in all things like unto Jesus Christ. Mamée says that all depends on whether we decide the first or second Adam the head of the human race. "I would have you know," says the great apostle of the Gentiles, that "the head of every man is Christ."

The blood of the world was poisoned, and needed an infusion of purity for the correction of its standards and bestowal of desire and power to attain unto its high possibility. This was a partial object and result of the mission of Christ. He showed that the destiny of man was to be one with God, and that infinite misery would be the result of the avoidance of this great opportunity, and that God would count nothing "dear to himself," or to man, that this might be accomplished.

The third great thought in connection with the salvation of Jesus Christ is, that through the completeness of his redemption there is no necessity nor reason for any form of sin in the individual.

A great preacher has told us that Christ is able to save "unto the uttermost ends of the earth, to the uttermost limits of time, to the uttermost periods of life, to the uttermost length of depravity, to the uttermost depth of misery, and to the uttermost measure of perfection." The way of salvation for the individual through Christ is the knowledge of the love of God making atonement for the sins of the world; the discerning the only real principles of power, in losing the life, in order to save it, and the glad forsaking of all things to become his disciple and to "fill up that which is behind of the afflictions of Christ, for his body's sake." It is here that the teaching and the life of Jesus are in glorious unity. The cross is not one thing and the Sermon on the Mount another. The kingdom which the Prince of Peace came to establish on earth had for its constitution those vital words which may be expressed by the one word love; and he, him-

self was the exhibition of what it meant to do as he had said, and even to joyfully suffer death for righteousness' sake.

Faith in Christ is not so much the condition as it is the evidence of a man's salvation. "Jesus Christ is the touchstone of character." And faith in Christ is that quality of righteousness by which a man sees in Jesus that which he himself wishes to be, realizes that he may be and determines that he will be. God has no way of saving men, save by conforming them to the image of his Son. For a man who sees this, believes in the love of God, in the forgiveness of sins and the redemption of the world; and surrenders himself to the mastership of Jesus; this is not only a possibility but a certainty.

The last thought concerning the salvation of the world through Jesus Christ is, that the loving righteousness of God must be finally triumphant.

One cannot conceive of a heaven in which man should not be a moral being and free to choose good or evil, as he is upon this earth; and the joy of heaven will consist largely in that glad fixity of will that shall eternally lose itself in God.

But what a terrible conception comes to us of the lost world, when we conceive ourselves in spite of all the loving-kindness and sacrifice of the eternal God, as still choosing to go on in sin, determining to resist his love, conscious of it and yet without the power to escape it. No hell can extinguish the righteousness of God, and no flames consume his love, which is the manifestation of his righteousness, and must pursue all unrighteousness in every sinner with a "worm that dieth not and a fire that is not quenched."

And as for our conception of heaven; when the world shall obey Jesus Christ, and when all those who have surrendered unto his heart of love and have been working with him throughout the Æons, in the establishment of righteousness, shall be with him in the new earth, no other heaven can be imagined.

This must be the end of the atonement of the life and the death of Jesus Christ, and the keeping of his commandments, which are all summed up in the great name of God, which is love.

With shame I confess, that all the disciples naming the name of Jesus Christ have not fully done his will in his spirit of self-sacrifice, and indeed have sometimes scarcely seemed to apprehend it. We have already in this Parliament been rebuked by India and Japan with the charge that Christians do not practice the teachings of Jesus.

I might reply by pointing to our hospital walls and college towers and myriad ministries of mercy; but I forbear. We have done something; but with shame and tears I say it, that as kingdoms and empires and republic, as states and municipalities and in our commercial and industrial organizations, and even in a large measure as an organized church, we have not been practising the teachings of Jesus as he said them and meant them, as the earliest disciples understood and practised them; and as we must again sub-

mit to them, if we are to be the winners of the world for Jesus Christ. It is no excuse to say that with Christians, the nation is not the Church. That is a still further confession of comparative failure. We have lacked the power of conquest, because organized Christianity has been saying "Lord, Lord," to her Master; and as regards politics and society and property and industry has not been doing the things that he said. Benjamin Franklin said that a generation of followers of Jesus who practised his teachings would change the face of the earth. And it is true. When evil shall go forth with its deadly poison ready for dissemination, and find Christians who are meek and merciful and poor in spirit and pure in heart, and who count it all joy to be persecuted for righteousness' sake; when it shall dart its venomed tongue at men and women who "resist not evil," who "give to him that asketh," and from the borrower do not turn away; who "being struck upon one cheek turn the other also," who "love their enemies, bless those that curse them, do good to them that hate them, and pray for them that despitefully use them and persecute them," who forgive their debtors because God has forgiven them; then shall the old serpent find no blood that shall be responsive to his poisonous touch, and shall sting *himself* unto the death, even as he did under that other cross; which he looked upon as the token of the impotence of righteousness, but which was the wisdom and the power of God unto salvation and the prophecy of the triumph of eternal love.

Our brethren from across the sea have said all we need ask them to say, when instead of attacking the life and teachings of Jesus, they show that we fail, only because we may have said "Lord, Lord," and not done the things that he said. The only hope of Asia as of America, and of Africa as of Europe, is in the love of God, and the establishment of his universal kingdom of peace, which must be set up on earth, and which shall have no end. It is of universal application. Jesus was born in the East, and has gained his greatest present triumphs in the West. When men shall have begun again to practice the teachings of Jesus in every walk and relationship of life, then there will be no social enigmas unsolved and no political questions unanswered, but men shall be in union with God and at peace with one another; and heaven and earth shall be one, in the creation of "the new earth wherein dwelleth righteousness." And there are indications of such a triumph now. Every language may be translated into every other tongue of man. The last religion of the world has been investigated and its teachings are open to the eyes of all. The time is near when we shall clearly know what now we dimly see in Jesus Christ that "Love is righteousness in action," that God is love, and law is gospel, and sin has been transformed into righteousness; then shall we see "that unto each one of us was this grace given *according to the measure of the gift of Christ*, and we shall all "attain unto the unity of the faith and of the knowledge of the Son of God; unto a full-grown man; unto the measure of the stature of the fullness of Christ."

TRINITY CHURCH, BOSTON. THE SCENE OF BISHOP PHILLIPS BROOKS' LABORS.

RECONCILIATION VITAL, NOT VICARIOUS.

By the Rev. Theodore F. Wright.

There are certain dicta of Scripture which are universal because fundamental, and fundamental because universal. One of these is that saying of the Apostle John, "God is love, and he that dwelleth in love dwelleth in God, and God in him."

It is in the light of this fact of the universal Divine Love that the fallen condition of man finds its remedy disclosed. Fallen man was succored by the same Love that created him. The father of the prodigal does not sulk in his tent while some elder brother is left to search out the wanderer and bring him in, pointing to the wounds he got in rescuing him as a means of softening the heart of the father; nay, the father watches the pathway with longing, and sends his love after the boy, and when the wayward one is yet a great way off, he sees, he hath compassion, he runs, he falls on his neck, he kisses him, he bids them bring the robe, the ring, the shoes, the fatted calf, he reproves the cold vindictiveness of the elder brother, he is all shepherd-like.

Intellectually, man has not fallen. He is as bright as he ever was. He is growing brighter. The evolution of intellect is indisputable. But as to the will, what is man? We are making men shrewd, but we are not making them good. The human mind wants reaching in its depths. The motives behind our thinking want renewal. How should the Divine Love accomplish the recovery of the lost state? The remedy was within the keeping of the Infinite Love and Wisdom, which had so far made and conducted man.

If God would come with any mercy, he must descend to the place of the fallen. To take upon himself the nature born of woman would be his means of redemption.

This was no merely vicarious act of a subordinate person. It was the act of God himself to restore the vital union between man and himself, that union which man had severed by increasing self-assertion, waywardness and wickedness, and which could only be renewed by contrition and return and reconciliation.

Thus the will and the power to rescue and reconcile wayward souls sprang from the Infinite Love; the method was, and is, that of the Divine order, and the result in the individual redeemed through repentance and regeneration is just what man's fallen state required and requires. As Paul said: "God was in the Christ reconciling the world unto himself."

THE ESSENTIAL ONENESS OF ETHICAL IDEAS AMONG ALL MEN.

By Rev. Ida C. Hultin.

Of ethical ideas, not of ethical systems or doctrines, am I bidden to speak to-day.

Let me say ethical sense. It will mean the same and be more simple. The universality of the ethical sense.

Gravitation is not more surely a fact, it seems to us, than is the unity of all life. If life is a whole, then that which is an essential quality of *one part* must be common to the whole. Through all life not only an eternal purpose runs, but an eternal moral purpose. Human history has been a struggle of man to understand himself and the other selves, and beyond that the Infinite Self.

Right and wrong can never be found in outer conditions, forces or results. These may furnish data by which decisions may be made in regard to the usefulness or uselessness of certain ways of doing, but there is no element here of rightness or wrongness. Not the flotsam and jetsam of exterior conduct, but the conscious purpose, the imperative I ought, I will, changing by virtue of divine necessity to I must—this is the ethical intent of all religions. For out of the heart are the issues of life. The results of reasoning will inform conscience and man will discover higher incentive for action, newer interpretations of expediency and finer variations of choice, as he passes through God's judgment days by the way of intellectual development. Evil, yea, sin, will be found to be a necessary condition of advancement, the growing pain of the soul; the unquenchable spirit will have its way with all these, yea, they shall serve. Thus man grows, humanity rises.

This is not a question necessarily of theologies or churches. Humanity does not reach its best life through any scheme of redemption, but through an age of long struggle with God to help. It is not "What shall I do to be saved?" but "What shall I do to inherit eternal life?" The moral man is obeying the God-voice, whether he knows to call it that or not. Is he denied theological classification it will not be surprising if he enters heaven without a label. He who cannot hear God, see God, feel God, in the living, potent things of the every day, must buy a book and find God and his law there. But if the church disband or his book is burned, where shall he turn for authority? May he lie and steal now with impunity? Pity the man whose moral nature is not a law unto itself.

Strive from it though we may, the truth appears when we are honest with ourselves, that churches and creeds have never done the world's best

work. The church has never freed the slave of any land. Even while the armies were gathering which eventually freed the slaves in this country, ministers were preaching that slavery was divinely ordained and right according to the Word of God. But the spirit of eternal justice, revealing itself in the ethical sense of thousands of men and women, ignoring the dogma and its expounders, moved against the wrong and overcame it. There were those who could read but one page of God's word, but in the "terrible swift lightning" of that judgment day, men read the law written on human hearts.

Try to evade the truth if you will, you must face it at last. No credal church and no form of ecclesiasticism has ever lent itself to the emancipation of the woman-half of humanity. She has suffered, and still suffers, because of the results of dogmatic beliefs and theological traditions. But the ethical sense of the humanity of which she is a part is lifting her out into the fullness of religious liberty. She does not come into the fellowship to write creeds nor to impose dogmas, but to coöperation in such high living as shall make possible religiousness. She comes to help do away with false standards of conduct. By demanding morality for morality, purity for purity, self-respecting manhood for self-respecting womanhood, she will help remove odious distinctions on account of sex, and make one code of morals do for both men and women. This not alone in the western world, where circumstances have been more propitious for woman's advancement, but in all parts of the world. Churches as a whole do not feed the hungry, clothe the naked, minister to the sick, turn prisons into reformatories, and unite to stay the atrocities of legalized cruelty. If churches were doing the humane work of the world there would not be needed so many clubs and associations and institutions for philanthropic work, and as outlets for the ethical sense. Men and women in the churches and out of them do this work, while theologians are busy with each other and the creeds; these men and women belonging to all countries and all races, who perhaps have not had time to formulate their beliefs about humanity, are busy working for it; who have never known how to define God, are finding him in their daily lives. Faith? Yes, but "faith without works is dead." When the ethical intent has been removed from a theological system it is dead faith. Interesting as the history of a religious evolution, and not to be lightly estimated, but as a working force in spiritual advancement it is useless. It was well said from this platform by the preacher from Brooklyn a few days ago, "Not Christianity but Christ I plead." Many of us are not particular about the Christian name, but we do care about the Christ spirit, that same spirit that has been the animating force in every prophet-life. The religious aspiration which gave birth to the ethical sense that made to be alive old forms, has passed on to vivify new forms and systems that yet shall have their day and give place to others. "It is the spirit that giveth life, the letter killeth." When you remember some of the things that have been taught and have been done in

the name of Christ do you wonder that our brother from Japan said, "If such be the Christian ethics, well, we are perfectly satisfied to be heathen." Do you wonder that the calm-souled prophet from India pleads with us for a manifestation of the spirit that was in Jesus? Do we need assurance that boasting of our religion will not prove us to be religious? We talk too glibly, yes, sometimes irreverently in our boastfulness about these high things. We need to learn humility. We are only beginners after all, all of us. When asked for definitions that define, man stands dumb, even before a grass blade, and he is growing more reverent in contemplation of the all-wise, the all-true, the all-good and all-loving. Even as a little child is he learning to enter the kingdom. Spelling out the best name he knows for his highest ideal, and hoping, loving, trusting more than he can word or think.

RELIGION AND MUSIC.

By Prof. Waldo S. Pratt, of Hartford.

Music naturally belongs with the social side of religion rather than with its private side. The secret intercourse between the soul and God has no absolute need of music or any other sensuous formulation. Only so far as this inmost intercourse expands into a social institution, where outward expression is a necessity, is there a special demand for such a voice as that of music. The solitary worshiper may set his prayer and praise in forms of song as a fuller mode of utterance than cold words; but he is not likely to do this unless he has first learned the value of song as an implement of social intercourse.

It is important for us to observe two features of the visible working of religion in the world. The first of these is that, although religion is essentially a spiritual affair, all we can know of it, outside of our own souls, is through various sensuous embodiments; it is made manifest in word and deed and character. The second feature is that, although religion is essentially a personal affair between every individual and God, its necessity of outward manifestation makes it also a social affair. These two practical necessities in religion, the necessity of concrete manifestation and the twin necessity of social value in such manifestation, have their fullest expression in the institution, historic everywhere, of public worship. In public worship may always be seen some concrete manifestation of currents of intercourse both from man to God and from God to man, and in this manifestation there is a decided social reaction of man upon man as they stand together in God's presence.

These thoughts enable us to see why music plays so large a part in the social manifestations of religion in public worship. Music may have other

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reasonable applications; but there should be no question about its religious application.

Let us turn to the corollaries that issue from these thoughts. Religious music is a language, not a mere festal robe, not a spectacular display, not a lifeless apparition, but a language expressive of one personality and impressive upon other personalities. Assume that this is true, what follows?

It follows, first, that as a language its message or content should be consonant with its occasion. *Spiritual truth* is the first of the qualities to be demanded in the thorough criticism of religious music. The message conveyed by such music must be a genuine one, a heartfelt one, and one germane to the ideal inter-relations between God and men and between men in his presence.

Now regarding sacred music as capable of containing a message evidently and powerfully pertinent to the social manifestations of religion, particularly in public worship, we have three ways of controlling the nature of this content or message, three directions in which harmful misapplications may be excluded, three paths always open for earnest and enterprising progress. These three directions are, briefly, the personality of religious musicians, the style of religious music, and the words chosen for musical setting for religious use, including the artistic consonance of the setting with the text. But the application of these principles is manifest. Not every musician is fitted to be a religious musician simply because he is an artist. Not all kinds of music are suited to be used as sacred music simply because artistically they are interesting or even beautiful. Setting words to music, however good, does not make the compound fit for religious use unless apart from the music they are thus fit, and unless the setting makes their fitness more apparent. These are cardinal principles, applicable to every phase of Christianity and to every sincere religious system whatsoever. They are axiomatic principles, needing only to be stated to be accepted. So long as they are unobserved, religious music will be meaningless and neutral, if not false and positively injurious.

But there is another equally important side to the matter. We have noted that if music be a language, its contents should be consonant with its occasion. We must now add that if it be a language, its actual effectiveness should be diligently cultivated and perfected. Spiritual truth is the first of the qualities demanded; spiritual power is the second. The first quality is mainly to be secured by magnifying sincerity on the part of the one using such music. The second is mainly to be secured by developing skill and by providing favorable circumstances. It is unfortunately true that technical expertness without serious purpose often seems to be far more effective and valuable than even great earnestness of purpose without adequate skill. So it has come to pass too often that religious music has been entrusted to those to whom art is first and piety and edification second or worse. There will be unrest and difficulty wherever religious music is handled without due regard to both truth and effectiveness in conjunction and in due coördination.

ST. PATRICK'S CATHEDRAL, NEW YORK.

This brings me to two practical remarks. The first of these is, that in many communities there is altogether too much so-called religious music. It has been mechanically turned out by the yard and duplicated by the thousand, until it is no longer a message from one heart to another, and until it has actually turned some hearts to stone. Christianity has borne consummate flowers of song, hymns that palpitate with precious heart-throbs, melodies that mount up on eagle's wings, anthems and oratorios that seem to be foretastes of the angelic praises; and yet these very blossoms have been so imitated and reproduced in clumsy wax and flimsy paper that thousands of would-be worshipers know nothing of the fragrant and fruitful originals, and are even disgusted with the sham and paltriness of everything called sacred music. This prevalent vulgarity of music in religious uses is a grievous evil. Music is too precious to be wasted or misused, least of all when on its golden petals is stamped the very image of God's love as revealed in the Christian heart.

This suggests the other practical thought. Merely negative restraints upon religious music will never make it good. They may cut off foolish and fraudulent simulations of it. But currency is not coined by suppressing counterfeits. Side by side with restriction must be positive education. What provision is being made by our chief religious agencies that of real religious music there shall be more and better? This question is a pressing one. It is one to which little satisfactory answer is being given by our various religious bodies.

One of the surest signs of neglect of the subject is the rarity and poverty of literary work upon it. The luminous treatises upon religious music in its larger aspects may be counted on the fingers of one hand. Popular thought about religious music, hymns, tunes, anthems, cantatas, oratorios, especially as related to public worship, is notoriously defective, weak, fanciful, and unfruitful. Speaking in a large way, it is safe to say that the churches have only barely begun to master the skill to use music with thorough effectiveness, and have not yet begun to supply that atmosphere of diffused popular appreciation of religious music, which is prerequisite to general and hopeful progress.

I firmly believe that religious music as applied to Christian purposes is as yet only in its infancy. How it is with non-Christian religions I do not know; but with us the actual and the typical are very far apart. Nothing but well considered and prolonged processes of education will bring them together.

I do not share the belief of some musical enthusiasts that the coming century will see such a degree of musical progress as to set music as the exclusive language of higher sentiments of every sort. But I do believe that in music, both instrumental and vocal, there are hidden vast treasures of poetic truth and magazines of emotional power, which are now known only to the few and expended only for minor ends.

THE RELATION BETWEEN RELIGION AND CONDUCT.

By Prof. Crawford Howell Toy, of Harvard University.

Our thesis may be expressed as follows: Morality is complementary to religion, or it is the independent establishment of the laws of conduct which help to furnish the content of the undefined religious ideal. Let us look at certain facts in man's moral-religious history which appear to illustrate one part of this thesis.

First, it may be noted that, in the ancient world, about the same grade of morality, theoretical and practical, was attained by all the great nations. From this ethical uniformity we must infer that the moral development was independent of the particular form of religion. Another fact of the ancient world is that the ethical life stands in no direct ratio to the religiousness of a people or circle. Several great moral movements were characterized by an almost complete ignoring of the divine element in human thought. These are Confucianism, Buddhism, Stoicism, and Epicureanism. Turning to modern Europe, it is evident that progress in morality has been in proportion to the growth rather of general culture than of religious fervor. If religion alone could have produced morality, the crusades ought to have converted Europe into an ethically pure community; instead of which they oftener fostered barbarity and vice. The English Puritans of the seventeenth century were among the most religious and the most barbarous and unscrupulous of men. In a word, religion has, as a rule, not been able to maintain a high moral standard against adverse circumstances, and has not exerted its proper influence.

In order to understand the relation between religion and morality we must note their origins. Morality, in the first place, is simply a product of our social relations. The idea of honesty assumes the existence of property, and of property belonging to another. In an unorganized communism, or in the case where I alone am owner, there can be no such thing as dishonesty. Further, the idea of property is at first physical, non-moral, involving the mere notion of possession.

With the growing estimate of the worth of the individual and the increasing dependence of members of the community on one another, the rights of property are more clearly defined, and there is a greater disposition to punish the slightest invasion of these rights. Recognition of the property-right becomes a duty, but always under the condition that gave it birth, namely, the well-being of the community.

In the same way the duties of truthfulness and of respect for human life have arisen, and these are limited by the same condition.

The same law of growth governs the history of the more general ethical conceptions. Love in its earliest form is non-moral--it is mere desire or instinct. Two conditions must be fulfilled before love can rise to the ethical plane. First, it must be transformed from selfish desire into a single-minded wish to secure the well-being of its object, and then it must know what is well-being. Both these conditions are attained through social intercourse.

It is no less true that it is from social intercourse that we gain the final and fundamental standard of conduct, the idea of justice. The individual comes to self-consciousness, to individuality, and therefore to rights and perfection only in society. At the same time, the content of justice is determined by social relations. It is only by experience that we can say that we owe just so much to each person. Love can do no more than recognize the rights of every being, for to do more would be wrong.

A great motive for right living is supplied by experience; namely, the hope of worldly well-being, or salvation. Enlightened observation more and more shows that happiness attends virtue. What is more, from it the mind passes naturally to the broader ideal of the well-being of the world as the aim of life and the basis of happiness.

Religion, the sense of relation to the extra-human power of the universe, introduces us to a new social complex. In morality the parties are man and man, in religion, man and God. In our moral relations with a person or government there are two classes of influence to be considered--the moral power of the personality and the restraining or impelling power of his or its physical power over us. The second of these is what we call sanctions, rewards and punishments.

When religious sanctions are spoken of it is commonly the supernatural sort that is meant. It is an interesting question how far the belief in these is now morally effective. It is becoming more and more the conviction of the religious world that the future life must be morally the continuation and consequence of the present. This must be esteemed a great gain —it tends to banish the mechanical and emphasize the ethical element in life and to raise religion to the plane of rationality. Rational religious morality is obedience to the laws of nature as laws of God.

We are thus led to the other side of religion, communion with God, as the effective source of religious influence on conduct. It is this, in the first place, that gives eternal validity to the laws of right. Resting on conscience and the constitution of society, these laws may be in themselves obligatory on the world of men, but they acquire a universal character only when we remember that human nature itself is an effluence of the divine, and that human experience is the divine self-revelation.

Further, the consciousness of the divine presence should be the most

potent factor in man's moral life. The thought of the ultimate basis of life, incomprehensible in his essence, yet known through his self-outputting in the world as the ideal of right, as the comrade of man in moral life, should be, if received into the soul as a living, everyday fact, such a purifying and uplifting influence as no merely human relationship has ever engendered.

Religion, then, in itself furnishes us with no rules of conduct; it accepts the rules worked out by human experience. The deepest, the ultimate source of our ethical codes, as actual phenomena, is social unity. The building up of this unity is the highest moral duty of us all, and offense against it is the blackest sin of which man is capable. Here we see the moral function of love. It has no code, but it is an impulse which tends to foster unity.

Religion, accepting the ethical code established by man, identifies it with the will and nature of Deity. The impetus which thus comes to the moral life is obvious. There is the enthusiasm which springs from the consciousness of being a part of a vast scheme, buoyancy given by hopefulness or certainty of final victory, and the exaltation of loyalty to a great aim and a transcendent person. The true power of religion lies in the contact between the divine soul and the soul of man. It must be admitted that to attain this is no easy thing. Most men look to God as their helper in physical things or as an outside lawgiver rather than as their comrade in moral struggle.

Thus religion has not come to its rights in the world; it still occupies, as a rule, the low plane of early, non-moral thought; but is there any reason why it should continue in this nascent shape? Inadequate conceptions of God and of the moral life must be swept away, the free activity of the human soul must be recognized and relied on, the habit of contemplation of the ideal must be cultivated; we must feel ourselves to be literally and truly co-workers with God. In the presence of such a communion would not moral evil be powerless over man?

Finally, we here have a conception of religion in which almost all, perhaps all, the systems of the world may agree. It is our hope of unity.

CHRISTIANITY IN JAPAN; ITS PRESENT CONDITION AND FUTURE PROSPECTS.

By President Kozaki, of the Doshisha University, Japan.

There are now many peculiar features in Japanese Christianity, which are seldom seen in other countries.

I. One distinctive feature of the Japanese churches lies in the peculiarity of the constituency of their membership. (1) The proportion of female members to male is about three to four. (2) Another fact is the abundance of young people in our churches. (3) One more point is the predominance of "Shizoku" or the military class. They have been, and still are, the very brain of the Japanese people. Though they are not usually wealthy, they are far superior, both intellectually and morally, to other classes.

II. The next peculiar feature is lack of sectarian or denominational spirit. Japanese Christians are essentially undenominational. You may see that the church which adopts Presbyterian forms of government refuses to be called "Presbyterian" or "Reformed," and adopts the broad name "Itschi," the "United;" but not content even with this broad name it has recently changed it to a still broader name, "The Church of Christ in Japan." The church which has adopted an Episcopal form of government lately dropped the name of Episcopal and adopted instead the name of "The Holy Church of Japan." The church now called Kumiai, for a long time had no name except the simple one, a church of Christ. When it was found necessary to adopt some name to distinguish themselves from other churches, its Christians reluctantly adopted the name of "Kumiai," which means "associated;" for at that time they happened to form an association of churches which were until then independent of each other. They have always refused to be called "Congregational Churches," although they have adopted almost entirely the Congregational form of church government.

III. The third distinctive feature is the prevalence of a liberal spirit in doctrinal matters. While missionaries are both preaching and teaching the so-called orthodox doctrines, Japanese Christians are eagerly studying the most liberal theology. Not only are they studying, but they are diffusing these liberal thoughts with zeal and diligence, and so I believe that with a small exception most of the Japanese pastors and evangelists are quite liberal in their theology.

Though Japanese Christians are largely on the side of liberal theology, they are not in any way in favor of Unitarianism or even Universalism.

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Some years ago there was a rumor that Japanese people were, in general, inclined to Unitarian Christianity. This is true in one sense. Where there are bigoted narrow Christians, these so-called Liberalists may have soii to thrive on ; but in a place like Japan they will find it hard work even to gain a foot-hold.

There was a time when Christianity was making such progress that in one year it gained forty or fifty per cent. This was between 1882 and 1888. Since then the progress in our churches has not been as rapid as was expected. Not only have members not increased in such proportion as in years before, but in some cases there can be seen a decline of religious zeal and self-sacrificing spirit. Why there was such a decline it is not hard to see. Among various causes I may mention three principal ones.

1. Public sentiment in Japan is constantly changing. It is like a pendulum, now going to one extreme and then to another. This movement of public sentiment within the last fifteen or twenty years can easily be traced. The years from 1877 to 1882 I may regard as a period of reaction and of revival of the anti-foreign spirit.

Then the pendulum went to the other side. It was a period of western ideas, and covers the years between 1882 and 1888. It was no wonder that people poured into Christian churches and that the latter made unprecedented strides in their progress within that short period.

But the pendulum swung to its extreme, and now another movement came in. The signs of reactionary and anti-foreign spirit might be seen in everything—in customs, in sentiments, in public opinion. Then the cry, "Japan for the Japanese," was heard in all the corners of the empire. Buddhism which has been regarded for years as a religion of the ignorant and inferior classes is now praised as a superior religion, far above Christianity, and many who once favored the adoption of Christianity as the national religion are seen publicly in Buddhist ceremonies. A strong sense of national feeling has been aroused among all classes, and it is not strange that Christians also feel its influence.

And thus doors to Christianity seem for a while to be closed, and we have a great decline in its growth. But now again the pendulum has reached the other extreme, and there are signs that a new era is about to begin.

2. The failure to unite the two most important churches of Japan, the Itachi and Kumiai, may be regarded as another cause of the decline.

3. The last cause may be attributed to the unsettled state of theological opinions. Christians in Japan received the Gospel, at first much as young people do, without much deliberation. But when they come to see the things more deeply and begin to ask questions, they find that some of their positions are hard to reconcile with the light of modern science and philosophy, and that on many points there is large room for improvement and progress. And thus we have already done away with some Christian doc-

trines which are regarded as essential in the western countries. This sifting of theological beliefs may be regarded as natural in the course of the evolution of our theological thoughts, and also as needful for Japanese Christianity. But this sifting was unsettling to our faith, and thus greatly hindered for a time the progress of evangelistic as well as other Christian works in general.

One word as to the future prospect. That Japan will not become a Christian nation in a few years is a plain fact. But that it will become one in the course of time is almost beyond doubt, and it is only a question of time. But there are many difficult problems pressing hard upon us for solution.

1. The first problem that comes under our notice is that of the relation between Christianity and our nationality, that is our national habit and spirit. And this cry against Christianity has become so popular among Buddhists, Shintoists and Reactionalists that they make it the one weapon of their attack against Christianity.

2. The relation between missionaries and native Christians is another problem. Japanese Christians will never be contented to work under missionary auspices. To be useful to our country the missionaries must either coöperate with us or join native churches, and take their place side by side with native workers.

3. The problem of denominations and church governments is another difficulty. Of course we shall not entirely dispense with denominations and sects. We think we can reduce by a good deal the number of denominations. But just how to start and proceed with this movement is quite a hard problem. So also with the form of church government. To devise a form of government that will adapt itself to our country and its need, is quite a difficult task.

4. Whether we need any written creed, and if so, what kind of creed it is best to have, is also a question.

Japanese Christians must solve all these problems by themselves. I believe there is a grand mission for Japanese Christians. I believe that it is our mission to solve all these problems which have been, and still are, stumbling blocks in all lands, and also it is our mission to give to all the Oriental nations and the rest of the world a guide in true progress towards the realization of the glorious Gospel which is in Jesus Christ.

REV. HIROMICHI KOZAKI, JAPAN.

"I BELIEVE THERE IS A GRAND MISSION FOR JAPANESE CHRISTIANS. I BELIEVE THAT IT IS OUR MISSION TO SOLVE ALL THOSE PROBLEMS WHICH HAVE BEEN AND ARE STILL STUMBLING BLOCKS IN ALL LANDS, AND IT IS ALSO OUR MISSION TO GIVE TO ALL THE ORIENTAL NATIONS AND THE REST OF THE WORLD A GUIDE TO TRUE PROGRESS AND A REALIZATION OF THE GLORIOUS GOSPEL WHICH IS IN JESUS CHRIST."

THE REDEMPTION OF SINFUL MAN THROUGH JESUS CHRIST.

By Rev. Dr. D. J. Kennedy, of Somerset, Ohio.

It is our intention in this paper to give a plain but necessarily brief and imperfect exposition of the divine economy for the redemption and salvation of man through Christ according to the teaching of the Catholic Church.

In order to understand the doctrine of redemption and salvation through Christ, it will be necessary to consider, first, the condition of man before the fall of Adam; secondly, the condition of man after the fall and before the death of Christ; thirdly, the condition of man after the price of redemption had been paid by Christ.

In Adam there were three perfections. There was the perfection of nature, the body and the soul; there was the supernatural perfection, or the indwelling of the Holy Ghost and of sanctifying grace; there was the preternatural perfection of immortality in the body and of harmony in the soul in and with itself. According to Catholic doctrine, these perfections were not personal gifts granted to Adam as an individual; they were given to him, by the bounty of God, as to the father and representative of the human race. He was to be their custodian, not only for himself, but also for his posterity. If he remained faithful, all these gifts, natural, preternatural and supernatural, were to have been transmitted to his descendants. Had Adam not sinned, his children would have been born perfect in nature, adorned with grace and supernatural virtues by the power of the Holy Ghost; they would not have been subject to death, and there would have been perfect harmony between all the parts of their nature; the lower nature would have been obedient to the higher, because the higher and nobler faculties of man would have been subject to the commands of God by the direction of the Holy Ghost.

By an act of free will all was lost. Adam chose to listen to the suggestions of the tempter rather than to obey the command of God. The Council of Trent (Sess. V. de Prec. Orig. Can. 1) implicitly declares and defines that by the transgression of God's command the first man lost the justice and sanctity in which he had been constituted, incurred the anger of God, together with the penalty of death, because a captive under the power of Satan; and the whole man, both in body and soul, was injured and changed for the worse. His intellect was darkened, his will for good was weakened; passion and an inclination to evil was the rule, not the exception; the imagination and thought of man's heart were prone to

evil from their youth, and he became the slave of Satan, for, writes St. Peter, "by whom a man is overcome of the same also is he the slave."

Adam of his own free will upset the first order of God's providence and he now came under another order. He was powerless to repair the injury done, because the gifts and graces he had lost were gratuitous favors, not due to his nature, but granted through pure love and goodness by God; hence their restoration was subject to his good pleasure.

Unfortunately for us this fall of the father of the human race affected his posterity. In consequence of his sin we too were deprived of the supernatural perfections that he possessed. This is what is meant by original sin; it is the habitual state displeasing to God in which the souls of men are left since the father of the human race offended God by an act of proud disobedience. With the supernatural grace the preternatural gifts were also lost. We became subject to death. We also experience the stings of conscience, the war of the flesh against the spirit, which would, in the benevolent designs of Providence, have been prevented by the subjection of the mind to grace. Our nature, also, was wounded, like the nature of Adam, with the three wounds of ignorance, weakness and passion.

Immediately after the fall God promised a Redeemer — the seed of the woman that was to crush the serpent's head, but he did not send him immediately; for 4,000 years man was left to experience the sad consequences of the fall. St. Thomas Aquinas (De Incarn. Qu. I, art. 5 and 6), and other theologians remark that the Redeemer did not come immediately after the fall, because man, who had sinned by pride, should be humbled so that he might acknowledge his own poverty and the need of a Saviour. Neither was the coming of the Redeemer to be deferred until the end of the world, because then man might have fallen into despair, forgetting God and his promises and the rules of morals. Moreover, had he come at the end of the world men would never have enjoyed the advantages of the sublime example given to all ages by the Saviour. This Redeemer was the Babe of Bethlehem, the Son of the Virgin Mary, and his name was called Jesus, because he came to save his people from their sins.

And now we come to consider the work of that Saviour. In the first place, it must be borne in mind, that God could, if he willed, have chosen another method of redemption. Being Lord of all things he might have condoned Adam's offense and restored to man his lost prerogatives without demanding any atonement. He might, if he willed, have accepted in satisfaction for sin the salutary penance of Adam or some of his descendants (see S. Thom. de Incarn. Qu. 1, Art. 2 ad 2). But, says St. Athanasius (Serm. iii Contra Anianas), "in this we must consider not what God could have done, but what was best for man, for that was chosen." Away then with all thoughts of excessive rigor on the part of God. He willed to redeem and save us through the suffering and merits of Christ, because it was better for us; and at the same time he gave to the world the greatest manifestation ever known of his own goodness, power, wisdom and justice.

The doctrine of Christ was sublime, pure, holy and salutary. But it is not sufficient to teach. Whoever wishes to change men and convert them from their evil ways cannot be contented with mere words. To his words must be added the influence of his example, especially if his doctrine be disagreeable to those whom he wishes to convert. Thus it was with our Saviour. He required of men nothing that he did not practice.

But the saving influence of Christ is to be found principally in his death; because by his death he reconciled us with God, freed us from sin and satisfied God's justice, restored us to grace and justification, freed us from the power of Satan, and made us once more the children of God.

After his ascension into Heaven he sent the Holy Ghost, the Spirit of truth and love, to abide forever with his church, which is to continue on earth the work of saving souls. Under the guidance of the Holy Spirit she is to teach men the way of truth; she is the depository and dispensation of the graces merited for all men by Christ, she is the guardian of the sacraments, the ordinary channels through which grace is conveyed to the souls of men whether they be infants or adults. Not that grace is conferred only by the sacraments: "The Spirit breatheth where he wills," and if we ask anything in Christ's name the Father will give it. Nay, more, the Spirit of grace is represented as continually standing at the gate and knocking, that the door of the sinner's heart may be opened to admit the grace of God which will excite within him horror for sin and a desire to return to God.

After receiving these benefits, men must work out their salvation in fear and trembling because man is weak and can fall again. Grace and the friendship of God and the right to heaven are restored; but our nature is still a wounded nature; the soul is not in perfect harmony; the unhappy inclination to evil remains in us even after baptism and justification, for a trial and as an occasion to practice virtue, say the fathers of the Council of Trent. The struggle will last as long as we are in this world, and those who persevere unto the end shall be saved. Only those who have been saved and are now with God can see the full intent of the benefits conferred upon mankind in the life, teaching and death of the Redeemer.

RELIGION IN PEKING.

By Isaac T. Headland, Professor in Peking University.

The Chinese are often supposed to be so poor that, even if they wished they would not be able to support Christianity, were it established in their midst.

Such a supposition is a great mistake, not to mention the fact that they are at present supporting four religions, viz.: Confucianism, Buddhism, Taoism and Mohammedanism; a glance at the condition of any city or village is enough to convince one of the fact, that *whatever the Chinese wish to do, and undertake to do, they are abundantly able to do.*

The country swarms with people—poor people—people who are so very poor that there are, no doubt, thousands who starve every year. It is said that just outside of the (Ch ien men) gate, which stands immediately in front of the emperor's palace, more than four hundred people froze to death in a single cold night during the past winter. In front of this gate is a bridge, called Beggars' Bridge, where half naked men and boys may be seen at any time—except when the emperor himself passes—eating food which would not be eaten by a respectable American dog.

But while this is all true it does not alter the fact that there are more temples in Peking than there are churches in Chicago. There are temples of all sorts and of all sizes, from the little altar built outside the door of the watchman's house on the top of the city wall to the great Lama temple, which covers many acres of ground, having an idol of Buddha one hundred feet tall, and one thousand five hundred priests to conduct the worship.

Similar to this great Buddhist temple is the great Confucian temple, not so large, and without priests, but equally well built and well kept. The large Taoist temple, immediately outside of the west side-gate, is expensive and well supported, and contains many priests, while the large grounds of the Mohammedans, with their twenty-one mosques, are worthy to be ranked with those above mentioned. Besides these, the Temple of the Sun, the Temple of the Moon, the Temple of Earth, the Temple of Heaven, and the Temple of Agriculture, are all immense structures of the most costly type. These are all state temples where the emperor performs worship for all the people, and the annual sacrifices of cattle and sheep are by no means inexpensive. There are few churches in the United States which cost more than $500,000, but some of those I have just mentioned would far exceed if not more than double that amount. The Roman Catholics have shown their wisdom in erecting cathedrals, which, though not so expensive, far surpass

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the others in beauty, design and workmanship. They have three very fine cathedrals—the East, the South, and the North,—the least of which would be an ornament to any city in the United States.

There are temples in the enclosures of the gates; temples beside almost every large well; temples near many of the large, old trees; while every grave (and the whole of China may be said to be a great cemetery) is an altar where incense and paper are burned every year. Add to this the fact that every home has its tablets and is in a certain sense a temple, and one can get some idea of the number of temples, and the amount of worship performed in and about this great capital. There are more than two thousand temples in Peking, and more than ten thousand domestic shrines (I have heard Chinese say that there are more than thirty thousand shrines) and yet the Chinese are often supposed to be lacking in the religious instinct.

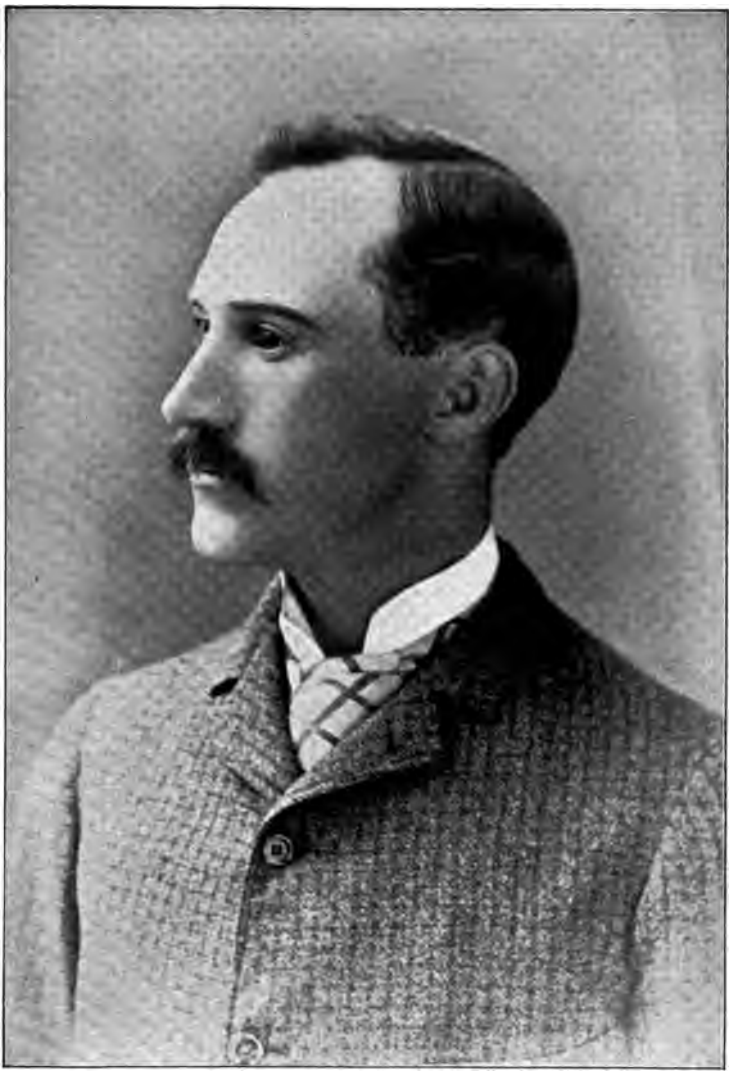
The Hills, fifteen miles west of Peking have likewise very many temples.

These are not merely small temples. Some of them are surrounded by high walls, from the sides of which grow trees a foot or more in diameter, and seventy-five feet tall, while on top of a monument a Pi Yün Ssu, built several hundred years ago, during the Ming Dynasty, is a cedar more than six inches in diameter.

The number of temples in the city that are entirely out of repair is not small. In the purchase of our mission premises we have become the possessors of no less than three temples, while one stands at our southwest, and another at our northwest corner, another at the southwest of our W. F. M. S. property, another in front of our hospital gate, and still another near a large well back of our houses. The first one purchased has been turned into a dining-room for the Preparatory School of the Peking University. When the workmen came to take the gods out of this temple, they first invited them to go out, and then carried them out.

Whether or not it may be considered a misfortune that the Buddhists priests are a company of beggars, is perhaps largely a matter of opinion. Buddhism was established by a prince who became a beggar that he might teach his people the way to enlightenment, and they are but following his illustrious example. But while they follow in the matter of begging, at least a large part of them, there is room for much doubt as to whether most of them make a very strenuous effort to enlighten the people. Indeed, if all the facts brought to light in our foreign hospitals, and especially those situated near the Lama temples and visited by the priests, were set forth they would reveal a condition of things, among a class of priests, not very different, perhaps, from that which called forth Paul's Epistle to the Corinthians. But these facts are of such a character as to be fit only for a medical report.

It need not be considered a matter of wonder then that the morals of the people are not better than they are. "Like priest, like people."



PROF. ISAAC T. HEADLAND, PEKING UNIVERSITY, CHINA.

"THERE ARE MORE TEMPLES IN PEKING THAN THERE ARE CHURCHES IN CHICAGO. THERE ARE TEMPLES OF ALL SORTS AND OF ALL SIZES, FROM THE LITTLE ALTAR BUILT OUTSIDE THE DOOR OF THE WATCHMAN'S HOUSE ON THE TOP OF THE CITY WALL TO THE GREAT LAMA TEMPLE, WHICH COVERS MANY ACRES OF GROUND, AND HAS ONE THOUSAND FIVE HUNDRED PRIESTS TO CONDUCT THE WORSHIP."

"For if a priest be foul, on whom we truste,
No wonder is it a lewid man to ruste!"

says Chaucer; and it is by no means a matter of doubt that a large number of the Buddhist priests are "foul." They are not all so. We have seen among them faces which carry their own tale; we have heard voices which carry their own recommendations, and we have seen conduct which could only proceed from a devoted heart. But of those with whom we have come in contact, this class has been the exception, not the rule.

At Miao Feng Shan, a large temple, situated above the clouds, the priests themselves, I have been told by a Chinese teacher, support a company of prostitutes. Certain it is that at the most prosperous of the temples are found some of the worst priests, as though when the getting of money for their support was off their minds, having little left to occupy them, they entertain themselves by the gratification of the passions. They may, however, like many other priests, be misrepresented by their own people.

By "the most prosperous temples" we mean those to which the most pilgrimages are made. Miao Feng Shan is forty miles west of Peking; and another fifty miles east is almost equally popular. To these in the springtime many thousands of people from all the surrounding country make pilgrimages, some of which are of the most expensive and self-denying character, while others exhibit almost every form of humiliation and self-torment—such as wearing chains as prisoners, tying their feet together so as to be able to take only short steps; being chained to another man; wearing red clothing in exhibition of their sin; or prostrating themselves at every one, three or five steps. The temple worship of the Jews, at its most prosperous period, was not more largely attended than is this worship at these temples.

While the temples are enriched by the gifts or subscriptions of these worshipers, they are at the same time robbed by those "pious frauds" who are ready at all times to sell their souls for the sake of their bodies. At Miao Feng Shan they give candles at the foot of the hill to those pilgrims who arrive at night, to enable them to ascend the hill. Here these pious frauds get their candle, ascend the hill a little distance, then by a circuitous route, join another company and get another candle, and so on as long as, by a change of clothes, they can escape the detection of those distributing the candles. Thus, instead of worshippers they become thieves.

One thing is noticeable as we pass through the country villages. The houses are all built of mud, mud walls, mud roof, paper windows and a dirt floor. But no matter how poor the people may be, nor what the character of their houses, *the temple of the village is always made of good brick.* I have never seen a house in a country village better than the temple of the same village. I think that what I said in the beginning of this article is literally true: What the Chinese wish to do and undertake to do they are abundantly able to do.

Dr. C. W. Mateer says: "It has been estimated that each family in China spends, on an average, about a dollar and a half each year in the worship of ancestors, of which at least two-thirds is for paper money. China is estimated to contain about eighty million families, which would give eighty million dollars. A fair estimate for the three annual burnings to the vagrant dead would be about six thousand dollars to each *hsien* or county, which would aggregate about ten million dollars for the whole country. The average amount burned by each family in the direct worship of the gods in the temples may be taken as about half that expended in the worship of ancestors, or forty million dollars for all China. Thus we have the aggregate amount of one hundred and thirty millions of dollars spent annually in China for paper money for use in their worship."

While it is impossible to make a correct estimate of the amount of incense burned by the Chinese in their worship, we can nevertheless get some idea. It is the custom to burn incense three times per day, morning, noon and evening. The amount burned thus by each family in the home and at the temple amounts to about four dollars per year. The rich, of course, burn many times this amount, and some of the poor families perhaps not quite so much. But four dollars per year as an average is an under rather than an over-estimate of the amount of incense burned by each family. This being true, *the amount of incense burned by eighty million families would amount in one year to the enormous sum of three hundred and twenty million dollars.*

THE ELEVENTH DAY.

CHRISTIANITY AND THE SOCIAL QUESTION.

By Prof. F. G. Peabody, of Harvard University.

Christ, the great individualist of history, was the great socialist as well. His hope for man was a universal hope.

But how can it be that the same teacher can teach such opposite truths? How can Christ appeal thus to the single soul and yet hope thus for the Kingdom?

We reach here the very essence of the Gospel in its relation to human needs. The two teachings, that of the individual and that of the social order, that of the part and that of the whole, are not exclusive of each other or opposed to each other, but are essential parts of the one law of Christ.

Why is the individual soul of such inestimable value? Because of its essential part in the organic social life. And why is the Kingdom of God set before each individual? To free him from all narrowness and selfishness of aim.

The way to make a better world is first of all to make your own soul better, and the way to make your own soul better is to stir it with the sense of the common life. And so the same master of the problem of life becomes at once the most positive of individualists and the most visionary of socialists. His first appeal is personal: "Sanctify thyself." His second call is the common life: "For their sakes"—and the end and the means together make the motto of a Christian life—"For their sakes I sanctify myself." Such is Christ in his dealing with the social question.

And now, having unfolded before ourselves the principle of his teaching, let us go on to see its practical application to the questions which concern the modern world. On the one hand, there is the problem of poverty, and on the other the problem of wealth, each with its own perils both to the persons involved and to the welfare of us all. There is the problem of the employer and the problem of the employed; each with its responsibility, its irritations and its threats.

Christ comes into the midst of modern society with the principle he has made clear—the principle of the Christian individual giving himself to the social order and the door of each one of these social problems swings open as he comes and Christ passes through from room to room, the master of them all.

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What has Christ to say to the problem of poverty? What is the Christian's way of dealing with the poor? As we look back over the long history of Christian charity, it might seem as if one would have to say of it that it was the history of one long and costly mistake. From the beginning till now Christians have, of all people, most indulged themselves in indiscriminate almsgiving, fostering pious frauds, encouraging mendicancy, often holding poverty itself to be a virtue and often embarrassing the work of scientific relief.

Such criticisms indicate how the Church of Christ has failed to grasp the method of Christ. The fact is that the Christian Church has been so deeply impressed with one-half of Christ's truth—the worth of the individual—that it has often forgotten the other half—the service of the whole.

Meantime, what is Christ's own attitude toward poverty? Every soul, he says, no matter how humble or depraved, is essential to God's kingdom. It has its part to take in the perfect whole. Every soul ought to be given a chance to do and be its best. It must be helped to help itself.

Thus Christian charity is not the mere relief of temporary distress, or the alms which may tempt to evil; it is personal, painstaking interest—the taking trouble to lift up; the dismounting, as you pass, like the Samaritan, pouring into the wounds of the fallen one the oil and wine you had meant for yourself; the putting the victim of circumstances on your own beast, and taking him where he shall be cared for and healed.

Christian charity sees in the individual that which God needs in his perfect world and trains it for that high end. There is more Christian charity in teaching a trade than in alms, in finding work than in relieving want.

What Christ wants is the soul of his brother and that must be trained into personal power, individual capacity, self help. Thus, true Christian charity is at one with the last principle of scientific charity. It is the transforming of a helpless dependent into a self-respecting worker.

Such is Christ in dealing with the poor. And now we turn, on the other hand, to the opposite end of the social order. What, I ask again, has Christ to say to the rich? What is the Christian theory of wealth and its rights and uses? One might again reply, as he looked at some sign of the time, that there was no such thing as a Christian theory of wealth in the modern world. The same awful warning which Christ once uttered against the rich of his time seems to be needed in all its force by many rich men to day.

But, in reality, this condemnation of Jesus was directed not against the fact of wealth, but against the abuses and perils of wealth. He was thinking of men's souls, and he saw with perfect distinctness how wealth tends to harden and shrivel the soul. One of the severest tests of character which our time affords has to be borne by the rich. Wealth provides a severer school for the higher virtues of life, and the man or woman who can really

learn the lesson of that school has gained one of the hardest, but also one of the most fruitful experiences of modern times. Wealth is like any other gift of God to you, like your health, or your intellectual powers, or your force of character; indeed, it is often the result of these other gifts, and the same responsibility goes with all. They are all blessings which, selfishly used, become the curses of life. Your bodily strength may be the source of destructive passions; your intellectual gift may leave you a cynic or a snob; your wealth may shrivel up your soul. But, taken as trusts to use, the body and brain and wealth are all alike gifts of God which, the more they are held for service, the more miraculously they enrich and refresh the giver's life. There are three ways with which you may deal with such problems as the business world of to-day affords. One is to run away from them as the early monks and hermits ran away from the world of earlier times. Precisely this is the spirit of the new monasticism—the spirit of Count Tolstoi, the spirit of many a communistic colony, calling men away from all the struggle of the world to seclusion and simplicity. It is not fighting the battle of life, but it is running away.

A second way to deal with the world is to stay in it but to be afraid of it. Many good people do their business timidly and anxiously, as if it ought not to interest them so much. That is a very common relation of the Christian to business. His religion and his business are enemies. The world he has to live in is not God's world.

There is a third way to take the world of business. It is to believe in it; to take it as the test of Christian life in the modern age. It is not all clean or beautiful, but it has the capacity of being shaped to worthy and useful ends. It is as when a potter bends over his lump of clay and finds it a shapeless mass that soils the hands which work it, yet knows that his work is not to wash his hands of it, but to take it just as it is and work out the shapes of beauty and use which are possible within the limits of the clay. So the Christian takes the business world. In this warfare of industry, which looks so shapeless and unpromising, the Christian sees the possibilities of service. It is not very clean or beautiful, but it can be shaped and molded into an instrument of the higher life. That is the Christian's task in the business world.

We hear much of the philanthropy of the present age, and certainly there never was an age, in which so many prosperous people felt so strongly called to generosity and benevolence. But the most profitable philanthropy which this age is to see is, after all, not to come through what we call charity, but through better methods in the business world.

In an English volume of essays, published a few years ago, the author describes what he calls, "Two Great Philanthropists." One was a founder of orphan asylums and charities, a kind and noble man; the other was Leclaire, the beginner of the system which gives every employe an interest in the business of the firm; and the second, so thought this essayist, was the better philanthropist. He was right.

The Christian in business to-day is looking for every stable relation between employer and employed. Coöperation is to him better than competition. He sees his own life in the light of the common good. The Christian in business discovers that good lodgings for the working classes are both wise charity and good business. The Christian in business holds his sagacity and insight at the service of public affairs. He is not ensnared in the meshes of his own prosperity. He owns his wealth; it does not own him. The community leans on him instead of his being a dead weight on the community.

Let us, finally, follow the principle of Christ one step further still. Beyond the rich and the poor, beyond the employers and the employed of the present social world there appear on the horizon of modern society still larger schemes and dreams of some better future which shall make our present social problems superfluous. Now, what is Christ's attitude to such hopes as these? What is the relation of Christ to the plans of Socialism?

First of all, as we have already seen, it is plain that Christ cannot be claimed for any one theory of the function of government or the order of society. He repeatedly refused to be involved in such questions. He dwelt not in the region of such special schemes, but in the region of universal principle.

But let not the Christian suppose from this, that Christ's theory of property is more conservative or more encouraging to the hoarding of wealth than these plans of change. His theory is in reality much more radical. For it holds, not that part of your property is not your own and ought to be put at the service of the general community; Christ holds that all we get is a gift to us from the common life, and that we owe both it and ourselves to the common good.

We do not own our wealth; we owe our wealth. This is no easy doctrine. It is a more sweeping one than any revolution which the socialist proposes.

The difference may be stated in a formula. The thorough-going individualist of the present order says: "Each one for himself; that is the best law of society. Each one of us is to be responsible for himself and himself alone." Then the socialist says: "No, that is mere selfishness and anarchy. Let all of us, on the contrary, be responsible for the life of each. Let us enlarge and strengthen the power of government, until at last the state, which is but another name for all of us, sees that each of us is happy."

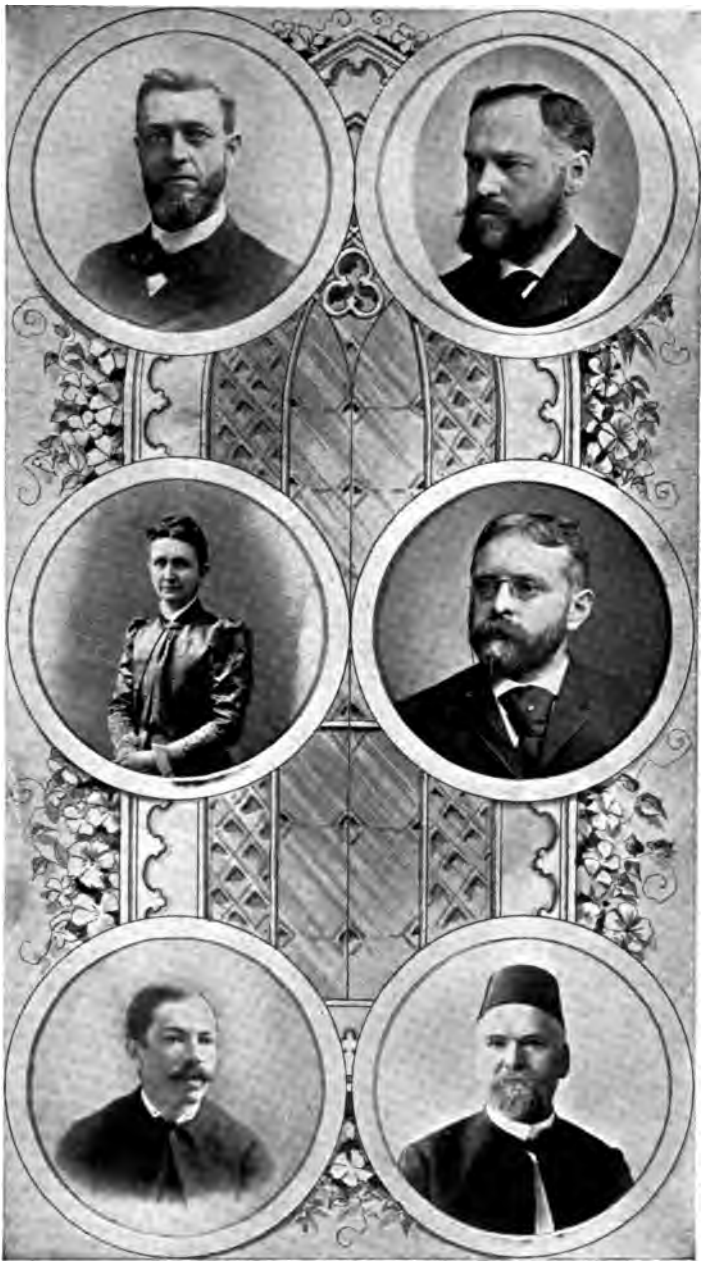
But Christ carries us beyond both the individualist and the socialist in his program of society, for, he says, the true order of the world is when each of us cares for all of us, and holds his own life, his power, money, service, as a means of the common good. The dream of Socialism and the reaction of Individualism are comprehended and reënforced by this teaching of the infinite value of the individual as the means by which the better society is to come in. The Socialistic dream of the future is of a coöperation which

shall be compulsory—a dictatorial government; the Christian's dream is of a coöperation which shall be voluntary, free, personal. The one makes of society an army with its discipline; the other makes of it a family with its love. In one we are officers and privates; in the other we are brethren. So Christ stands in the midst of these baffling, complex questions of the present times—questions of wealth and poverty, questions of employers and employed, questions of revolution and reform, questions of individualism and socialism. The two views seem in absolute opposition. Individualism means self-culture, self-interest, self-development. Socialism means self-sacrifice, self-forgetfulness, the public good. Christ means both. Cultivate yourself, he says, make the most of yourself, enrich yourself, and then take it all and make it the instrument of self-sacrifice. Give the perfect developed self to the perfect common good. The only permanent socialism must be based on perfected individualism. The Kingdom of God is not to come of itself, it is to come through the collective consecration of individual souls.

Such, I suppose, is the message which Christ has been from the beginning trying to explain to this world. Over and over again the world has been stirred by great plans of external change, political, legislative or social plans, and always Christ has stood for internal change, the reformation of the community through the regeneration of its individuals. So stands Christ to-day. To every outward plan which is honest, he says: "Go on and God speed you with all your endeavors for equality, liberty, fraternity; but be sure of this, that no permanent change will rule the lives of men until men's hearts are changed to meet it."

My friends, it is time that the modern world heard once more, with new emphasis, this doctrine of Christ, which is so old that to many modern minds it may seem almost new. We are beset by plans which look for wholesale, outright, dramatic transformation in human affairs, plans for redeeming the world all at once, and the old way of Christ, the way of redeeming one soul at a time, looks very slow and unpicturesque and tiresome.

None the less, believe me, the future of the world, like its past, lies in just such inward, personal, patient, spiritual reform. Out of the life of the individual flows the stream of the world. It is like some mighty river flowing through our midst which we want to use for daily drink, but which is charged with poison and turbid with refuse. How shall we cleanse this flowing stream? Try to filter it as it sweeps by with its full current; but the task is prodigious, the impurity is persistent, the pollutions keep sweeping down on us from the sources of the stream. And then the wise engineer seeks those remote sources themselves. He cleanses each little brook, each secret spring, each pasture bank, and then from those guarded sources the great river bears down purity and health to the great world below. So the method of Christ purifies the modern world. It seeks the sources of



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life in the individual soul, and then out of the myriad such springs which lie in the hearts of men the great stream of human progress flows into its own purer and broader future, and the nations drink and are refreshed.

RELIGION AND THE ERRING AND CRIMINAL CLASSES.

By Rev. Anna G. Spencer.

The first relation of religion to the erring and criminal classes is that of supplying the sense of right and wrong, by which we distinguish between actions as good and bad. Its second relation is that of a subtle and interior element in varying moral definitions.

The sharpest contrast between the ancient and the modern dealing with the criminal and vicious lies in this, that in the old civilization the offender was at the mercy of the hasty and individual judgment of his superior and ruler, while in modern civilization the meanest and worst of evil-doers has the protection of a recognized code, which is based upon the agreement of many minds and wills. This change is largely due to the twin enlargement of the social and religious ideas by which the state took the place of the narrow family rule, and the church took the place of the local family altar.

The history of modern penology is a part of the social and moral history of the leading Christian nations. Modern progress in penology is marked by seven distinct steps, namely: 1. The establishment of the rights of all free-born men to a trial by law. 2. The abolition of slavery, which brought all men under the ægis of one legal code. 3. The substitution of the penalty of imprisonment for varied forms of physical torture, and the limitation of the death penalty to a smaller number of crimes and those more universally condemned by all men. 4. The recognition of national responsibility toward offenders by which each state accepts the task of controlling and caring for its own criminals instead of transporting them outside its bounds. 5. The acceptance of the principle that even a convicted criminal has rights, rights to decent and humane treatment, which social custom must regard. 6. The inauguration of a system of classification, not only of offences as more or less heinous, but of offenders as more or less guilty, according to circumstances. 7. The beginning of experimental efforts in industrial and educational directions toward the reformation of the criminal and erring, that is, their making over into a required model of citizenship.

The radical changes in the treatment of the criminal and erring classes which mark so conspicuously the last forty years, changes which have revolu-

tionized this branch of social relation, all proceed, whether consciously or not, from one fundamental principle, namely, that every man and every woman, however criminal and erring, is still a man and woman, a legitimate member of the human family, with inalienable rights to protection and justice. This principle fibers itself upon three distinct contributions of the Christian religion to our Western civilization. These three contributions are *first*, the democratic social idea; *second*, a conviction of the sacredness of all human life; *third*, the elevation of tenderness to a high place in the scale of virtues. When the Christian religion declared that each soul was its own, whether of bond or free, Jew or Gentile, man or woman, its own to give to the Divine in loving service, it proclaimed a declaration of independence which must perforce eventuate in the recognized self-ownership and control of each human being's person and estate. The idea of the worth and use of the single soul which was at the heart of Jesus' doctrine of the Fatherhood of God and the brotherhood of man gave to our civilization a conviction that the body of man in which the soul was enshrined should not be hurt or slain. The ideal character which the Christian Church worshipped in Christ, placing as it did tenderness, sacrifice and service at the regal height of human virtue, gave an irresistible impulse to those sentiments and inspired a passion of human love. The contribution of the Christian religion to our civilization has borne direct fruit in the great change from tyranny and brutality to justice and humanity in the administration of the accepted moral law.

The most recent tendencies of religion in this field are reformatory, those which aim to make the criminal and erring over into law-abiding and respectable members of society. There are two sides of this new reformatory movement in penology, one which touches medical and one educational science. The first is busied with the pathology of crime and vice, or the influence of heredity and original endowment, the other has to do with the culture of the morally defective and makes much of the effect of environment and training upon that original endowment. The new scientific element in religion has given us social science of which enlightened penology is part. The relation of this new religion to the criminal and erring classes is not only the tenderness of human sympathy which would not that any should perish; it is the consecration of human wisdom to social betterment that shall yet forbid that any shall perish. In this ideal the call is not only to justice for the criminal and erring after they come within the scope of social control, but it is the call also to a study of those conditions in the individual and in society which make for crime and vice: and above all it is the call for the lifting of all the weaker souls of our common humanity upon the winged strength of its wisest and best.

THE RELATIONS OF THE ROMAN CATHOLIC CHURCH TO THE POOR AND DESTITUTE.

By Charles F. Donnelly. Read by Rt. Rev. John J. Keane, D.D.

The Christian Church was from the beginning always solicitous for the poor, even in her early struggles and in the persecution she was then undergoing.

Under the auspices of the church the primitive Christians established means for the relief of the poor, the sick and travelers in distress or needing shelter, hospitals for lepers, societies for the redemption of captive slaves, congregations of females for the relief of indigent women, associations of religious women for redeeming those of their sex who were leading dissolute lives, and hospitals for the sick, the orphaned, the aged and afflicted of all kinds, like the Hotel-Dieu, founded in Paris in the seventeenth century and still perpetuated.

The church was, it may be said almost unreservedly, the only almoner to the poor in primitive times -up to the period when modern history begins; for charity was not a pagan virtue, and man had not been taught it until the Redeemer's coming; so the religious houses, the monasteries, convents, asylums and hospitals were the great houses of refuge and charity the poor and needy had to resort to in their distress in later times.

With the Lutheran movement began the suppression of the convents and monasteries, which had been the fortresses of the poor in the past, and the land and houses so devoted to charity and religion passed from the hands of their pious owners, by confiscation, into the control of the governments, thus leaving the poor without any organized means of aid or provision for their assistance.

The church, keenly alive to the conditions arising, soon found her sons and daughters equal to the emergencies attending the disturbances of the methods of poor relief followed by her for centuries. Then came a grand procession of noble men and women, devoting their lives to the cause of charity and the salvation of their fellow creatures, and foremost in the ranks were Ignatius Loyola and Francis Xavier and their followers, to teach the ignorant and assist the poor, not only in European countries but in remoter regions of Asia and among the Indians and negroes of America, while the followers of St. Francis and St. Dominic labored in their pious ways at the work to which their saintly founders had consecrated their lives centuries before the government aid to the poor was dreamed of.

But there appeared in the seventeenth century a man surpassing all who preceded him in directing the attention of mankind to the wants and necessi-

ties of the poor and to the work of relieving them —the great and good St. Vincent de Paul, whose name and memory will ever be revered while the Church of Christ endures. Born April 24, 1576, in the little village of Pouy, near Dax, south of Bordeaux, bordering on the Pyrenees; he was ordained priest in 1600, and later fell into the hands of the Turks and was sold as a slave at Tunis. He escaped and found his way to Rome. After a time he resolved to devote his life to the poor. He established rapidly hospitals for foundlings, houses for the aged poor, a hospital for the galley slaves at Marseilles, the Congregation of Priests of the Mission, parochial confraternities for charitable work, Companies of Ladies for the service of the Hotel-Dieu, and the Daughters of Charity, who are better known in our country as the Sisters of Charity, and whose charitable and self-sacrificing lives serve as a constant reminder to us of our own duty to the sick and destitute. Saint Vincent de Paul's life closed the 27th of September, 1660.

The work of founding ecclesiastical charitable organizations did not cease with his labors, nor has it ceased at the present day. It will be well to recall at this point a few of the many active rather than the contemplative orders and congregations that we may be reminded of the constant care exercised by the church over those in need, and here it should also be mentioned that while such deserving praise is given Saint Vincent de Paul for laying the foundations for the most active religious communities ever established under the auspices of the church, there were others who preceded him early in the same direction, but without achieving the same success, and conspicuously the Alexian, or Cellite Brothers, founded in 1325 at Aix-la-Chapelle, devoted to nursing the sick, especially in times of pestilence, the care of lunatics and persons suffering from epilepsy. In 1572 the congregation of the Brothers Hospitallers of Saint John of God was also founded for the care of the sick, infirm and poor.

Twenty years after St. Vincent de Paul ended his life of charity there was founded at Rheims, in 1680, the congregation of the Brothers of the Christian Schools for the instruction of poor children; in 1804 the Christian Brothers were founded in Ireland, mainly for the education of poor youths; at Ghent the congregation of Brothers of Charity in 1809, who devote their lives to aged, sick, insane and incurable men and to orphans, abandoned children, and the deaf, dumb and blind; at Paris in 1824 the Sisterhood of Bon Secours was established for the care of the sick; in 1828 the Fathers of the Institute of Charity; in Ireland in 1831 the Community of the Sisters of Mercy was founded for visiting the sick, educating the poor and protecting destitute children, and this religious body of women has now several hundred houses established in different parts of the world. For the reclamation and instruction of women and girls who had fallen from virtue the Nuns of the Good Shepherd were established in 1835. At St. Servan, in Brittany, some peasant women, chiefly young working women and domestic servants, instituted the Little Sisters of the Poor in 1840, having for their

object the care of the aged poor, irrespective of sex or creed, and they, too, have hundreds of houses in nearly all the large cities of the world.

Nearly all the orders, congregations and societies here mentioned are to-day represented by many hundreds of their members and houses throughout, not only the United States, but all the countries of North and South America. And some of them existed on this continent when the only pathways across it were made by the Indian and the wild beast of the primeval forests; for Catholicity had its home here before the other denominations professing the Christian religion to-day had existence, and when the ancestors of all the people of the United States were professing the same faith as the great founders of many of the charities mentioned and were co-workers with them in their pious labors.

The consideration of the relations of the church to the poor necessarily involves observing the relations of the state to the poor as well, that is, the reasoning on which is based the claim of the right of support by the citizen from the state in time of need, rather than from the church. Is the state the best almoner?

Under the modern system of poor laws it is evident that all the work of charity is not accomplished by the governments either in England or in our own country, to which we transplanted the poor laws enacted by parliament in their entirety. The thousands of private charitable and philanthropic organizations which exist in England and the States of America to-day, to supplement the work of the overseers of the poor and other functionaries engaged in the administration of the public charities, is an overwhelming repudiation of the claim that laws for the relief of the poor make all the provision for them which is necessary.

With the experience of the ages behind it the church goes forward in the work of assisting the poor rather than abandon the greatest of Christian duties to the state to perform. Other denominations of Christians are generally rivaling her in the work, and there they can meet on common ground with her.

It is not improbable that within a few years great changes will be made by the Catholic Church itself in the administration of many of its charities throughout the world. Some of its organizations are greatly impressed with the importance of studying new systems and methods of relief growing out of the social conditions of the nineteenth century. The slender equipment of the poor child in the past for the part he had to play in life; the continuous, or casual, administration of alms to the destitute, instead of leading them kindly and firmly forward from dependence on others to self-help and self-reliance, are not adapted to the needs of the present or to anticipate the requirements of the future.

In the United States there are over seven hundred Catholic charitable institutions, the inmates of which are maintained almost entirely by the contributions of their co-religionists, who, with their fellow citizens of other

HIS HOLINESS POPE LEO XIII.

* * * * "WHILE THEREFORE, WE BESTOW UPON THE CITIZENS OF THE GREAT REPUBLIC WELL MERITED PRAISE, WE EXPRESS THE FERVENT HOPE THAT THEIR NOBLE UNDERTAKING MAY, OTHER NATIONS UNITING WITH THEM AND LENDING THEIR AID, HAVE A MOST PROSPEROUS ISSUE, THAT WILL PROVE OF GREAT USE IN STIMULATING THE INGENUITY OF MAN, IN PROMOTING THE DEVELOPMENT OF NATURE AND IN ENCOURAGING ALL THE FINE ARTS."

denominations, share in the burden of general taxation, proportionately to their means, in maintaining the poor at the public charitable institutions besides. A truly anomalous condition, but arising from the strong adherence of Catholics to the idea that charity is best administered, where not attended to individually, by those in the religious life, who give to the poor of their means, not through public officers and bureaus, but through those who serve the poor in the old apostolic spirit, with love of God and their less fortunate neighbor and brother actuating them. In the scheme of the dispensation of public charity relief is extended on the narrow ground that there is some implied obligation on the part of the state to maintain the citizen in his necessities in return for service rendered or expected; but the church imposes the burden on the conscience of every man of helping his neighbor in distress, apart from any service done or expected, and teaches that all in suffering are entitled to aid, whether they live within or without the territory; neither territory, nor race, nor creed can limit Christian charity. In its relation to the poor the church will always be in the future, as she has been in the past, in advance of the state in all examples of beneficence.

[Bishop Keane, who read the paper in the absence of Mr. Donnelly, paused during the reading and said:]

I would like to interject three principles right here. First, I wish to draw a distinction between poverty and destitution. Christ would bless poverty, but Christ would never bless destitution. Christ was poor, his apostles were poor, but Christ and his apostles never were miserable or destitute. It is a mistake to suppose that the Church of God gives any sanction or benediction to destitution or wretchedness.

The second principle is this, as has been superbly shown this morning: Christianity stands for two great ideas—individualism and communism, socialism. Our divine Lord said: "Whatever ye do for the least one of these ye do for me." He meant that whatever was done for any individual soul, human like ours, though a miserable, poor, suffering body, that in it we are to recognize the great unity of all in Christ.

The third principle was this: All these holy men and women, in order to consecrate themselves, lived in retirement, fully appreciating the fact that they were not running away from the world, but that they did so in order to do the Lord better service. And so, in the great normal schools and institutions where they take in the greater fullness of the spirit of Christ, that they may go out and do better work. My heart was glad when I listened last night and heard our good friend, the Hindu, confess that for years he did not know where he was going to get his next meal. That was the way with these poor Franciscan monks. They were reduced to poverty in order that they might better consecrate themselves to the service of God everywhere.

WOMEN OF INDIA.

By Miss Jeanne Sorabji, of Bombay.

It has been said to me more than once in America that the women of my country prefer to be ignorant and in seclusion; that they would not welcome anybody who should attempt to change their mode of life. To these I would give answer as follows: The nobly born ladies, Zananas, shrink, not from thirst for knowledge, but from contact with the outer world. If the customs of the country, their castes and creeds allowed it, they would gladly live as other women do. They live in seclusion, not ignorance.

They make perfect business women. They manage their affairs of state in a manner worthy consideration.

The women of India are not all secluded, and it is quite a natural thing to go into homes and find that much is being done for the uplifting of women. Schools and colleges were open where the women may attain to heights at first thought impracticable. The Parsee and Brahman women in Bombay twenty years ago scarcely moved out of their houses, while to-day they have their libraries and reading-rooms, they can converse on politics, enjoy a conversation and show in every movement culture and refinement above the common. Music, painting, horsemanship come as easily to them as spelling the English language correctly. The princes of the land are interesting themselves in the education of the women around them. Foremost among these is the Maharajah of Mysore, who has opened a college for women, which has for its pupils Hindu ladies, maidens, matrons and widows of the highest caste. This college is superintended by an English lady, and has all the departments belonging to the ladies' colleges of Oxford and Cambridge of England.

There are schools and colleges for women in Bombay, Poona and Guzerat; also in Calcutta, Allahabad, Missoorie and Madras. The latter college has rather the lead in some points by conferring degrees upon women. The Victoria high school has turned out grand and noble women, so also has the new high school for women in the native city of Poona. These schools have Christian women as principals. The college of Ahmedabad has a Parsee (Christian) lady at its head. What women have done women can do.

Let me mention the Pundita Rambai, and in companionship with her Cornelia Sorabji, B.A., LL.D. These are women for a nation to be proud of. There are others worthy of your notice the poet, Sumibai Goray; the physician, Dr. Anandibai Joshi, whom death removed from our midst just as she was about starting her grand work, and the artist of song, Mme. Thereze

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Langrana, whose God-given voice thrills the hearts of men and women in London. My countrywomen have been at the head of battles, guiding their men with word and look of command. My countrywomen will soon be spoken of as the greatest scientists, artists, mathematicians and preachers of the world.

BUDDHA.

By Rt. Rev. Zitsuzen Ashitsu, of Japan.

I will explain the highest human enlightenment, Buddha, according to the order of its five attitudes:

1. Denomination. Buddha is a Sanskrit word and translated as Kakusha in the Chinese language. The word "Kaku" means "enlighten," so that one who enlightened his own mind and also enlightened those of others was respectively called Buddha. Buddha has three personalities. The first is entirely colorless and formless, but, at the same time, it has the nature of eternality, omnipresence, and unchangeableness. The second is the personality of the result which the Buddha attained by refining his action, a state of the mind free from lust and evil desire but full of enlightened virtues instead. It includes the enlightenment of one's own mind, and also the enlightenment of the minds of others. The third personality spontaneously appears to all kinds of beings in any state and condition in order to preach and enlighten them equally.

These three personalities are the attributes of the Buddha's intellectual activity, and at the same time they are the attributes of his one supreme personality. We also are provided with the same attributes. Then what is the difference between the ordinary beings and Buddha, who is most enlightened of all? Nothing, but that he is developed by his self-culture to the highest state, while we ordinary beings have our intellect buried in the dust of passions. If we cultivate our minds, we can, of course, clear off the clouds of ignorance and reach to the same enlightened platform with the Buddha.

2. Personality. The person of Buddha is perfectly free from life and death. We call it Nehan or Nirvana. Nehan is divided into four classes: (1) Honrai Jishoshojo Nehan is the name given to the nature of Buddha which has neither beginning nor end, and is entirely clear of lust like a perfect mirror. But such an excellent nature as I just mentioned is not the peculiar property of Buddha, but every being in the universe has just the same constitution. (2) Uyo Nehan is the name given to the state little advanced from the above, when we perceive that our solicitude is fleeting our lives are inconstant, and even that there is no such thing as ego. In

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this state our mind is quite empty and clear, but there still remains one thing, the body. So it is called "Uyo" or "something left." (3) Muyo Nehan is the state in which our body and intellect come to entire annihilation, and there is nothing traceable. Therefore this state is called "Muyo" or "nothing left." (4) Mujusho Nehan is the highest state of Nirvana. In this state we get a perfect intellectual wisdom; we are not any more subject to birth and death. Also, we become perfectly merciful: we are not content with the indulging state of highest Nirvana; but we appear to the beings of every class to save them from prevailing pains by imparting the pleasure of Nirvana.

These being the principal grand desires of Buddhahood, the four merciful vows are accompanied with them, namely: I hope I can save all the beings in the universe from this ignorance! I hope I can abstain from my inexhaustible desires of ignorance! I hope I can comprehend the boundless meaning of the doctrine of Buddha! I hope I can attain the highest enlightenment of Buddhaship!

Out of these four classes of Nirvana the first and last are called the Nirvana of Mahayana, while the remaining are that of Hinayana.

3. Principle. The fundamental principle of Buddha is the mind, which may be compared to a boundless sea, into which the thousand rivers of Buddha's doctrines flow; so it is Buddhism which comprehends the whole mind. The mind is absolutely so grand and marvelous that even the heaven can never be compared in its highness, while the earth is too short for measuring its thickness. It has the shape neither long nor short, neither round nor square. Its existence is neither inside nor outside, nor even in the middle part of the bodily structure. It is purely colorless and formless, and appears freely and actively in every place throughout the universe. But for the convenience of studying its nature we call it True Mind of Absolute Unity. Every form or figure such as heaven, earth, mountains, rivers, trees, grasses, even a man, or what else it might be, is nothing but the grand personality of absolute unity. And as this absolute unity is the only object with which Buddha enlightens all kinds of existing beings, so it is clear that the principle of Buddha is the mind.

4. Function. Three sacred virtues are essential functions of Buddha, which are the sacred wisdom, the graceful humanity, and the sublime courage. (1) The sacred wisdom is also called absolute wisdom. Wisdom in ordinary is a function of mind which has the power of judging. When it is acting relatively to the lusts of mind it is called in Buddhism relative wisdom, and when standing alone, without relation to ignorance or superstition, it is called absolute wisdom. (2) The graceful humanity is a production of wisdom. When intellectual light shines through the clouds of the ignorant superstition of all beings, they are free from suffering, misery, and endowed with an enlightened pleasure. The object of Buddha's own enlightenment is to endow with pleasure and happiness all beings, without

making the slightest distinction among them. (3) Although the Buddha had these two virtues of wisdom and humanity, he could never save a being if he had not another sacred virtue, namely, courage. But he had such a wonderful courage that he gave up his imperial princehood, full of luxury and pleasure, simply for the sake of fulfilling his desire of salvation. Not only this, but he will spare no trouble or suffering, hardship or severity, in order to crown himself with a spiritual success.

5. Doctrine. After Shaka Buddha's departure from this world, two disciples, Kasho and Suan, collected the dictations of his teachings. This is the first appearance of Buddha's book, and it was entitled "The Three Stores of Hinayana" (Sanzo), which means, it contains three different classes of doctrine: (1) Kyo, a principle—the principle which is permanent and is taken as the origin of the law of Buddhism. (2) Ritsu, a law or commandment—the commandments founded by the Buddha, to stop human evils. (3) Ron, an argument—all the arguments or discussions written by his disciples or followers.

These three stores being a part of Buddhist works, there is another collection of three stores which is called that of Mahayana, compiled by the disciples of the Buddha.

Both the Hinayana and Mahayana were prevailing together among the countries of India for a long time after the Buddha's departure. But when several hundred years had passed they were gradually divided into three parts. One of them has been propagated toward northern countries, such as Thibet, Mongolia, Manchuria, etc. One has been spread eastward through China, Corea and Japan. Another branch of Buddhism still remains in the southern portion of Asiatic countries, such as Ceylon, Siam, etc. These three branches are respectively called Northern Mahayana, Eastern Mahayana and Southern Hinayana; and at present Eastern Mahayana in Japan is the most powerful of all Buddhism.

The difference between Mahayana and Hinayana is this: The former is to attain an enlightenment by getting hold of the intellectual constitution of Buddha, while the latter teaches how to attain Nirvana by obeying strictly the commandments given by Buddha. But if you would ask a question, which is the principal part of Buddhism, I should say, it is, of course, Mahayana, in which is taught how to become Buddha ourselves, instead of Hinayana.

THE GENERAL BELIEF IN THE NEED OF VICARIOUS SACRIFICES.

By Professor Conrad von Orelli, of Basel. [1]

Strictly speaking, the question whether the belief in the necessity of vicarious atonement is generally accepted, cannot be answered in the affirmative, for many savage tribes entertain only vague conceptions and obscure allusions to such atonement. And of the Asiatic tribes, the Indians especially took a different course in their religious views. The Brahmanical and Buddhistic religions are, indeed, deeply permeated with the thought of redemption, holding that man was chained a thousand-fold to a sensual world which was replete with evil, and that he could be saved only by abstinence and seclusion, hence by a sacrifice of the most individual character.

But the ancient Indian penitent, by self-torture, tried to release himself from contact with the evil world, and the teachings of Buddhism aim only at self salvation, which no one can bring about for others and which everybody had to secure for himself, though Buddha points out the true road to salvation.

Compared with Judaism and Christianity, on which it otherwise depended, Islâm lays but little stress on sacrifices, though neither Buddhism nor Islâm discard them entirely.

It is an indisputable fact that tribes of various races and at different stages of civilization had some knowledge of vicarious suffering, from which they expected the conciliation of an enraged God. But a desire for salvation we find expressed everywhere in some way or other. Aside from Christianity, it is the strongest with the very Indian religions whose pessimistic conceptions of the world are entirely concentrated in the above mentioned desire.

A consciousness of guilt, though more intense in some than in others, is present in all nations. It urges them to atone by voluntary suffering, for the voice of nature tells them that sin and punishment, guilt and atonement are inseparable. Hence the general custom of fasting, self-torture and eventually suicide. A desire for intercession was likewise, prevalent. As a rule, the priest was regarded the mediator, who interceded on behalf of the sinner. But even gods were sometimes implored to plead for the guilty before other gods. We find this in the "penitential psalms" of the ancient Babylonians (composed two thousand years B. C.), which have become known to us by the deciphering of these old documents.

[1] Translated by Mr. Martin Friedberg, of Toledo, Ohio.

These prayers, written in the touching, imploring language of the Babylonians, furnish a remarkable proof how vividly the light-minded Babylonians felt the sorrows of life and the stings of conscience. By fasting, sacrifices and long litanies they endeavored to pacify a raging deity. But what I want to emphasize in particular is the fact that they were in the habit of asking a kindly disposed god to intercede for them with an indignant one. Frequently the petitioner applies to a number of gods to plead for him. Here we recognize the conviction that human gifts and human representation are insufficient, but that a divine mediator and conciliator had to interpose for the sinner.

On the other hand, we meet with numerous proofs that the atonement must emanate from the transgressor himself or by one representing him. The animal sacrifice is looked upon as an installment on the surrender of a human soul. It is in the remotest ages, therefore, that we find human sacrifices, where one man suffers death for another man by being offered to God in that manner. This would have been impossible had not the feeling of solidarity been developed in them more strongly than in modern generations of individualistic tendencies.

Man stands before his God not only as an individual, but a member of a family, tribe, or nation, so that the individual is charged with the sin of all, and all with that of the individual. Succeeding generations especially had to atone for the sins of their ancestors. In this respect, the story of the partly pagan Gibeonites related in the Bible (2 Sam. xxi. 1) is exceedingly instructive. They demanded of David that, in atonement of a bloody deed committed by Saul, seven sons of the house of Saul be delivered unto them and be hung up unto the Lord, in order that the drouth which God had visited upon the land in punishment of Saul's misdeed, might cease. David complied with their request and "water dropped upon them out of heaven." This conception was common to both the Israelites and the heathens. In the Old Testament this solidarity of the nations is frequently emphasized; it is the foundation of Isaiah liii., for otherwise how could one just man suffer tortures and death in atonement for the sins of a whole nation? Moreover, this prophetic chapter shows most beautifully that a sacrifice, in order to atone for the sins of others, must be pure and voluntary. The purer, the nobler, and the more guiltless the sacrifice, the more voluntarily death on behalf of others is met, the more efficient the atonement. Everywhere the priests, who had to perform deeds of atonement, were held to greater purity and sacredness than the lay members of the congregation. How powerful the desire for conciliation with their gods was, even with those nations that were the victims of paganism, is taught us by their terrible human sacrifices.

It must, indeed, have been a mighty force, which made mothers renounce their dearest children, which gave them strength to remain untouched by the moanings of their beloved, and to witness their agony without grief. It was the fear of God that performed such miracles of inhu-

RT. REV. ZITSUZEN ASHITSU.

"IS IT NOT REALLY A REMARKABLE EVENT IN HUMAN HISTORY THAT SUCH A LARGE NUMBER OF THE DELEGATES OF DIFFERENT CREEDS ARE COME TOGETHER FROM EVERY CORNER OF THE WORLD AS IN A CONCERT TO DISCUSS ONE PROBLEM OF HUMANITY, UNIVERSAL BROTHERHOOD WITHOUT THE LEAST JEALOUSY? YOU OCCIDENTAL NATIONS, WORKING IN HARMONY, HAVE WROUGHT OUT THE MATERIAL CIVILIZATION OF THE PRESENT CENTURY. BUT WHO WILL IT BE THAT ESTABLISHES THE SPIRITUAL CIVILIZATION OF THE TWENTIETH CENTURY? IT MUST BE YOU."

manity, yet intense though this fear of incurring the wrath of God may have been, it lacked the essential element of purity. But vague as the conception of God was with those nations who considered the shedding of human blood a sacred act, it displays the influence of conscience, which made itself more or less felt. "By your violation of the divine order and commands you have brought upon yourself the displeasure of the Deity, and forfeited body and soul, unless you atone for your sins by sacrificing what is dearest to you."

Receiving all these expressions and manifestations of the different nations, we can arrive at but one conclusion. Only such religion will satisfy man as gratifies this burning desire for true conciliation by offering him an absolutely perfect sacrifice.

Christianity recognizes the desire for salvation, and without exception emphasizes it as firmly as Buddhism does, while more definitely than the atter it connects it with sin, by which all men are doomed to judgment. It denies that man through his own efforts or his own virtues can be released from the curse of sin. And for this reason a sacrifice for atonement constitutes its central figure.

The sacrifice that has made adequate amends for the sins of all men, is the Son of Man, who voluntarily delivers himself unto death. Being connected with all mankind by a feeling of solidarity, he can come to the rescue of all. But, at the same time, he is not selected arbitrarily, but chosen by God and destined by him for his great mission.

After eternal reflections of love, God himself has made this reconciliation with the world of sinners possible. Thus vanishes the conception of a passionate, raging God, who had to be appeased by man.

But, on the other hand, Christianity embodies the thought that is extant in Mosaism, and to a certain extent in other religions, that where immorality prevailed or where sin had been committed, the holiness of God demanded atonement, and it required a sacrifice to reconcile God with the world of sinners. Jesus Christ was the lamb chosen by God as that sacrifice. John the Baptist designates him (John i. 29) as "The Lamb of God, which taketh away the sin of the world." Jesus himself announced that the aim and object of his life in this world was to deliver it up for the salvation of mankind, or, in other words, to save others by his vicarious death.

Especially in decreeing the holy communion, Jesus designated himself as significantly as possible as the victim, who dies for the benefit of all men, and whose death will secure eternal life for all, and his blood will be the means of taking away sin. No just critic can deny these words, and no impartial exegesis can misinterpret them. Without a single exception the Apostles testify to this divine fact. Their chief mission did not consist in promulgating a new religion, or a new morality of law, but to preach the Gospel and to bring glad tidings to man. The substance of these tidings was Christ, the Son of Man by his resurrection, whom they had recognized

as the Son of God and the founder of a new heavenly life. They preached the risen Christ. But not the fact that a man had risen from the grave, but that *this* man was raised, he who had met death, according to his own words, for the purpose of atoning for the sins of all men, was the cause of their joyous faith.

True, while they associated with him in life they had become convinced by his words and deeds that he was the Son of God in a much higher sense than other human beings, and that he had brought a truly new life to this world; but his resurrection from the grave gave them absolute certainty as to his divinity.

He was the embodiment of all the divine thoughts, indicated and expressed in their sacrificial rites and prophecies. He was the pure, faultless Lamb, and, at the same time, the sublime High-priest, for he had delivered up body and soul as a vicarious sacrifice for all mankind. He was the absolutely perfect "Servant of the Lord," who pleased his God when he walked in the humble disguise of a servant, and who renounced rank and dignity in the hour of his deepest disgrace and the anguish of death. But he was also the true Son of God, the "Messianic King," who had brought down to us the Kingdom of Heaven with all its might and all its gifts, and which is to be embraced by all the nations.

To-day, where the researches into the history of religions affords us a wider perspective of the religious development of man than ever before, we can recognize anew and to a greater extent that Christ satisfies all the desires and fulfils all the hopes which had moved and inspired the ages of heathenism with relation to God. The deep woe ringing through the ages, and emanating from the poisonous sting of sin, the misery, brought on by a guilty conscience, by a sinful estrangement from God, finds on Golgotha consolation and forgiveness, for here the atoning sacrifice had been rendered by him who was the Son of Man, and who was bound to all men by the strong ties of solidarity. He conveyed to mankind the higher motives of life which overcome death. Jews and heathens alike felt this solidarity which, as we are constituted by nature, involves guilt and punishment; but Christ, who was not of this world, introduced a new era of bliss and life, which constitutes as the recipients of divine mercy all who embrace his teachings. Nobody ever solved the dark mysteries of life and death. But all ever attempted by man in this direction finds its explanation in the salvation offered by Christ. Man's former conceptions of sin and death appear as dark and seductive illusions when compared with the revelations of God. In Christ we find all that the noblest and best ever wished and longed for. Nothing is more wonderful in his revelation than that salvation comes through suffering, and indeed through the suffering of the just and guiltless for the sins of all. Here the deepest love is manifested as the mightiest power of salvation and redemption. It is the love of God, who, in the disguise of man, erected at the cross the most sacred altar for the bliss of all mankind.

THE INFLUENCE OF ISLÂM ON SOCIAL CONDITIONS.

By Mohammed Webb.

In order to realize the influence of Islâm upon social conditions and to comprehend and appreciate the teachings of Mohammed, his whole life and apparent motives must be inspected and analyzed carefully and without prejudice. We must learn to read between the lines of so-called history. When we have done this we shall find that the ethics he taught are identical with those of every other prominent religious system. That is to say, he presented the very highest standard of morality, established a system of worship calculated to produce the best results among all classes of his followers and made aspiration to God the paramount purpose of life. Like every other truly inspired teacher he showed that there were two aspects or divisions of the spiritual knowledge he had acquired —one for the masses who were so thoroughly occupied with the affairs of this world, that they had only a very small portion of their time to devote to religion, and the other for those who were capable of comprehending the higher spiritual truths and realized that it was better to lay up treasures for the life to come than to enjoy the pleasures of this world. But his purpose, clearly, was to secure the most perfect moral results by methods applicable to all kinds and conditions of humanity.

In analyzing the sayings of the prophet, aside from the Koran, we should always bear in mind the social conditions prevalent among the Arabs, at the time he taught, as well as the general character of the people. Presuming that Mohammed was truly inspired by the Supreme Spirit, it is quite reasonable to suppose that he used quite different methods of bringing the truth to the attention of the Arabs twelve hundred years ago from those which he would follow before an audience of intelligent, educated people in this nineteenth century.

There are a number of objections to Islâm raised by Western people which I would like to reply to fully, but the very limited time allotted to me prevents my doing so.

The chief objection, and the first one generally made, is polygamy. It is quite generally believed that polygamy and the Purdah, or seclusion of females, is a part of the Islâmic system. This is not true. There is only one verse in the Koran which can possibly be distorted into an excuse for polygamy, and that is, practically, a prohibition of it. I never met but two Mussulmans in my life who had more than one wife. There is nothing in the sayings of the Prophet nor in the Koran warranting or permitting the Purdah. During the life of the Prophet and the early caliphates the Arabian

women went abroad freely, and, what is more, were honored, respected and fully protected in the exercise of their rights and privileges.

Islâm has been called "The religion of the sword," and there are thousands of good people in America and Europe who really believe that Mohammed went into battle with the sword in one hand and the Koran in the other.

The truth is that the Prophet never encouraged nor consented to the propagation of Islâm by force, and the Koran plainly forbids it. It says:

"Let there be no forcing in religion; the right way has been made clearly distinguishable from the wrong one. If the Lord had pleased all who are on the earth would have believed together; and wilt thou force men to be believers?"

And in the 2d Sura, 258th verse, it says: "Let there be no compulsion in religion. Now is the right way made distinct from error; whoever, therefore, denieth Taghoot (literally error) and believeth in God hath taken hold on a strong handle that hath no flaw therein. And God is he who heareth, knoweth."

Our Prophet himself was as thoroughly non-aggressive and peace-loving as the typical Quaker, and, while he realized that a policy of perfect non-resistance would speedily have resulted in the murder of himself and every Mussulman in Arabia, he urged his followers to avoid, as far as possible, violent collisions with the unbelievers, and not to fight unless it was necessary in order to protect their lives. It can be shown, too, that he never in his life participated in a battle and never had a sword in his hand for the purpose of killing or maiming a human being.

It has been charged that slavery is a part of the Islâmic system in the face of the fact that Mohammed discouraged it, and the Koran forbids it, making the liberation of a slave one of the most meritorious acts a person can perform. But in weighing the evidence bearing upon this subject we should never lose sight of the social and political conditions prevalent in Arabia at the time the Prophet lived and the Koran was compiled.

It has also been said that Mohammed and the Koran denied a soul to woman and ranked her with the animals. The Koran places her on a perfect and complete equality with man, and the Prophet's teachings often place her in a position superior to the males in some respects. Let me read you one passage from the Koran bearing upon the subject. It is the 35th verse of the 33d Sura:

"Truly the men who resign themselves to God (Moslems), and the women who resign themselves; and the believing men, and the believing women; and the devout men, and the devout women; and the men of truth, and the women of truth; and the patient men, and the patient women; and the humble men, and the humble women; and the men who give alms, and the women who give alms; and the men who fast, and the women who fast; and the chaste men, and the chaste women; and the men and women

who oft remember God; for them hath God prepared forgiveness and a rich recompense."

Could anything have been written to emphasize more forcibly the perfect equality of the sexes before God?

The property rights which American women have enjoyed for only a few years have been enjoyed by Mohammedan women for twelve hundred years; and to-day there is no class of women in the world whose rights are so completely protected as those of the Mussulman communities.

And now, having endeavored to dispel some of the false ideas concerning Islâm, which have been current in this country, let me show you briefly what it really is and what its natural effects are upon social conditions. Stated in the briefest manner possible, the Islâmic system requires belief in the Unity of God and in the inspiration of Mohammed. Its pillars of practice are physical and mental cleanliness, prayer, fasting, fraternity, alms-giving and pilgrimage. There is nothing in it that tends to immorality, social degradation, superstition, nor fanaticism. On the contrary it leads on to all that is purest and noblest in the human character; and any professed Mussulman who is unclean in his person or habits or is cruel, untruthful, dishonest, irreverent or fanatical, fails utterly to grasp the meaning of the religion he professes.

But there is something more in the system than the mere teaching of morality and personal purity; it is thoroughly practical, and the results, which are plainly apparent among the more intelligent Moslems, show how well the Prophet understood human nature. It will not produce the kind of civilization that we Americans seem to admire so much, but it will make a man sober, honest and truthful and will make him love his God with all his heart and with all his mind, and his neighbor as himself.

Every Mussulman who has not become demoralized by contact with British civilization prays five times a day — not whenever he happens to feel like it — but at fixed periods. His prayer is not a servile, cringing petition for some material benefit, but a hymn of praise to the one incomprehensible, unknowable God, the omnipotent, omniscient, omnipresent Ruler of the Universe. He does not believe that by argument and entreaty he can sway the judgment and change the plans of God, but with all the force of his soul he tries to soar upward in spirit to where he can gain strength, to be pure and good and holy and worthy of the happiness of the future life. His purpose is to rise above the selfish pleasures of earth and strengthen his spirit wings for a lofty flight when he is, at last, released from the body.

Before every prayer he is required to wash his face, nostrils, mouth, hands and feet; and he does it. During youth he acquires the habit of washing himself five times a day, and this habit clings to him through life and keeps him physically clean.

It is a significant fact that the only Musselmans who drink whisky and gamble, are those who wear European clothing and imitate the appearance

INTERIOR OF A MOHAMMEDAN MOSQUE AT BROUSSA, TURKEY.

and habits of the Englishmen. I have never seen a drunken Mussulman nor one who carried the odor of whisky or beer about with him. But I have heard that some of those who had become Anglicized and have broken away from the Moslem dress and customs actually do drink beer and whisky and smoke cigarettes.

I have been in mosques where from five hundred to three thousand Mussulmans were gathered to pray, and at the conclusion of the prayer, I was hemmed in by a hundred of them who were eager to shake my hand and call me their brother. But I never detected those disagreeable odors which suggest the need of extended facilities for bathing. I have repeatedly recalled this fact while riding on the elevated railways in New York and in two or three public assemblages in London.

Prostitution and marital infidelity, with scandalous newspaper reports of divorce proceedings, are quite impossible to a Mussulman community where European influences have no foothold. A woman toiling over a washtub to support a drunken husband and several children, and a poor widow with her little ones turned into the street for the non-payment of rent, are episodes that never occur where Islâmic laws and customs prevail. Woman takes her place as man's honored and respected companion and help-mate, and is the mistress of her home whenever she is disposed to occupy that position. Her rights are accorded to her freely. She finds her pleasure and recreation at home in the pure atmosphere of her husband's and children's love, and the peaceful refining occupations of domestic life. Both she and her husband, as well as their children, are taught and believe that it is better to retire at 9:00 P.M., just after the last prayer of the day, and arise before daybreak and say the morning prayer just as the first rays of the sun are gilding the eastern horizon.

Another feature of the Islâmic social life that has impressed me is the utter absence of practical joking. There is little or no sarcasm, bitter irony, cruel wit, among the Mussulmans calculated to cause their fellows chagrin, shame, or annoyance, wounding the heart, and breaking that bond of loving fraternity which should subsist between men. The almost universal disposition seems to be to cultivate unselfishness and patience, and to place as little value as possible upon the things of this world.

In the household of the true Mussulman there is no vain show, no labored attempt to follow servilely the fashions, including furniture and ornaments, in vogue in London and Paris. Plainness and frugality are apparent everywhere, the idea being that it is far better to cultivate the spiritual side of our nature than to waste our time and money trying to keep up appearances that we hope will cause our neighbors to think that we have more money than we really have and are more æsthetic in our tastes than we really are.

"But," some one may say, "what about the story that a Mussulman believes that he will go directly to paradise if he dies while trying to kill a

Christian?" This is one of the numerous falsehoods invented by enemies of the truth, to injure as peaceful and non-aggressive a class of people as the world has ever seen.

A Mussulman, if he is hungry and has no lodging-place, may walk into the house of a brother Mussulman and be sure of a cordial, hospitable welcome. He will be given a seat at the frugal meal, and a place where he can spread his sleeping mat. One of the best of Islâmic social customs is hospitality. Many Mussulmans are glad to have the opportunity to give a home and food to a poor brother, believing that God has thus favored them with the means of making themselves more worthy to inherit paradise.

The greeting, *Assalam Aleikum* -"Peace be with thee," and the response, *Aleikum salaam* "With thee be peace"—have a true fraternal sound in them calculated to arouse the love and respect of any one who hears them.

I have seen it asserted that, under the Islâmic system, a high state of civilization is impossible. Stanley Lane-Poole writes as follows:

"For nearly eight centuries under her Mohammedan rulers Spain set to all Europe a shining example of a civilized and enlightened state . . . Art, literature and science prospered as they then prospered nowhere else in Europe. Students flocked from France and Germany and England to drink from the fountains of learning which flowed only in the cities of the Moors. The surgeons and doctors of Andalusia were in the van of science; women were encouraged to devote themselves to serious study, and a lady doctor was not unknown among the people of Cordova. Mathematics, astronomy and botany, history, philosophy and jurisprudence, were to be mastered in Spain and in Spain alone. The practical work of the field, the scientific methods of irrigation, the arts of fortification and shipbuilding, the highest and most elaborate products of the loom, the graver and the hammer, the potter's wheel and the mason's trowel were brought to perfection by Spanish lords. In the practice of war, no less than in the arts of peace, they long stood supreme."

And what has become of this grand civilization, traces of which we still see in some of the Spanish cities and the splendid architecture of the Mogul emperors of India? It is to be seen here in Chicago, and wherever there is a manifestation of materialistic progress and enlightenment.

So long as the pure teachings of the Prophet were followed the Moslem development was pure and healthy, and much more stable and admirable than the gaudy materialism that finally developed and brought with it utter ruin. True civilization, a civilization based upon purity, virtue and fraternal love, is the kind of civilization that exists to-day among the better classes of Mussulmans, and brings with it a degree of contentment and happiness unknown amid the tumult of the Western social system.

The devout Mussulman, one who has arrived at an intelligent compre-

hension of the pure teachings of the Prophet, lives in his religion and makes it the paramount principle of his existence. It is with him in all his goings and comings during the day, and he is never so completely occupied with his business or worldly affairs that he cannot turn his back upon them when the stated hour of prayer arrives and present his soul to God. His loves, his sorrows, his hopes, his fears are all immersed in it; it is his last thought when he lies down to sleep at night and the first to enter his mind at dawn, when the voice of the Muezzin rings out loudly and clearly from the minaret of the mosque, waking the soft echoes of the morn with its thrilling, solemn, majestic monotones, "Come to prayer; prayer is better than sleep."

WHAT HAS JUDAISM DONE FOR WOMAN?

By Miss Henrietta Szold.

The whole education conferred by Judaism lies in the principle that it did not assign to woman an exceptional position; yet, on the other hand, by taking cognizance of the exceptional position assigned to woman by brute force, and occupied by her on account of her physical constitution and natural duties, Judaism made that education effectual, and uninterrupted in its effects.

In the tangled maze of history, let us single out the thread that marks the development of Jewish woman. In Jewish history, as in that of the rest of mankind, leaders are only milestones.

Our question calls for the spiritual data about the typical woman whom Judaism has prepared for nineteenth century work. To discover them, we must go back to twice nineteen hundred years ago, to the woman that presided over the tent of Abraham.

In that tent, whatever incipient Judaism did for man, that precisely it did for woman: it made man, created male and female, aware of his human dignity, and laid it upon him as a duty to maintain that dignity. With the defining of man's relations to his family, begins the refinement, the humanity of civilization.

Abraham stands out in a historic picture of mankind as the typical father. He it was of whom it was known that he would "command his children and his household after him, that they shall keep the way of the Lord, to do righteousness and justice."

What was Sarah's share in this paramount work of education? Ishmael was to be removed in order that Isaac, the disciple of righteousness and justice, might not, by bad example, be lured away from "the way of the Lord." In connection with this plan, wholly educational in its aims, it is enjoined upon Abraham: "In all that Sarah may say unto thee, hearken unto her voice."

The next generation again illustrates, not the sameness in function, but the equality in position, of man and woman. Isaac and Rebekah differ in their conception of educational discipline and factors.

Yet whatever may have been the difference of opinion between them with regard to interference in their children's affairs, before their children, father and mother are completely at one, for when the first suspicion of displeasure comes to Esau, it reaches him in Isaac's name alone. We are told that "then saw Esau that the daughters of Canaan were evil in the eyes of Isaac, his father." Isaac, the executive, had completely adopted the tactics of Rebekah, the advisory branch of the government.

In Rebekah we are shown the first social innovator, the first being to act contrary to tradition, and the iron-bound customs of society. She, refuses to yield to birth its rights, in a case in which were involved the higher considerations of the guardianship of truth. And this reformer was the traditionally conservative woman, Rebekah.

Such are the ideals of equality between man and woman that have come down to as from the days of the Patriarchs. Such, furthermore, was the basis upon which the position of woman in Judaism was fixed, and such in turn, the ideal towards which the Jewish woman was to aspire.

Women continued to be held in high esteem. We hear of the mothers of the greatest men, of Jochebed, the mother of Moses, and of Hannah, the mother of Samuel and the sole director of his career. We still hear of fathers and mothers acting in equal conjunction, as in the disastrous youth of Samson. The law ranges them together: "If a man have a stubborn and rebellious son, who hearkeneth not to the voice of his father, or to the voice of his mother, and they chastise him, and he will not hearken unto them, then shall his father and his mother lay hold on him." We have evidence of woman's dignity in the parallel drawn by the prophets between the relation of Israel to God and that of a wife to her husband, most beautifully in this passage which distinguished between the husband of a Jewish woman and the lord of a mediæval Griseldis: "And it shall happen at that day, saith the Lord, that thou shalt call me *Ishi* (my husband), and shalt not call me any more *Ba'ali* (my lord). And I will betroth thee unto me forever: Yea, I will betroth thee unto me in righteousness and justice, and in lovingkindness, and in mercy. And I will betroth thee unto me in faithfulness."

But Israel was a backsliding nation. Even its purity of family life was sullied, as for instance at Gibeah, and by David. Yet it remains true that through good and evil times the ideals were maintained, and in the end practice was influenced into conformity with them. Subtler signs than gross historic events show both truths — show that practice degenerated, and show that it was reconstructed on the basis of never-abandoned ideals. Emphatic assertions of the exalted position of women are dangerous. They involve the concession that man has the authority to establish or refuse,

instead of leaving the economy of the moral world as God has ordained it. Any tendency to create an inequality, be it to the detriment or to the aggrandizement of woman, is fatal to her true dignity.

The prophet Malachi sets forth the whole misery of those later days, culminating in disregard of woman, and on the other hand, the Jewish principle and ideal of woman's co-equality with man, as well as the cause of her dethronement from his side. He says: "The Lord hath been witness between thee and the wife of thy youth against whom thou hast indeed dealt treacherously; yet is she thy *companion* and the wife of thy *covenant*."

The last of the prophets, the contemporary of the Scribes, ushers us into the halls of the Talmud. Here the prophet's utterances still reverberate: 'He who forsakes the love of his youth, God's altar weeps for him;" "A man should be careful lest he afflict his wife, for God counts her tears." Less suggestive of disordered affairs is: "He who sees his wife die before him has, as it were, been present at the destruction of the sanctuary itself, around him the world grows dark." "Love your wife like yourself, honor her more than yourself," smacks of the equivocal distinction of mediæval times, and of a convulsive desire to hide the existing condition of affairs. "If thy wife is small, bend down to her to take counsel from her," indicates a return to natural, unstrained relations. "He who marries for money, his children shall be a curse to him," is a practical maxim applicable not only in ancient times, and finally, the early ideal is realized, in "A man's home means his wife."

The question arises, How came it about that early realities turned into fit subjects for poetry, aphorism and chivalrous sayings, but were absent from every-day life sufficiently often to justify the prophet's wrath? It all lies in this: Israel's sons married the daughters not of a stranger, but of a strange god.

It was the Israelite's crown of distinction that his wife was his *companion*, whose equality was so acknowledged that he made with her a *covenant*. But this crown was dragged in the mire when he married the daughter of a strange god.

Direst misfortune taught Israel the folly of worshiping strange gods, but the blandishments of the daughters of a strange god produced the enactment of many a law by the rabbis of the Talmud. Here was the problem that confronted them: Israel's ideals of womanhood were high, but the nations around acted according to a brutal standard, and Israel was not likely to remain untainted. They solved it in a truly Jewish way,—both in the Jewish spirit and on a Jewish basis As always in Judaism, they dealt with a condition, and strove, by modifying it, to realize the ideals of their theory.

Judaism had taken cognizance of the fact that the practice of the nations about, with regard to woman, varied widely from Jewish ideals. Clear of vision, the Lawgiver-Prophet could not fail to see that Israel, stiff-necked, unmindful of its mission, participating in the human fault of assert-

ing brute strength over the physically weak, would soon adopt the lower standards unless restrained by iron-handed law Thus Mosaic legislation recognizes the exceptional position occupied by woman, and profits by its knowledge thereof to lay down stringent regulations ordering the relation of the sexes. We have the rights of woman guarded with respect to inheritance, to giving in marriage, to the marriage relation, and with regard to divorce. But woman's greatest safeguard lay in the fact that both marriage and divorce among the Jews were civil transactions, connected with a certain amount of formality.

An authority describes the Jewish view of marriage as standing between that of the common law, which, according to Blackstone, "considers marriage in no other light than as a civil contract," and that of the Roman Catholic Church, which "holds marriage to be a sacrament and as such indissoluble." He says: "Between these two extreme views stands that of the Jewish law." The act of concluding marriage is there certainly also considered as a contract, which requires the consent of both parties and the performance of certain formalities similar to other contracts, and which under certain circumstances can be dissolved. But, inasmuch as marriage concerns a relation which is based on morality and implies the most sacred duties, it is more than a mere civil contract. In such a contract the mutual duties and rights emanate from the optional agreement of the contracting parties, while those who enter upon the state of married life must submit to the reciprocal duties which have been imposed by religion and morality. Adultery is not merely infidelity toward the conjugal partner, but a violation of a divine order, a crime which cannot be condoned by the offended party; it invalidates the very foundation of that marriage, so as to make its continuation absolutely impossible.[1] Under Jewish jurisdiction the husband was compelled to divorce his wife who had been found guilty of adultery.

The laws and regulations of divorce are full and detailed. A passage often quoted, in order to give an idea of the Jewish divorce law, is the following: "The school of Shammai" inclining to Biblical ordinances--"says that a wife can be divorced only on account of infidelity. The school of Hillel says that the husband is not obliged to give a plausible motive for divorce—he may say that she spoiled his meal. R. Akiba expresses the same idea in another way: he may say that he has found a more beautiful woman." And those that wish to throw contempt upon the Jewish law add that the school of Hillel, the milder school, is followed in practical decisions. This is one of the cases in which not the whole truth is told. In the first place, a woman has the same right to apply for a divorce, without assigning any reason which motives of delicacy may prompt her to withhold. The idea underlying this seeming laxity is that when a man or a woman is willing to apply for a divorce on so trivial a ground, then, regard and love having vanished, in the interest of morality a divorce had better be granted, after due efforts have been made to effect

a reconciliation. In reality, however, divorce laws were far from being lax. The facts that a woman who applied for a divorce lost her dowry, and in almost all cases a man who applied for it had to pay it, would suffice to restrain the tendency. Rabbinowicz remarks about a certain law, that it shows that the rabbis sought to diminish divorces as much as possible. Moreover, and this is the clinching fact, divorces were very rare.

The important points characterizing the Jewish divorce law, and distinguishing it far beyond that of other nations of antiquity, are these: A man, as a rule, could not divorce his wife without providing for her; he could not summarily send her from him, as was and is the custom in Eastern countries, but was obliged to give her a duly drawn up bill of divorcement; and women as well as men could sue for a divorce.

Besides these important provisions regulating woman's estate, there are various intimations in the Talmud of delicate regard paid to the finer sensibilities of women.

These and such are the provisions which, originating in the hoary past, have intrenched the Jewess' position even unto this day. Whatever she may be, she is through them. But what is she? You have heard of the Jewish custom which bids the Jewish mother, after her preparations for the Sabbath have been completed on Friday evening, kindle the Sabbath lamp? That is symbolic of the Jewish woman's influence on her own home, and through it upon larger circles. She is the inspirer of a pure, chaste family life, whose hallowing influences are incalculable; she is the center of all spiritual endeavors, the confidante and fosterer of every undertaking. To her the Talmudic sentence applies: "It is woman alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him when he returns, keeps the house godly and pure, and God's blessings rest upon all these things."

CHRISTIANITY AS A SOCIAL FORCE.

By Professor Richard T. Ely, of the University of Wisconsin.

Christianity is a social force above everything else. Its social character is a distinguishing feature of Christianity. Other religions are also social forces, but it strikes me that in the degree to which Christianity carries its social nature we have one of its essential peculiarities.

He who would understand Christianity must begin with a consideration of Judaism. While, as a general principle, this is admitted by all, it is overlooked by many in their treatment of the social doctrines of Christianity. Judaism was a social force which worked chiefly within national boundaries, and its aim within the nation was to establish an ideal commonwealth in which neither pauperism nor plutocracy should be known. But

CATHEDRAL OF THE ANNUNCIATION IN THE KREMLIN, MOSCOW, RUSSIA.

we may go even further and say that it was the avowed aim that Israel should be kept free from both poverty and riches. This prayer of Agur is simply an expression of a national ideal never fully attained, but never forgotten by noble souls in Israel. Every revival of pure religion meant an effort to reach this ideal of national life. The prophets were great social reformers who voiced the yearning cry of the nation for righteous social relations. The Jewish law was to the weak a bulwark, and to the oppressed a stronghold; to assaulted feebleness a fortress; for all, in time of distress, a refuge. It was thus that Israel found the law a delight. It is the social law of which we speak, and not the ceremonial law. The true Jewish priest and prophet regarded righteousness which did not include a brotherly aim as but filthy rags. All the legislation of Moses had in view the development of a national brotherhood, and as a means for the accomplishment of this end, it aimed to prevent the separation of Israel into widely separated social classes. Economic extremes in conditions were dreaded and to produce equality of opportunity was the desire of every true Hebrew leader. Facilities for the development of the faculties of all naturally followed from the faithful application of the fundamental principles of the Mosaic legislation. At the same time the Hebrew commonwealth was never designed to to be a pure democracy. An aristocratic element was favored, because it was endeavored to secure the leadership of the wise and gifted, and obedience to this leadership was enjoined on all. Sedition and rebellion were regarded as crimes. Equality of all in faculties and in fitness for government were absurdities not entertained.

The provisions relating to land and interest were perhaps the most important features of the social legislation of Moses. The land belonged to the Almighty, and it was held by the children of Israel under strictly limited tenure. It was a trust designed to afford provision for each family. It could by no means be monopolized without an infraction of the fundamental law, and such a thing as modern speculation in land violated the conditions of the land tenure. The purpose of the land was to furnish a subsistence and to promote the acquisition of a competence—but by no means of a great fortune.

The laws regulating interest were even more radical. Interest was forbidden by Moses because the receipt of interest would have militated against the fundamental social purposes which Moses desired to accomplish. Loans were to be made to assist a brother, and not for the sake of gain. "Thou shalt open thine hand wide to thy brother, to thy poor and thy needy in thy land." At least two things were evidently dreaded in the taking of interest—the growth of inequality among them and the opportunity it afforded for economic gain without direct personal exertion.

The regulations concerning slavery were also aimed at these dangers, and in them we find the enunciation of the truth that private property exists for social purposes. The institution of slavery was relatively mild

among the Hebrews, and provision was made for the release of the Hebrew bondman and bondwoman after a brief period of service. The foreigner was excluded from this brotherhood, and even when kind treatment of the stranger is enjoined, he, after all, is regarded as one separated from the range of complete ethical obligation.

Jesus came with an avowed determination to do two things -to break down the ceremonial law, which confined within narrow limits the circle of brotherhood rendering it merely national, and, on the other hand, to extend to universality the benefits of the social law of Moses. And it was of this law that he said not one jot or tittle should pass away until all should be fulfilled. Jesus did not proclaim himself the Son of Abraham, which would have implied national brotherhood, but the Son of Man, which implied brotherhood as wide as humanity.

Christianity, then, as a social force, seeks to universalize the socio-economic institutions of the Jews. But it must be remembered in this connection that it is the letter that killeth, but the spirit which giveth life. The exact law of Moses respecting land and interest, for example, cannot be reproduced in modern society. But all who profess allegiance to Christ must endeavor to universalize their spirit. The church is a universal anti-poverty society, or she is false to her founder. It is hoped that I will not be misunderstood in saying that she also stands for anti-millionairism, because extremes are subversive of brotherhood.

Christianity, on the other hand, favors the development of the most diverse social institutions and the development of a grand public life, because these mean fraternity. What is private separates; what is public draws together. Art galleries, for example, when private, mean withdrawal and withholding the products of the mind of man, while public art galleries signify public uses of that which is essentially public in its nature. As a social force, Christianity favors private frugality and generous public expenditures. We may express all this and something more in the statement that Christianity means social solidarity, or it means nothing. Social solidarity means the recognition of the identity of all human interests, and, truly understood, it promotes the identification of oneself with humanity. Fullness of life in every department must be sought in human society.

Individualism, as ordinarily understood, is anti-Christian, because it means social isolation and disintegration. Individual liberty, as frequently proclaimed, means the right of one man to injure others to the full extent of his capacity and resources. The claim to this liberty (which is not liberty at all in the true sense of the word) is anti-Christian. Individual salvation, in the strictest sense of the word, is an impossibility, because it implies a denial of that which is fundamental in Christianity. It is false Christianity which fails to recognize the needs of others and centers itself on individual salvation, neglecting what the Apostle James called "pure and undefiled religion," namely, ministration to one's fellows.

The social life of this land of ours would proclaim the value of Christianity, if it could in its true sense be called a Christian land. But we cannot be called such a land. We do not attempt to carry out the principles of fraternity, and any claim that we do is mere ignorance or pretense — hypocrisy of the kind condemned by Christ in the strongest language. It does not avail us to make long prayers while we neglect widows and orphans in need. He who did this in the time of Christ violated the principles of national brotherhood. He who does so now, violates the principles of universal brotherhood.

Shall a land be called Christian which slaughters human beings needlessly by the thousand rather than introduce improvements in railway transportation simply because they cost money? That is exalting material things above human beings. Shall a city like Chicago be called Christian, maintaining its grade crossings and killing innocent persons by the hundred yearly, simply because it would cost money to elevate its railway tracks? To make the claim for our country that it is a Christian land is a cruel wrong to Christianity. If we were animated by the spirit of Christianity we would do away at the earliest moment with such abuses as these and others which daily in factory and workshop maim and mutilate men, women and children.

Christianity as a social force stands for progress. Christ gave the spirit to which the legislation of every country and every time should seek to conform, and he established a goal far in advance of the men of the time, and inspiring all true followers with a desire to reach this goal and strengthening them in their efforts to attain it. He gave an impulse which can never fail to make for progress so long as society exists.

Christianity as a social force makes not only for progress, but for peaceful progress, which in the end is the most rapid and secure progress. Christ encouraged patience and long suffering along with tireless effort and dauntless courage. Christianity carries with it in the true sense of the word an aristocracy Rulership was recognized and obedience to constituted authority taught as a Christian duty. But, on the other hand, all kings and rulers of men were taught that they held their offices from God as a sacred trust. We all know the parable of the talents and its interpretation is clear. All mental and physical strength and all material resources are to be used not for oneself, but for the promotion of the welfare of all humanity. Inequalities in attainment were implicitly recognized, but inequality was thus to be made an instrument of progress. Ignorance finds support in the wisdom of the wise: strength is debtor to weakness.

We may thus say that Christianity as a social force stands for the conservation of energy. It seeks the utilization of all human power for the advancement of the welfare of man, and it tends to preserve the achievements of the past because it means peaceful progress. It may be thus said that Christianity stands for progress emphatically, but for conservative progress.

Christianity means a mighty transformation and turning of things upside down, and while it seeks to bring about the most radical changes in peace, it has forces within it which nothing can withstand and resistance to which is sure to result in revolutionary violence. Yet in the end the peace of Christ must triumph.

INDIVIDUAL EFFORT AT REFORM NOT SUFFICIENT.

By Prof. C. R. Henderson, D.D., of the University of Chicago.

By reform is meant a change of ourselves or of others from a lower to a higher moral level; and the proposition I would illustrate is this: *We cannot ignore socialized effort embodied in physical form without great loss of power and efficiency.*

Many of those who are zealous for social and communal enterprises do not always make it clear that they see the necessity for individual and spiritual regeneration of character. There is no real ground for difference between those who advocate *personal* action and those who plead for *social* action.

Individual and spiritual effort are indispensable. The correlated and complementary truth is that individual effort at reform must be a part of a *social plan*, and spiritual forces must become *embodied* if they are to be *redemptive*.

The materials for a man's life are on the field when he arrives; are not created by him, but given to him. *Nature* gives the physical environment of our lives, colors our skin, shapes our frame, determines our temperament, limits our strength. Nature may be modified by human action, but within strict limits. Language is a *social product*. No single Cadmus invented the alphabet. Language is more than an instrument of individual thought; it is a social agent for determining in advance what each man shall think, and feel and do. In *literature* we discover the ripe fruits of the meditations, reflections, observations, sufferings, aspirations of all past races. Ceremonies, conventionalities, etiquette, customs, moral requirements, rites, maxims, proverbs arise by slow accretions out of the shadowy past. There have been no known authors; the race is the author. Law exists, with government, before the man is born. It is a social growth, not a legislative creation out of nothing. It dominates the individual and his hand is lifted against it only to be palsied.

To change the individual all this social environment must be considered. So far as the social fact is helpful we may use it; we ought to use it.

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When that environment is saturated with evil, we must have much charity for the individual trespasser, and attack the *system* which enslaves him.

Let us bring these rather abstract statements into the light of concrete problems.

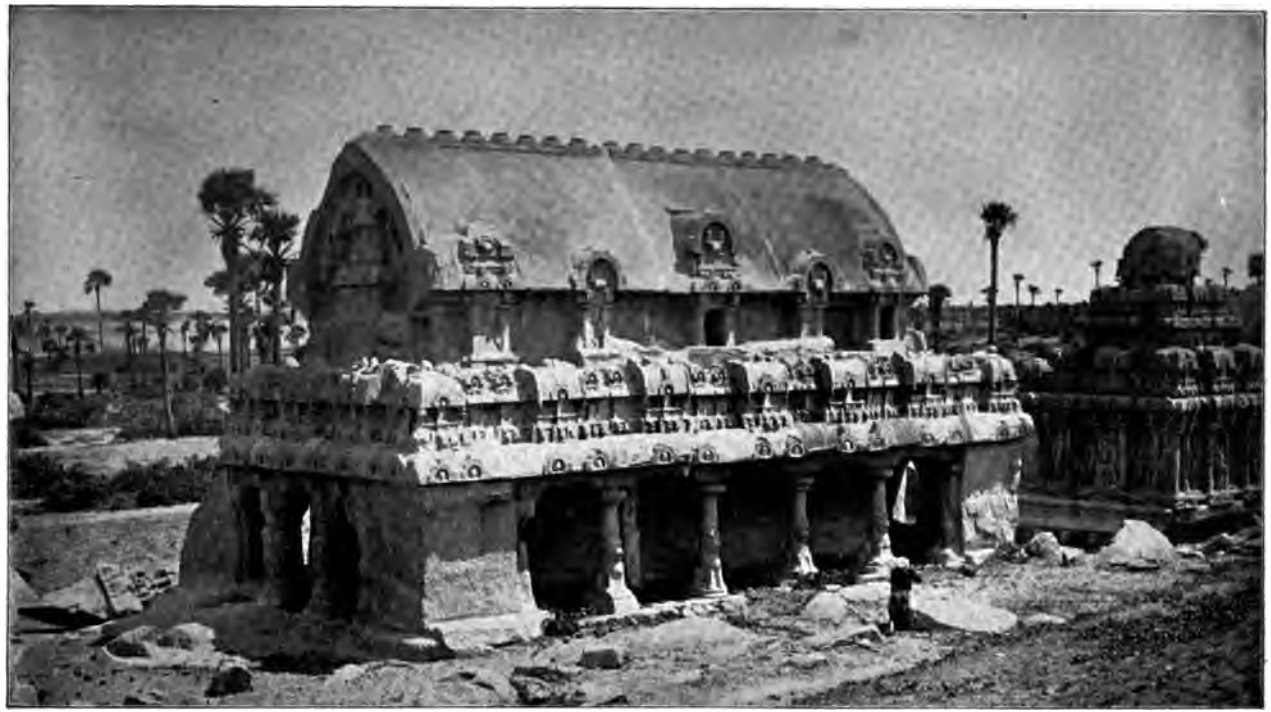
1. How can we reform the "abnormal man?" The dependent pauper, the defective in mind, the delinquent criminal--how shall we save these and help them to live a genuinely human life? Schiffle says: "Social, and not merely individual evil, immorality and lawlessness grow to be a widespread power, and, temporarily, a collective power superior to law and morality. This power appears in the debasement and corruption of society. It organizes itself into a formidable army to fight against morals and law, as in the 'dangerous classes.'" These organized bandits have their halls, clubs and associations in all our great cities. They crack their whips over political conventions and dictate measures and nominations to mayors and governors and councils. These facts are enough to show that to save one abnormal man out of this ruin we must go systematically and unitedly to work. Guerilla fighting has its place, but organization of armies alone will contend successfully with entrenched forces led by the prince of darkness.

2. We may take the labor movement as an illustration of the necessity of united and general action. Back of all foul abuses of coöperation—abuses which are the legitimate fruit of centuries of oppression, misrule and enforced ignorance--is the sublime motive of this labor reform. There is a struggle of humanity to live a genuine *human* life.

This movement has a profound religious significance, for its inmost impetus comes from God and its ideals lead to God. If for fifty years the labor agitators have been obliged to make their way with rude weapons along an obstructed path, the fault is not all their own. An intelligent and discriminating sympathy of religious people with what is good in the trades union movement would diminish the tendency to use the language and arms of militancy.

3. Turn now to the *commercial* man. For him also, love, joy, righteousness and peace are elements of the Kingdom of God. The bank and the factory are his sanctuary where God is praised or blasphemed.

It is on this path of universal *law* and general labor *unions* that we must travel if our religious merchant can dare to be honest and humane. Wealth does not render the richest trafficker independent of social help in the formation of his own character. To his aid must come the masses if he can wash the blood of guilt from his own garments. The sheltered preacher of individual morality declares that *he* does not need state law to make him honest, chaste, just, loving and benevolent. This is only in part true. Law has done more for his moral education than he thinks. Christian people generally are greatly influenced in their moral standards by statutes of commercial law. Religious manufacturers were not aware that they were murdering their employes with *dust* until told by the inspector! Drastic



SEVEN PAGODAS OR MARVELEPURAM.

THE BHIMA RATH, OR SPLIT TEMPLE, MEASURING THIRTY-SIX FEET HIGH, FORTY-EIGHT FEET LONG AND TWENTY-NINE FEET BROAD.

legislation and trades union pressure alone brought such men to their moral sense. Is there no need of *social* help for personal perfection?

If any Christian man is ready to defend the thesis that these questions are *secular* and not *religious*, I am ready to say that that man is worse than an infidel.

4. *International Morality* is made possible by social coöperation, and by that alone. France alone cannot disarm; nor can victorious Germany. The great, powerful and rich nation must ask the consent of its neighbors to be able to obey one of the clearest and simplest duties of ordinary morality, "Thou shalt do no murder."

In missions the church meets the slave trade in the heart of Africa and the cursed drink traffic on all continents. Does any man imagine that mere individual effort would be adequate here, or even sermons without *legislation?*

The usefulness of Christian missions in India depends greatly on the discipline of the British army and on the habits of European sailors and merchants. "After thirty-one years spent in India, Archbishop Jeffries makes this terrible charge: 'For one really converted Christian, as the proof of missionary labor, the drinking practices of England have made a thousand drunkards.'" British rum has not only reduced, but actually obliterated the Hottentot. In East Africa German merchants import liquor in face of Mohammedan protest. It is said the Congo land was bought with alcohol, and even savages protested against this factor of "Christian" commerce. To endure this crime without protest is not meekness, but stupidity and cowardice.

In every city and in every commonwealth immense resources of money and energy are squandered and lost from want of understanding and fellowship between the churches. In many cities the teachers of vice and crime are permitted by the authorities to undo the work of the missionaries. The preacher begs for a hearing and the local political tyrant laughs and insults, bribes and domineers.

But we are on the eve of a *new era*. Coöperation is the watchword of the hour. "Union in essentials" carries with it the promise of moral triumphs. The good citizen will use his political power to overthrow political obstacles to reform; as head of a family he will make the domestic circle the nursery of all virtue and charity and worship; as a member of the church he will seek to associate his labors in harmony with his brethren for the common welfare; the public schools will enlist his interest as the foundation of universal intelligence; and through all his individual efforts he will sink his egoism, his conceit, his pride, his vanity, his ambition, his partisanship, his sectarianism. Above all will be the *banner of love*, whose symbol is the *cross;* the cross itself not a badge of a party but God's own sign of universal self-sacrificing Fatherhood and Brotherhood.

RELIGION AND LABOR.

By the Rev. James M. Cleary, of Minneapolis.

"No man can outrage with impunity that human dignity which God himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of heaven." This is the teaching of Pope Leo in our age of Christian civilization, and the same was the teaching of Peter at Rome and Paul at Corinth.

The task of asserting the dignity of man was but one of the solemn duties that confronted the new religion at its birth. It found the children of toil, who formed the majority in pagan society, slaves in bondage to a harsh, disdainful, cruel and heartless minority. The church could not advocate the total abolition of slavery without completely overturning the state of society and creating social anarchy. Wiser than pagan philosophy, she knew how to confer a blessing on humanity and a benefit on labor without injustice or social revolution. "The first things that Christianity did for slaves was to destroy the errors which opposed, not only their universal emancipation, but even the improvement of their condition; that is, the first force which she employed in the attack was, according to her custom, the force of ideas."

The constant and uniform teaching of human equality could not fail to improve the unhappy condition of the slave. The laws of the church regulating the marriage bond and inspiring reverence for the home and family ties, further protected the children of the slave and saved from hopeless servitude countless victims of "man's inhumanity to man."

This fact must not be forgotten that this sublime task entrusted to the church to perform was the social and moral elevation of man. The church, faithful to its duty, could not hazard the accomplishment of its purpose by a rash attempt at temporary advantage. This observation is, perhaps, necessary as a reply to those who, unmindful of the spirit of the age, the customs and ideas of men, when the church began its marvelous work, are prone to censure religion for not having more promptly accomplished the total abolition of slavery. Liberty, priceless boon that it is, would cease to benefit men if the means of subsistence were wanting. Man above all other blessings requires first wherewith to live, and it was imperative that universal emancipation be the result of gradual progress upward to be a lasting benefit to men and nations long accustomed to the degradation and wretched dependence of vile servitude. The man who tills the soil must learn to know how to care for the fruits of his labor, if he will reap the full benefit of his personal independence and freedom. To the church and to it alone

belongs the undying glory of finally wiping out the curse of slavery among Christian nations.

The church having taught every child of Adam who earned his bread by laborious toil to assert his own dignity and to understand his own worth, and having led a hitherto hopeless multitude from the dismal gloom of slavery to the cheering brightness of the liberty of the children of God, bravely defended the rights and the privileges of her emancipated children. "The church has guarded with religious care the inheritance of the poor." None need the Divine Comforter more than the weary children of toil, and none need and have received the sympathy of the church as they do.

In his exhaustive encyclical on the condition of labor Leo XIII. lays down the principle that the workman's wages is not a problem to be solved by the pitiless arithmetic of avaricious greed. The wage-earner has rights which he cannot surrender, and which no man can take from him, for he is an intelligent, responsible being, owing homage to God and duties to human society. His recompense, then, for his daily toil cannot be measured by a heartless standard of supply and demand, or a cruel code of inhuman economics, for man is not a money-making machine, but a citizen of earth and an heir to the Kingdom of Heaven.

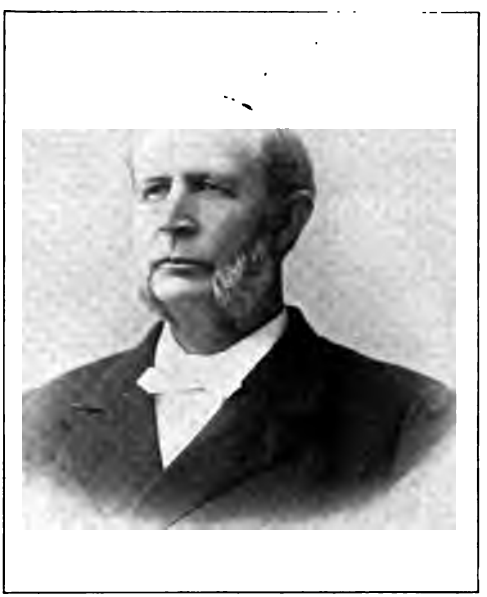
The definition of a minimum wage, given by Leo XIII., as "sufficient to enable a man to maintain himself, his wife and his children" in decent frugality, shows how clearly he understands the rights of individuals and the best interests of human society. "Homeless men are reckless." The homes of the people are the safeguards of national stability. Religion sanctifies domestic life by sustaining the inviolability of the marriage bond, and by constantly reminding fathers and mothers of their first and holiest duty to their offspring, the duty of leading them to learn the love of God and the love of the neighbor. Hence the duties of the wife and mother should retain her at her own hearthstone. Modern society can never justly boast of its enlightenment and progress while because of insufficient wages paid to labor, mothers and children are chained to the wheels of industrialism.

While the church shows such ceaseless concern for the welfare of labor, and has so bravely contended for the rights of the poor, she has not failed to remind them of the duties that they owe to capital and vested rights. Throughout all her contests with barbarism, feudalism and imperial tyranny, the church suffered her greatest persecutions in battling for the rights of the people against the encroachments of despotism. But "Thou shalt not steal," and "Thou shalt not covet thy neighbor's goods," are divine injunctions which the church has faithfully taught to all classes of men. She has guarded the rights of ownership, saved from destruction and caused to be restored to the rightful proprietors much of the goods of this world.

Labor has a right to freedom; labor has also a right to protect its own independence and liberty. Hence labor unions are lawful and have enjoyed the sanction and protection of the church in all ages. But labor must use

its power for its own protection, not for invading the rights of others. That form of strike by which labor unions use unlawful means to prevent willing men, who are anxious to earn a livelihood for their families, from engaging in honest work, can in no way be defended and must surely fall under the unqualified censure of religion.

Religion's duty is to teach the rich the responsibilities of wealth and the poor respect for order and law. Hers is the only influence that has been able to subdue the pride and the passions of men, to refine the manners and guide the conduct of human society, so that rich and poor alike, mindful of their common destiny, respect each other's rights, their mutual dependence and the rights of their common Father in Heaven.



REV. F. A. NOBLE, D.D.

THE TWELFTH DAY.

RELIGION AND WEALTH.

By Rev. Washington Gladden, D.D.

Religion and wealth are two great interests of human life. In a perfect social state what would be their relations?

What is religion? Essentially it is the devout recognition of a Supreme Power. It is belief in a Creator, a Sovereign, a Father of men, with some sense of dependence upon him and obligation to him. In its most perfect expression religion conceives of the Supreme Being as infinite in power and wisdom and perfect in goodness, and represents him as holding communication with his children, and seeking to make them partakers of his perfection and his blessedness.

The religious life is the life according to God, the life whose key-note is harmony with the divine nature and conformity to the divine will. If all men were, in this highest sense of the word, religious, should we have wealth among us?

To answer this question intelligently we must first define wealth. The economists define wealth as consisting in exchangeable goods. But the popular use of the word is hardly covered by the economic definition; some measure of abundance is generally connoted. There is vastly more in the hands of the men of Europe and America to-day than suffices to supply their immediate physical necessities. Our question is whether, if all men lived according to God, in perfect harmony with his thought, in perfect conformity to his will, the world would contain such an abundance of exchangeable goods as that which we now contemplate.

Through long periods and over wide areas the prevalent conception of religion has involved the renunciation of riches. Such asceticism could hardly be regarded as a precept, binding upon all, but must rather be held as a "counsel of perfection," applicable to the elect only. For some must dig else none can beg; and the superior sanctity of the medicant is won through the worldliness of his neighbors.

The monastic rule has had wide vogue, however, in Christian communions; and great numbers of saintly men have adopted the rule of poverty. It is not too much to say that for ages the ideal of saintliness involved the renunciation of wealth. There are many good Protestants, even in these

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days, who feel that there is an essential incompatibility between the possession of wealth and the attainment of a high degree of spirituality.

Doubtless the ascetic doctrine respecting wealth seems to find support in certain texts of the New Testament, but these must be interpreted in the light of Jesus' method, in which "complementary but contrasted elements of truth are set side by side, each of them being stated so positively as to lead to a verbal contradiction with the others."

It is in the abuses of wealth, doubtless, that devout men have found the chief reason for their skepticism concerning it and their renunciation of it. A little elementary thinking upon these questions may be helpful to some minds. Let us resolve this abstraction, wealth, into its concrete elements. What is the wealth of America to-day? It consists in the development of the earth's resources. These material resources of the earth readily submit themselves to this process of development under the hand of man, which processes have followed, for the most part, natural laws; these grains and fruits and roots and living creatures have simply been aided by men in fulfilling the law of their own life.

Those who are working for the improvement of natural products, and for the development of the earth's resources, and for the utilization of natural forces, are workers together with God. It is clear, therefore, not only that there can be nothing inherently wrong in the production of wealth, but that it may be, and indeed ought to be, essentially a religious service. Further, for the attainment of the perfection to which man is called, wealth is the indispensable condition. In order that men may realize their own manhood, may fulfill, in any adequate degree, the law of their own being, they must live beyond the reach of immediate want. In addition, only an abundance can give that leisure which will permit the higher interests of man to be cultivated. There must be opportunity for study, for meditation, for communion with nature; there must be time and facilities for travel, that the products and thoughts of all climes may be studied and compared; that human experience may be enlarged, and human sympathies broadened and deepened. The wealth which is represented in the vast aggregate of machinery — the machinery of production and transportation — for the multiplication of the necessaries and comforts of life, and for the movement of men and things to the places where they are most needed; the wealth which is represented in schools, colleges, libraries, cabinets, galleries of art, places of public assembly, parks and pleasure grounds, charitable, educational, and missionary funds, is part of the necessary provision for the elevation of the human race to its best estate.

So much has religion to say concerning the production of wealth. I am sure that the verdict of the religious consciousness on this part of the question must be clear and unfaltering.

But there is another important inquiry. What has religion to say about the distribution of wealth? Can we discover God's plan for this distribu-

tion? The existing practice is far from being ideal. To everyone according to his power, is the underlying principle of the present system of distribution. Witness the recent occupation of the Cherokee lands. Such a system cannot be in accordance with the will of a Father to whom the poor and needy are the especial objects of care.

What other rule of distribution can religion suggest? According to the divine plan the function of wealth, as we have seen, is the perfection of character and the promotion of social welfare. Wealth is the material for character-building; it is the foundation of the Kingdom of Heaven. The divine plan must, therefore, be that wealth shall be so distributed as to secure these great results. And religion, which seeks to discern and follow the divine plan, must teach that the wealth of the world will be rightly distributed only when every man shall have as much as he can wisely use to make himself a better man and the community in which he lives a better community - so much and no more.

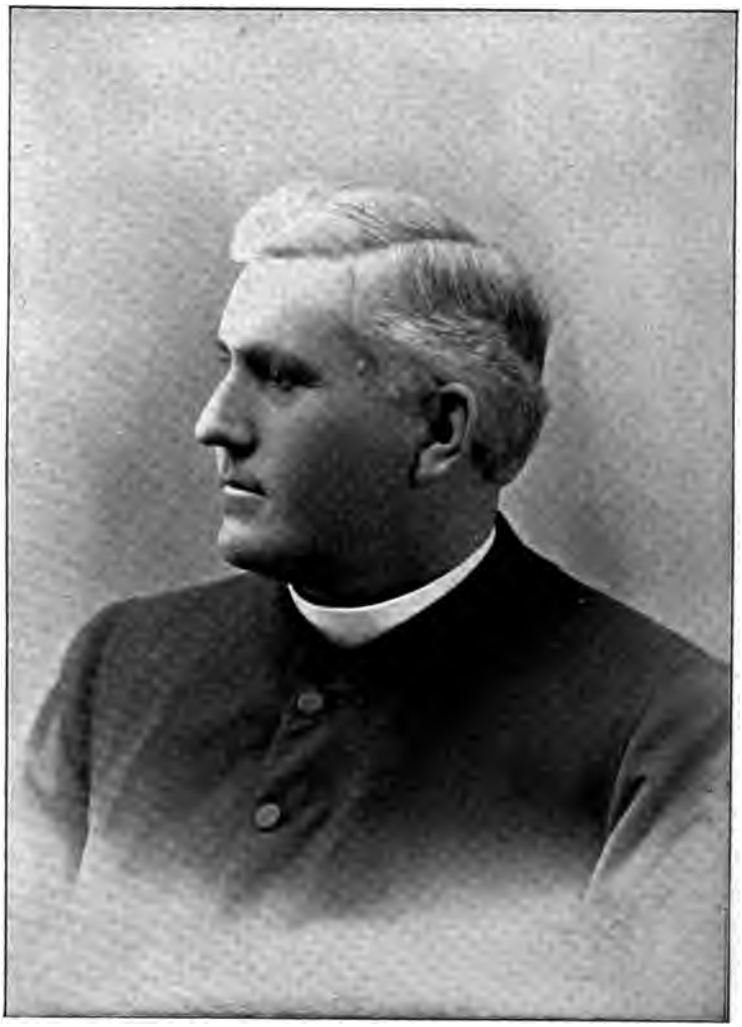
It is obvious that the divine plan is yet far from realization. Other and far less ideal methods of distribution are recognized by our laws, and it would be folly greatly to change the laws until radical changes shall have taken place in human nature. But the inquiry of this paper is not what politics or economics have to say about the production and distribution of wealth, but what religion has to say about it. And the counsels of religion will furnish to us, as individuals, far higher and safer principles for the guidance of our conduct than those which are current in the political or the industrial world.

THE HAWAIIAN ISLANDS.

BY THE REV. EDWARD P. BAKER, OF HAWAII.

Little Hawaii, the smallest of the nations, has at the same time more religion, considering its size, than any other I know of. In one Hawaiian town alone are a Roman Catholic church, four Protestant churches, speaking as many languages, a Chinese Confucian temple, and a Japanese Buddhistic temple. There was in that place some months ago a polyglot religious meeting, in which there were discourses and prayer in five languages—Hawaiian, Portuguese, Japanese, Chinese and English. The different nations of which that meeting was composed, heard, as at Pentecost, every man speak in his own tongue.

I have had parliamentary conferences with the priests of Buddhism to learn from them their methods of solving the problems of existence, and have listened to them preaching in their own temples. Buddhism is a missionary religion, as is testified by the erection of the Buddhist temple in the place of my residence by funds in part contributed by Japanese Buddhists. Hawaii is an important stopping place in the journey from America to Asia,



REV. JAMES M. CLEARY, MINNEAPOLIS.

"THE RELIGION OF GOD'S ONLY BEGOTTEN SON WOULD FAIL IN ITS MISSION TO MAN IF IT DID NOT APPLY EVERY SUBLIME FORCE AT ITS COMMAND IN AIDING HUMANITY TO ENJOY THE CREATOR'S BOUNTEOUS GIFTS, LAVISHED UPON THE WORLD WITH IMPARTIAL BENEFICENCE."

and it is important that the United States assume the control of that nation, which is too small to govern itself. We desire civilized government, and 90,000 people are not enough to constitute a sovereign independent nation. If the United States does not act the part of the Good Samaritan to Hawaii, John Bull will. The Atlantic Ocean is the present Mediterranean of the world, but the future Mediterranean of the world will be the Pacific Ocean. The possessor of the Hawaiian Islands will hereafter dominate the Pacific Ocean. Hawaii, the land where the hurricane is a gentle zephyr, the land of fire which contains the two greatest volcanoes on the face of the earth, the land which God has not yet finished creating (new land was actually formed there as late as 1877), the land of the bread-fruit, magnolia and palm—this land, though small, sends greeting to the whole world assembled in this Parliament.

THE WORTH OF THE BIBLE, OR COLUMNAR TRUTHS IN SCRIPTURE.

By Rev. Joseph Cook.

The worth of the Bible results, in the first place, from its entire faithfulness to the strictly self-evident truths of reason and conscience. These truths are the supreme tests of certainty. They are the same in life and beyond death, yesterday, to day and forever.

"The sum of the self-evident eternal truth," says Lotze, "is the model of action of Omnipotence, but not its product."

The worth of the Bible results from the fact that it and it alone contains the record of the life and teachings and death of Him who spake as never man spake, and whose sinlessness forbids His possible classification with men.

The worth of the Bible results in the next place from its containing, as a whole, the highest religious and ethical ideals known to man. There is in the Bible, taken as a whole, and without a forced interpretation, a coherent system of ethics and theology and an implied philosophy dazzling any other system known to any age of the world. Max Müller himself asserts that all other so-called sacred books taken together cannot for an instant compete with the Holy Scriptures.

The worth of the Bible results also from the fact that it contains a revelation of religious truth not elsewhere communicated to man.

The worth of the Bible results also from its being the chief source of the highest civilization of the foremost nations.

The worth of the Bible results from the fact that it is the most powerful agency known to history in promoting the social, industrial and political reformation of the world by securing the religious regeneration of individual

lives. It is certain that men and nations are sick, and that the Bible, open and obeyed, heals them.

The trustworthiness of the Holy Scriptures in revealing the way of deliverance from the love of sin and the guilt of it, has well been called religious infallibility. I provisionally define *inspiration* as the gift of infallibility in teaching the way of life. In this sense and within this scope, the scriptures as a whole, I do most solemnly believe, are inerrant and infallible. This theory defines inspiration as that influence which preserves the sacred writers from all errors in regard to doctrine necessary to salvation. I make a distinction between *inspiration* and *dictation*, but this definition is not inconsistent with the fact that the very words in many passages of Holy Scripture, like the Lord's Prayer or the Ten Commandments, seem to have been given by processes equivalent to dictation. The definition does not, in form, assert verbal inspiration, but secures it in effect in regard to whatever in Scripture touches the way of life.

In asserting the religious infallibility of the scriptures, I assume only two things:

1. The literal infallibility of the strictly self-evident truths of Scripture.
2. The veracity of Christ.

The inspiration of the scriptures is to be proved from their truth, and not their truth from their inspiration. There can be no inspiration of inveracity. The self-evident truths in scripture, as everywhere else, are not only unchangeable, unassailable and trustworthy; they are actually infallible, and they are the spiritual summits on which the cathedral of the Holy Word, with all its columns, architraves and pinnacles, have been built.

The columnar truths of Scripture form a cathedral and God inhabits it. The Old Testament is the nave with its transepts of psalm and prophecy, the New Testament is the choir with the Fourth Gospel as its holy of holies. As we open the Bible and enter the great portal of the remote nave of the cathedral of scripture, the unshaken columnar truths we meet are:

1. *Monotheism.*—It is a fact that the scriptures teach monotheism, not polytheism, not pantheism, not atheism, not agnosticism. It has resisted all attack and dominates the enlightened part of the world to-day.

2. *Man's Creation in the Image of God.* This means God's fatherhood and man's sonship. It means God's sovereignty and man's debt of loyalty. It means the unity of the race. It means susceptibility to religious inspiration. It means free will with its responsibilities.

3. *The Family.* The ideal of the family set up in scripture is monogamy.

4. *The Sabbath.* A column set up early and seen far and wide across the landscapes of time, and dominating yet their most fruitful fields.

5. *A severe view of sin.*—This severe view of sin is found nowhere outside the scriptures. This fall from the Divine Order is a fact of man's experience to the present hour.

6. *Hope of Redemption* through undeserved mercy, or the Divine grace. "The seed of the woman shall bruise the serpent's head." These words are the germ of the gospel itself.

7. *The Decalogue*, the central portion of the earliest scriptures. All the laws in the books in which the Decalogue is found cluster around it. Even if it were not known where and when and how the Decalogue originated, the prodigious fact would yet remain that it works well. It came into existence in the midst of polytheistic religions. It is monotheistic. It is the fountain of the right worship of the one true God.

8. *The Psalms* are a whole transept of pillars. Nothing like them as a collection can be found in all antiquity. Greece has spoken, Rome has had the ear of the ages, modern time has uttered all its voices, but the Psalms remain wholly unsurpassed.

9. *The Great Prophecies*, like the Psalms, a whole transept of pillars. A chosen man called out of Ur of the Chaldees was to become a chosen family, and that family was to become a chosen nation, and that nation gave birth to a chosen religious leader, who was to found a chosen church to fill the earth. This was to be the course of religious history, and it has been. The Jews were to be scattered among all nations and yet preserved as a separate people, and they have been. A Messianic hope fills the souls of Old Testament prophets. He who was to appear has appeared. Jerusalem was to have been destroyed and it has been. The Gospel was to be preached to all nations, and it is filling the whole earth.

10. *The Sermon on the Mount* stands where nave and transept of the Biblical cathedral open into the choir. There stands the clustered column, there it has stood for ages, and there it will stand forever.

11. *The Lord's Prayer.*—It has its foundations in the profoundest wants of man; its capital in the boundless canopy of the Fatherhood of God.

12. *The Character of Christ.*—This is the holy of holies of the cathedral of the Scriptures. The gospels, and especially the Fourth Gospel, are the inmost sanctuary of the whole temple.

Soul whom dazzled ages scan,
Man in God and God in man,
Who sees him the Father sees,
Who loves him with God agrees.

Sinless soul with God made one,
Seen but once beneath the sun,
With that Vision we content,
Futures veiled do not lament.

Bliss were it to see afar
What Time's coming wonders are;
But One Highest hath been here;
Higher never shall appear.

Every star about him wheels;
Every penitent he heals;
Higher than the highest, he;
Son and Soul of Deity.

We are sinful and undone;
God and man the Christ makes one;
Rebels, perjured, lawless, we;
Ransom, Ruler, Healer, He.

13. *The identification of Christ with the Logos*, or the Eternal Wisdom and Reason, and of Christ's spirit with the Holy Spirit. This is the supreme columnar truth rising from the side of the sanctuary in the holy of holies of the Biblical cathedral.

14. *The verifiable promise of the gift of the Holy Spirit* to every soul self-surrendered to God in conscience.

15. *The founding of the Christian Church*, which is with us to this day.

16. *The fruits of Christianity.* These are the final cluster of pillars rising to the Eastern window that looks on better ages to come and is perpetually flooded with a Divine illumination.

The foundation stones beneath all the pillars and beneath the altar in the cathedral of Revelation are the strictly self-evident truths of the eternal reason of the divine *Logos*, who is the essential Christ. God is one, and so the systems of Nature and of Revelation must be one. And all the strength of the foundation stones belongs to the pillars and the pinnacles of the cathedral of the Holy Word. And the form of the whole cathedral is that of the cross. And the cathedral itself is full of a cloud of souls.

And to these hymns of the ages let us add, in this gathering of representatives of many religions, an anthem of our own, expressing the desire of every kindred and tongue and people and nation.

On the glassy sea of green,
Flooded with God's noontide keen,
Can there be for sin a screen?
Omnipresence none can flee;
Flight from God to God must be.

Evermore with God must I
Dwell in strife or harmony;
Evermore my changeless past
Gaze on me from out the vast;
Thou art first, and thou art last.

Oh! if now before thy face,
In thy brightness I had place,
With the past unscreened from me,
Thou from whom I cannot flee,
How could peace abide with me?

Since from thee in heart estranged,
If this instant, I, unchanged,
Were in heaven, thou, God, dost know,
Highest heaven were deepest woe,
I and it are varient so.

God, O God! thy likeness give;
In and of thee let me live;
God, O God! for sin atone,
By thy love awake my own;
I must face thy great White Throne.

And to this cathedral hymn, in which we can all unite, expressing the profoundest spiritual necessities of men, let us add a supreme responsive anthem, known only to Christianity.

Holy, holy, holy Cross,
All else won I count but loss
Sapphire suns are dust and dross
In the radiance of the Face
Which reveals God's way of grace
Open to a rebel race.

Ransom he and ransomed we,
Love and Justice here agree;
Let the angels bend and see
Endless is this mystery:
He, the Judge, our pardon wins;
In his wounds our peace begins.

Looking on the accursed tree,
When we God as Saviour see,
Him as Lord we gladly choose,
Him as King cannot refuse,
Love of sin with guilt we lose,
So the Cross the soul renews.

In His righteousness we hide
Last long woe of guilt and pride;
In his Spirit we abide.
Naught are we, our all is he;
Christ's pierced hands have set us free;
Grace is his beyond degree.

Glory his above all height,
Mercy, Majesty and Might;
God in man is love's delight;
Man in God of God hath sight;
Day in God hath never night;
Love is God's throne great and white.

CRIME AND ITS REMEDY.

By Rev. Olympia Brown.

The causes usually given for crime are many, such as poverty, evil associations, intemperance, etc. But these are rather the occasions than the causes of criminal conduct. The true philosopher looks behind all these and finds, in inherited tendencies, one of the most fruitful causes of crime. It is not the intoxicating cup but the weak will which causes drunkenness; not the gold within easy reach but the avaricious mind which prompts to robbery; it is not the weakness of the victim but the angry passions of the murderer which makes the blood flow. A careful study of the subject by means of statistics has shown that evil deeds, in a very large proportion of cases, can be traced back to the evil passions cherished by the immediate ancestors of the wrong-doer, and our means of tracing such connections are so limited that we really know but a small part of the whole truth. In the majority of cases the criminal is a man badly born. So true is it that in all the relations of life men are dependent upon other men and each one is interested to have everybody else do right, especially his own ancestors. Dipsomania is now almost universally recognized as an inheritance from the drinking habits of the past, and all the evil passions of men bear fruitage in after generations in various forms of crime.

What can we do to check this great tide of criminality which perpetuates itself thus from generation to generation, gathering ever new strength and force with time? How stop this supply of criminals?

There is but one answer: men must be better born. Our remedial measures are feeble and ineffectual unless we can begin at the fountain head; for while we are reforming one criminal one hundred more are born. We must have better mothers. We are learning that not only the sins of the fathers, but the mistakes and unfortunate conditions of the mothers, bear terrible fruitage, even to the third and fourth generation. God has entrusted the mother with the awful responsibility of giving the first direction to human character.

Old and New Testament Scriptures alike announce the Divine fiat that man is to leave *all things*, his father and his mother if need be, and cleave unto his wife. His personal preferences, his ambitions, his business of the world, his early affections, all must be subordinate to this one great object of the marriage relation, the formation of noble human characters; and in this creative realm woman is to rule supreme; she must be the arbiter of the home, that in her divine work of moulding character she may surround herself with such conditions and win to herself such heavenly communions that

A SACRIFICE AT KALI GHAT, CALCUTTA, INDIA.

her children shall be indeed heirs of God bearing upon their foreheads the stamp of the divine. But how far have we come short of this grand ideal!

The race is stamped by its mothers, the fountain will not rise higher than its source, men will be no better than the mothers that bear them, and as woman is elevated, her mental vision enlarged and her true dignity established, will her sons go forth, armed with a native power to uphold the right, trample out iniquity, and overcome the world.

THE RELIGION OF THE NORTH AMERICAN INDIANS.

By Miss Alice C. Fletcher.

The aboriginal American's feeling concerning God seems to indicate a power, mysterious, unknowable, unnamable, that animates all nature. From this power, in some unexplained way, proceeded in the past ages certain generic types, prototypes of everything in the world, and these still exist, but they are invisible to man in his natural state, being spirit types, although he can behold them and hear them speak in his supernatural visions. Through these generic types, as through so many conduits, flows the life coming from the great mysterious source of all life into the concrete forms which make up this world, as the sun, moon, and the wind, the water, the earth, and the thunder, the birds, the animals, and the fruits of the earth.

Among these prototypes there seems to have been none of man himself, but in some vaguely imagined way he has been generated by them, and his physical as well as his spiritual nature is nourished and augmented through them. His physical dependence upon these sources of power is illustrated in his ceremonies. Thus he hunted, fished and planted, having first appealed to the prototype for physical strength through a ceremony which always included the partaking of food.

When his spirit demanded strengthening he went apart and remained in solitude upon the mountain or in the recesses of the forest; he fasted and mortified his body, sought to ignore it, denied its cravings, that some spirit prototype might approach him and reënforce his spirit with life drawn from the great unnameable power. Whatever was the prototype which appeared to him, whether of bird or beast, or of one of the elements, it breathed upon him and left a song with him which should become the viewless messenger speeding from the heart and lips of the man, to the prototype of his vision, to bring him help in the hour of his need.

When the man had received his vision, before it could avail him, he had to procure something from the creature whose type he had seen, a tuft of hair, or a feather, or he had to fashion its semblance or emblem. This he

carried ever after near him as a token of remembrance, but he did not worship it.

The belief that everything was alive and active, to help or hinder man prevented development of individual responsibility. Success or failure was not caused solely by a man's own actions or shortcomings, but because he was helped or hindered by some one of these occult powers.

Personal immortality was universally recognized. The next world resembled this with the element of suffering eliminated. There was no place of future punishment; all alike started at death upon the journey to the other world, but the quarrelsome and unjust never reached it; they endlessly wandered.

Religious ceremonials had both open and esoteric forms and teachings. They were comprised in the observances of secret societies and the elaborate dramatization of myths, with its masks, costumes, rituals of song, rhythmic movements of the body and the preparation and use of symbols. The ethics of the race were simple. With the Indian truth was literal rather than comprehensive. Justice was also literal and inexorable. To be valorous, to meet hardships and suffering uncomplainingly, to flinch from no pain or danger when action was demanded, was the ideal set before every Indian. Hospitality was a marked virtue in the race. The lodge was never closed, or the last morsel of food ever refused to the needy. The richest man was not he who possessed the most, but he who had given away the most. This deeply rooted principle of giving is a great obstacle in the way of civilizing the Indians, as civilization depends so largely upon the accumulation of property. In every home the importance of peace was taught, and it was the special theme and sole object of a peculiar ceremony which once widely obtained over the Valley of the Mississippi—the Calumet or Sacred Pipe ceremony.

In the beautiful symbolism and ritual of these Fellowship Pipes the initiated were told in the presence of a little child who typified teachableness that happiness came to him who lived in peace and walked in the straight path which was symbolized on the Pipes as glowing with sunlight. In these teachings, which transcended all others, we discern the dawn of the nobler and gentler virtues, of mercy and its kindred graces.

THE CHURCHES AND CITY PROBLEMS.

By Prof. A. W. Small, Ph.D., of the University of Chicago.

1. The standpoint of this paper is not that of theology, but of positive sociology.

2. The positive evidence thus far available is sufficient to justify sociologists, whether in sympathy with any theology or not, in adopting the working hypothesis that the principles of ultimate social science will be reiterations of essential Christianity.

3. Christianity and the churches are as distinct as gravitation and water wheels, or steam and cylinders. The present discussion deals not with the force, but with the machinery.

4. Whatever its formal theology, any church, named after Jesus Christ, has hidden between the lines of its creeds enough of the secret life to transform itself and the circle of its influence into a section of ideal humanity.

What then distinguishes the religious problems of cities? We answer:

5. Life in modern cities presents human wants in their most importunate and complex forms. In cities, motives to concrete good and evil are intensified to their maximum.

6. In city life the highest premiums are placed on selfishness of every sort, from the grossest to the most refined.

7. In cities, the relative importance of economic advantage is put at the highest appraisal.

8. The relations which occasion the greatest number of social contacts in cities are those which involve collision of economic interests.

9. In cities the importance of personality tends toward the minimum.

10. Essential values thus tend most strongly to reversal in cities. Instead of appraising goods by their service to manhood, men in cities are under the severest temptation to value manhood according to its productivity of goods. Men are measured by the same standard as draught horses and steam engines.

11. The social isolation of the majority in great cities increases with the growth of population.

12. Under these circumstances personal irresponsibility develops.

13. The foregoing conditions contain the principles of difference between the relations of men in cities and in smaller communities. To these conditions we may trace most of the evils or degrees of evil peculiar to cities.

14. Chief among the symptoms of these conditions, by no means wholly

due to the circumstances of cities, and by no means confined to cities, but aggravated and accumulated in urban populations, are:

(1) Poverty and crime. (2) Insecurity of labor. (3) Mimimizing of wages. (4) Inhuman surroundings of labor in certain industries. (5) Unsanitary housing. (6) Under-nutrition; not alone from low wages but from ignorance or neglect of domestic economy. (7) The drink curse. (8) The saloon curse. (Twin evils, but distinct in many causes and consequences; thus constituting two separate social problems.) (9) The luck superstition; betrayed in speculation, betting, gambling, lotteries, preposterous endowment and insurance gift-enterprises, and the thousand and one similar something-for-nothing schemes. (10) Showy and extravagant business customs, especially of agents spending employers' money; consequent extravagance and ostentation in personal habits, and temptation to people of lower incomes. (11) Substitution of boarding house, apartment house or hotel for the home. (12) Bread winning by mothers. (13) Child labor. (14) Scaling of wages by sex instead of by work. (15) Degradation of women; by which I refer to the whole hive of curses, physical, economic, domestic, political and moral that swarm about the institution of prostitution; a group of phenomena a hundred-fold more significant than public opinion has ever suspected. (16) Propagation of "defectives." (17) Political betrayals of the ignorant and weak. (18) Progressive widening of social distances between classes, along with reciprocal misunderstanding and distrust. (19) Organization and destructive warfare of mutually dependent industrial classes. (20) Abnormal materializing of the life of all classes; or viewed from another standpoint, (21) Alienation of the intelligent and responsible, as well as the less prominent, from practical spiritualizing agencies. (22) Governmental control by ballots instead of by brains.

15. The life of the great majority of residents in cities, is practically bounded by some or all of these facts. Within these limitations the masses live and move and have their being. To the masses, therefore, doctrines of humanity and duty and religion that do not deal directly with these realities are simply mythologies and riddles.

16. The conditions thus specified are already schools of broader brotherhood than has been possible in any previous century. They constitute an unique opportunity for the churches. Our question is: How must the churches improve the opportunity?

We turn then to the present relations of the churches to the conditions in question.

17. The churches, as such, do not think the thoughts nor talk the language, nor share the burdens which, for the masses in cities, contain the real problems of life.

18. City churches are only partially conscious of the tendencies which threaten to reduce them to the status of class institutions.

19. The churches have no explicit policy towards city problems; they lack intelligent interest in them, they are even suspicious of every endeavor to commit the churches to cooperation in solutions.

20. The churches owe it to themselves to settle the primary question of religious aim, viz.: Has or has not the church, besides its mission concerning man in his relations to God and eternity, a coördinate mission concerning man in his relations to his fellows, and the present time?

21. As already claimed, the ultimate solution of these problems will be Christian, but it remains to be seen how generally the Christian churches will be agents of solution.

22. The churches have two alternatives, viz.: first, they may confine themselves to the functions of spiritual edification, of indoctrinating the children of their members, of defending their denominational orthodoxy, and of evangelizing at home and abroad. Second, the churches may accept the full responsibility of revealers and realizers of right relations of men to each other as well as of men to God.

23. The choice of these alternatives does not turn upon denominational standards of theology.

Assuming that the churches acknowledge responsibility in connection with the social problems of cities, the remaining theses contain hints toward solution.

24. The conditions and symptomatic evils considered can be modified only by systematic application of appropriate means to concrete ends.

25. The means must be employed in actual contact with the evils to be remedied. The work of the social church cannot be confined to the church headquarters.

26. The tasks imposed by the needs of city populations require the multiplication of church workers.

27. Wise discipline and disposal of social force requires precise knowledge of social facts and mature judgment of social tendencies.

28. No single church, not even the largest, can effectively proceed alone against each of the conditions or symptoms involving degradation of city life.

29. On the other hand the tasks cannot be accomplished by distribution among the churches.

30. Coöperation and methodical division of labor among the churches would most effectively apply present resources, and would take the largest number of possible religious workers from the retired list into active service.

31. Social coöperation between churches does not involve artificial denominational union.

32. On the other hand, social coöperation of churches is the only creditable evidence of their belief that effective fraternity is a religious obligation more imperative than protection of denominational prestige.

33. The basis of social coöperation should be common recognition of the obligation of brotherhood.

Let us record the hope and the prediction that this Parliament of Religions will promote municipal coöperation of all men who love their fellows; each respecting the other's right to worship God according to the dictation of his own conscience; each pledging to the other his loyal fellowship toward helping every brother man to achieve life in more and more abundance!

THE WORLD'S RELIGIOUS DEBT TO ASIA.

By P. C. Mozoomdar, of the Brahmo-Somaj.

1. *Insight.*—The first gift conferred by Asia on the religious world is insight into nature. The Oriental discovers, contemplates and communes with the Spirit of God who, in his view, fills all creation.

Nature is not a mere stimulus to mild poetry; *Nature is God's abode.* He did not create it and then leave it to itself, but he lives in every particle of its great structure. Nature is not for man's bodily benefit, but for his spiritual emancipation also. It is not enough to say the heavens are God's handiwork, but the heaven is his throne, the earth is his footstool. Our Nanak said: "Behold the sun and moon are his altar lights, and the sky is the sacred vessel of sacrifice to him." In the vast temple of nature, Asia beholds the Supreme Spirit reigning, and worships him through the great objects his hand has made.

Nay, more. The Oriental beholds in *Nature the image of God.* "I offer my salutations unto the bountiful Lord," says Yogavasista, "who, as the inner soul of all things, reveals himself in heaven and earth, in the firmament, in my own heart, and in all around me." To the Asiatic the Immanent Spirit embodies himself in nature's beauty and sweetness, to be immersed in which is to be immersed in God himself. We receive from every object we see a suggestion of something unseen, something higher, inner, something divine and immortal. "Whatever is on earth," the Persian poet, Sadi, says, "is the resemblance and shadow of something that is in the spheres; again, that light is the shadow of something more resplendent, and so up to the light of lights." When no audible speech was heard, what meant the royal psalmist by saying, "The heavens declare the glory of God, day uttereth speech unto day and night showeth knowledge unto night?" It was the law of the Lord, his statutes, his precepts, that filled David's heart, and he heard the celestial music of his contemplation reëchoed in all the universe. "When," says the Bhagavadgita, "Arjuna, the faithful warrior, looked up to the divine form, he saw there the glory of the mountains, the sweep of the rivers, the bloom of the flowers, and the animated beauty

of mankind." This does not mean that nature and God are one, but nature is the primary form and image of God's Spirit. The book of creation is in God's handwriting, it is his language. Nature is his revelation. The roar of the hurricane is a feeble echo of his eternal voice. The thunders of the sea, breaking in fury over the immovable rocks, are the faint utterances of his might. The midnight firmament, with its mighty arches of light, shows his vast bosom bending over the repose of the good and bad alike.

The forces of nature strike the Asiatic not as blind or fantastic, but as the manifestations of a personal will. *The life of nature is the life of God.* Our own personality, which originates so many activities, unfolds a Person who originates and preserves the universal power of all things. In Asia, therefore, nature is not mere design or mere law or uniformity, but the arena of God's *personal activity.* But personal activity means Providence. When the Spirit fills all things, is imaged in all things, is revealed by all things, and as a person presides over all activities, the whole world is full of his Providence. It is for this reason that the Vedic sages beheld in every force and phenomenon of nature an inworking light of the Divinity. There was God in the sun, God in the Himalayas, God in the all-investing sky, God in the expanse of the round blue sea; but all these gods merged into one supreme Brahma, the meaning of which word is "God is great, and makes everything great." Thus the senses and the soul form a vast organ, on which the contemplation of nature plays her august harmony, and through which insight makes her supernatural, yet most natural revelations. How then can we tire of our mountains and rivers, or the sacred solitude of our forests? Mount Sinai is neither cold nor dumb, but there is no Moses to hear the commandments, or bare his feet to the burning bush. The roses of Shiraz are still in bloom, the nightingale's song still fills the midnight silence, but there is no Hafiz to realize that the Great Beloved dwells in the garden and welcomes his faithful devotees. The fountain Zemzem flows on by the side of Mecca, but the Prophet is forever gone, and the pilgrim hordes spread infection and uncleanness. Nature is spiritual still, but man has become material, and Asia calls upon the world to once more enthrone God in his creation. Reconciled with nature, at one with the creation, inspired by the soul of beauty in all things, Asia is at one with God.

2. *Introspection.*—The second lesson which Asia teaches is introspection. This means beholding the Spirit of God within your own heart, it is spirituality. Nature inspires the Old Testament, Job, David, Isaiah, the Rig-Veda, the Avesta; the Spirit makes the New Testament, the Upanishads, the religion of Sadi and Rowland Rouen. Is there any light of beauty or intelligence or harmony in outward things which has not its original seat in the mind of the observer? From observation to introspection, the step is easy and natural. On the framework of your own soul the warp and woof of all the worlds are woven, the universe of light and order

PANEL IN THE NORTH ENTRANCE OF THE TEMPLE, REPRESENTING GANAPATTI, HALABEDE, INDIA.

is to be seen within. There is no glory without which the soul did not put there from within itself. This marvelous creation is described sometimes as an objective dream, a medium of communion between the human and the divine, the self-manifestation of the Spirit who appeals through our senses to the kindred spirit within.

Neither in scripture nor in nature nor in church nor in prophet, is the Spirit of God realized in his fullness, but in man's soul, and there alone, is the purpose of God fully revealed. He who has found him there has found the secret of the sonship of man. "Believe me the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem worship the Father. But the hour cometh and now is when the true worshiper shall worship the Father in spirit and in truth; for the Father seeketh such worship. God is a spirit, and they that worship him must worship him in spirit and in truth." Until therefore we behold God as the spirit in the only spirit realm we have access to, namely, our own soul, how is true worship possible? The Taitirya Upanishad says, "When the devotee is established with the unseen, formless, unspeakable Spirit of God in himself, only then is he perfectly fearless." This sense of the supreme fact of the spirit's indwelling glows into attitudes of blessedness which intensify every other faculty of the soul, All mental powers turn themselves into channels through which the abundance of divine manifestation pours within.

3. *Progress of Spirituality.*—The sentiments, the imagination, the powers of intelligence, the resolutions of the will, are all kindled into that spirit of prophetic fire which glows in the inspiration of the Orient.

And thus Asiatic philosophy, whether Hindu, or Gnostic, or Sufi is the philosophy of the spirit, the philosophy of the supreme substance, not of phenomena only. All Asiatic poetry breathes the aroma of the sacred mansions, glows with the light of the dawning heavens. The deepest music is spiritual music, the noblest architecture is raised by the hand of faith. When the Spirit of God indwells the spirit of man, literature, science, the arts, nay, all ideals and all achievements find their natural source, the whole world is spiritualized into a vision of the eternal. Has the spiritual nature any end to its possibilities? The Oriental mind does not really deny the being of the outward world, but seeing God within its own being, the outer becomes only a phase of the inner spirit. It is not logic nor observation, nor even scripture that reveals God to the rapt Oriental mind, it is through his own instincts that he has the deepest view of the unity and perfection of the Godhead. No dialectic subtlety or analytic skill is unknown in the East, but there the philosopher is the seer also. Asia has the seeing of God within her spirit, and what is seen cannot be disproved by what is said. The progress of true religion is not in the conversion of the so-called heathen, but in the conception, the inspiration and realization of the ideal of the man or spirit.

4. *Spirit Universal.*—The Supreme Spirit manifests himself in the soul as

Reason, as *Love*, as *Righteousness*, as *Joy*. The product of reason is wisdom, and true wisdom is universal. "In the beginning was the Word, and the Word was with God, and the Word was God." What is true in Asia is true in Europe, what is true before Christ is true after Christ, because Christ is the spirit of truth. Whoever conceives the unmixed truth in science or in faith, in art, or in literature, conceives the imperishable and the eternal.

In the high realm of that undying wisdom the Hebrew, the Hindu, the Mongolian, the Christian are ever at one, for that Wisdom is no part of themselves but the self-revelation of God. The Hindu books have not plagiarized the Bible, Christianity has not plundered Buddhism, but universal wisdom is like unto itself everywhere. Similarly love, when it is unselfish and uncarnal, has its counterpart in all lands and all times. The deepest poetry, whether in Dante, Shakespeare, or Kalidasa, is universal. The love of God repeats itself century after century in the pious of every race, the love of man makes all mankind its kindred. True holiness is the universal ideal, however much personal prejudices or passions stand in the way of the light. And hence Asia seeking the universal God in her own soul has discovered God to all the world. This process of seeking and finding God within is an intense spiritual culture known by various names in various countries; in India we call it Yoga. The self-concentrated devotee finds an immersion in the depths of the indwelling Deity. God's reason becomes man's reason, and God's love becomes man's love. God and man become one. Introspection finds the universal soul, the over-soul of your Emerson beating in all humanity, and the human and Divine are thus reconciled.

5. *Impulse and Worship.*—Asia has taught the world to worship. Asia is the land of impulse. Religion there has meant always sentiment, joyousness, exaltation, excitement in the love of God and man. All this impulse the Asiatic throws into his worship. With us Orientals worship is not a mere duty, it is an instinct, a longing, a passion. There is a force that draws every drop of dew into the sea, a spark into the conflagration, a planet to the sun. They feel in the East a similar force of impulse drawing them into the depths of God. That is worship. "As the hart panteth for the brook of living water, so my soul panteth for God." Routines and rituals are indeed known in the East, they are to keep the undevout in the practice of religion; but for the spiritual the impulse to adore God is irresistible. The love of God is a growing passion, a wine that inebriates, a madness of the spirit. The holy festival of the East, whether it is song or ceremony, or praise or prayer, is an intense excitement. The longing for the companionship of the Spirit is half human, half divine. It is man calling after God, and God seeking after man. No devotional act is complete which is not an act of mutual advance on the part of God and man, no prayer is true which does not bring with it a blessed consciousness of acceptance. But worship is then worthy of heaven when it is uttered in tearful and fervid love. When the devotee feels conscious that he is accepted, an

ecstasy of trust fills him, the rapture of his love overpowers him. He cries, he laughs, he sings, he dances, he falls into a trance. Such phenomena are not confined to one religion or one country. The Hebrew Miriam danced and the congregation played upon clamorous instruments of music. Mohammed fell into fits of unconsciousness. Hafiz was reputed as a madman. The Vaishnavas of India dance and violently sing in their devotional excitement. The Vagavat Purana thus describes the condition of the devout worshiper: "He sings the name of the Dearest One, his heart is melted with holy love, he laughs loudly, or he cries, or ceaselessly prays, and at last, overcome by uncommon impulses, dances like a man beside himself."

This kind of excitement cannot be agreeable or suitable to all men, but it shows the extreme to which devotional impulses run in Asia. The uttered worship of the East none can limit. Can any one number the songs of praise, the invocations, the entreaties which rise night and day like a ceaseless noise of many waters to the throne of Heaven? The universe itself is to the Oriental like a vast devotee which uttereth ceaselessly the words of adoration, and we, each one of us, feebly respond to those utterances; blessed is he who responds from his deepest heart. But at last speech becomes inadequate, and devotion lapses into silence. Our worship is then profoundest when we find no language adequate to express our love and trust. The East therefore cultivates the habit of *devotional silence*.

But silence also becomes too oppressive, and takes shape in *the offerings and acts of worship*. Flowers, incenses, sacrificial fires, sacramental food, symbolical postures, bathings, fastings and vigils, are oftentimes more eloquent than words. There is no spirit without forms. Ceremonies without spirit are indeed dangerous, but when words fail before God symbols become indispensable. All true worship is twofold in its direction; it is Godward and it is manward. The honor and love of God are sure to lead to the honor and love of man. In Asia we almost worship our spiritual guides, we almost idolize the objects of our love. The man of God stands next to God. We do not understand spiritual democracy; we look out for towering personalities; nay, even in loving our equals, we are fired by a divine enthusiasm. Opposite moods are reconciled in the character of the spiritual man. Tenderness and sternness, rebuke and forgiveness mingle into a strange dignity. Meekness, penitence, gentleness, forgiveness, affectionateness, lofty indignation, weeping compassion, are the strange attitudes of the love of man. The devotee is not only kind to men but kind and compassionate also to all living things. The beatitudes of the sermon on the mount, the sweet humanity of Buddha, thus become realities of the true instinct of worship.

Adoration fails, the flower fades, the fire quenches, the incense becomes dust, but when the spirit abides in the rapture of joy and love within the depths of God, it forgets the world's distractions, and when similarly the love of man becomes to it a passion it becomes one with mankind. Oneness with God and man, therefore, in perfect love, is the ideal of Eastern worship.

6. *Renunciation.*—What lesson do the hermitages, the monasteries, the cave temples, the disciplines and austerites of the religious East teach the world? Renunciation. The Asiatic apostle will ever remain an ascetic, a celibate, a homeless Akinchana, a Fakeer. We Orientals are all the descendants of John the Baptist. Any one who has taken pains at spiritual culture must admit that the great enemy to a devout concentration of mind is the force of bodily and worldly desire. Communion with God is impossible so long as the flesh and its lusts are not subdued. Hence, renunciation has been always recognized as a law of spiritual progress in Asia. It is not mere temperance, but positive asceticism; not mere self-restraint, but self-mortification; not mere self-sacrifice, but self-extinction; not mere morality, but absolute holiness. The passion for holiness conquers the passion for self-indulgence, and leads to much voluntary suffering. Poverty, homelessness, simplicity, have characterized the East. The Brahmans do not charge a fee for teaching sacred knowledge, the missionaries of the Brahmo-Somaj never take a salary. The foxes had holes, the birds had nests, but the Son of Man had not where to lay his head. To the gates of Kapilavastu, where he was to have been lord and king, Buddha went as a wandering mendicant with his alms-bowl in his hand, begging from house to house. The sight was too painful for the feelings of the aged king, his father, so that he entreated the illustrious medicant to go and beg elsewhere, and not bring shame to the royal house he had forsaken. Buddha calmly replied, "You, O king, are faithful to your ancestors who were kings, but I am equaliy faithful to my ancestors who were all mendicants." Mohammed lived in a cave and found enough nourishment in a few dates. The Fakeer in Moslem countries, and the Sadhu in India, are regarded with universal awe. Those orders of Christians who, like the Roman Catholics, have adopted this principle of renunciation, have made the greatest impression upon Asiatic communities. It is a sign of the times that even Protestant orders are reverting to the monastic principles of Asia. This has its danger, but it is still more dangerous to allow carnality and worldliness to mix in a spiritual life. Jesus presided at the marriage feast; Sakya Muni shocked his early disciples by eating hearty meals; Mohammed married wives; Nanak, the founder of the Sikhs, kept a shop; St. Paul stood upon his political rights as a Roman citizen, all, not because of worldly mindedness, but in the faithful discharge of their holy duties. Their hearts were austere and unselfish as ever.

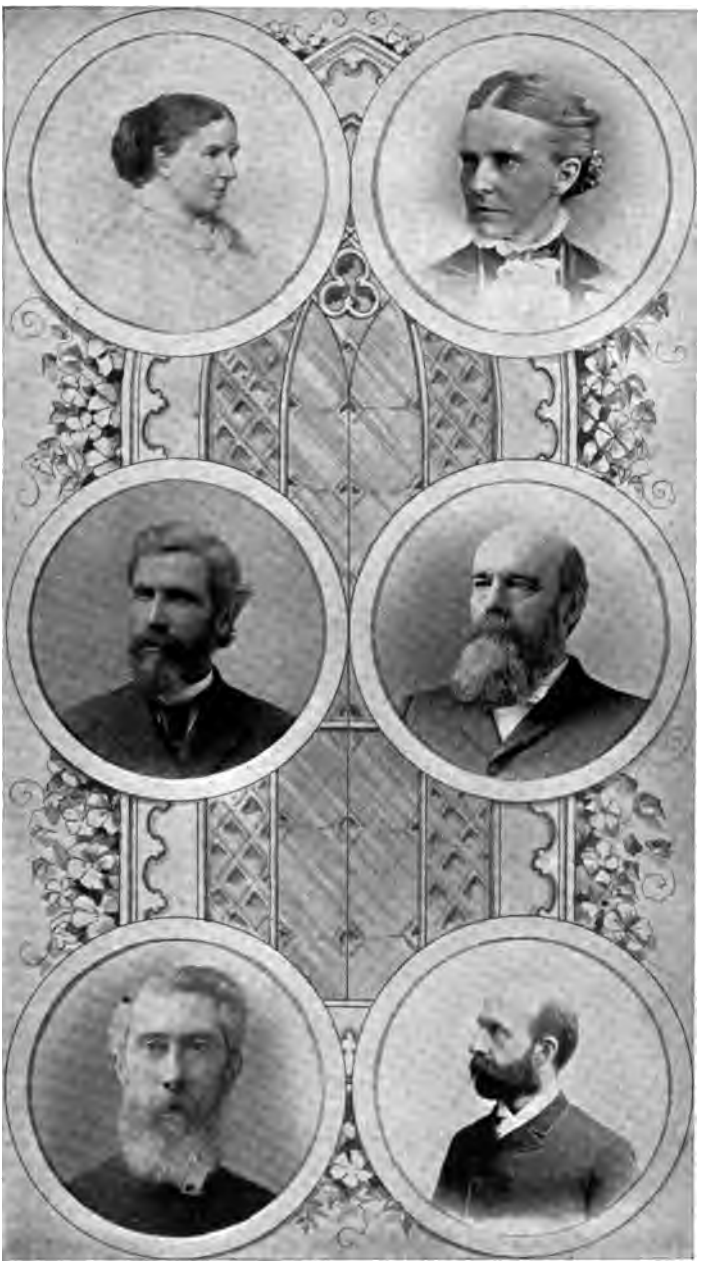
Once upon a time, so goes the Indian legend, the saintly ascetic Sukdeva visited the palace of the royal devotee Raja Janak. The man of austerity was struck at the wealth and magnificence of his host. The throne on which he sat, his wives, his attendants, his robes, his chariots, disgusted Sukdeva. The Raja Janak by insight knew the thoughts of his simple-minded guest. To disabuse him Janak suddenly set on fire his palace by the power of magic. There was a fearful uproar, everybody hurrying to save what was most precious to himself. Even Sukdeva rushed to snatch

away from the fire a narrow strip of rag, worn round his loins, his only belonging, which he had hung up to dry. Only Raja Janak sat calmly smiling, free from care. The fire was as soon put out as it had been started, and then the royal devotee, addressing the ascetic saint, said: "Thou, O Sukdeva, lost thy peace when thy rag was threatened, but I could calmly look on while all my palace with its wealth was burning to ashes. Renunciation is not to abstain from much and to be overfond of little, but to retain our peace at the loss of everything we have, be it little or great."

Self-conquest or renunciation is but one part of the culture of the will into spirituality. The other part is obedience, self-consecration, merging oneself into the supreme self of God, and the supreme service of humanity. Renunciation can never be an object in itself; where it has been it has led to monstrous extravagances. Self-discipline is only a means to the higher end of reconciliation and oneness with the will of God. The grain of wheat falls and dies in the earth that it may produce a hundred fold, and he who spends his life for God keeps it unto immortality. Death has been, shall always be the price of the attainment of God and the service of man, death of all self and carnality. Who can say, who did say, "Not my will, but thy will be done?"—he who struggled with the last cup of agony, and who looked up to serve God and man while the murderer was at the gate. Call it renunciation, call it stoicism, call it death, the fact is there that he only who dies to himself can find rest in God, or reconciliation with man. This great law of self-effacement, poverty, suffering, death, is symbolized in the mystic cross so dear to you and dear to me. Christians, will you ever repudiate Calvary? Oneness of will and character is the sublimest and most difficult unity with God. And that lesson of unity Asia has repeatedly taught the world.

7. *Summary.*—Thus by insight into the immanence of God's spirit in nature, thus by introspection into the fullness of the divine presence in the heart, thus by rapturous and loving worship, and thus by renunciation and self-surrender, Asia has learned and taught wisdom, practiced and preached contemplation, laid down the rules of worship, and glorified the righteousness of God. But how can I, within a brief half-hour, describe the mystic spirituality of a great continent from which all religions, all prophets, all founders, all devotions, and all laws of religious life have come? I have utterred only one word, and leave the rest to your spiritual discernment. I know Asia has to learn a great deal from the West; I know that even such qualities of the Asiatic as I have described require to be assimilated to a New Dispensation of God, the future religion of mankind. But Europe has gone out to the East, and the new religion has dawned in the Brahmo-Somaj.

It the West you observe, watch and act. In the East we contemplate, commune, and suffer ourselves to be carried away by the spirit of the universe. In the West you wrest from nature her secrets, you conquer her, she



MISS ALICE C. FLETCHER.
REV. E. P. BAKER.
REV. T. J. SCOTT.
REV. OLYMPIA BROWN.
REV. WASHINGTON GLADDEN.
PROF. ALBION W. SMALL.

makes you wealthy and prosperous, you look upon her as your slave, and sometimes fail to realize her sacredness. In the East nature is our eternal sanctuary, the soul is our everlasting temple, and the sacredness of God's creation is only next to the sacredness of God himself. In the West you love equality, you respect man, you seek justice. In the East, love is the fulfillment of the law, we have hero worship, we behold God in humanity. In the West you establish the moral law, you insist upon propriety of conduct, you are governed by public opinion. In the East we aspire, perhaps vainly aspire, after absolute self-conquest, and the holiness which makes God its model. In the West you work incessantly, and your work is your worship. In the East we meditate and worship for long hours, and worship is our work. Perhaps one day, after this Parliament has achieved its success, the Western and the Eastern man will combine to support each other's strength and supply each other's deficiencies. And then that blessed synthesis of human nature shall be established which all prophets have foretold, and all the devout souls have sighed for. Some years ago when I saw Professor Tyndall after his great Belfast address, he spoke to me thus: "The sympathies of such men as you are the crumbs of comfort left me in my unpopularity. Because I will not accept religion at the hands of those who have it not, they revile me. I complain not. True religion once came from the East, and from the East it shall come again." This, perhaps, was too great a compliment, at least I regarded it as such. But looking back into the past it cannot be denied that the world's religious debt to Asia is very great. In the East we are the subject race, we are talked of with contumely. The Asiatic is looked upon as the incarnation of every meanness and untruth. Perhaps we partly deserve it. Perhaps in being allowed to associate with you free and noble children of the West we shall learn what we have failed to learn hitherto. Yet in the midst of the sadness, the loneliness, the prostration of the present, it is some consolation to think that we still retain some of our spirituality, and to reflect upon the prophecy of Ezekiel, 'Behold, the glory of the Lord cometh from the way of the East."

CRITICISM AND DISCUSSION OF MISSIONARY METHODS.

ADDRESS OF MR. H. DHARMAPALA, OF CEYLON, BUDDHIST.

The question is how to evangelize the non-Christian countries. For nineteen centuries you have had Christianity in Europe. Only during the last three centuries have attempts been made to propagate it in the East, and with unsuccessful results. The platform you have built up must be entirely reconstructed if Christianity is to make progress in the East. You must send men full of unselfishness. They must have a spirit of self-sacrifice, a spirit of charity, a spirit of tolerance. We want the lowly and meek and gentle teachings of Christ, not because we do not have them now, but we want more of them. The missionaries sent to Ceylon, China or Burmah, as a rule, have not the tolerance that we need. The missionary is intolerant; he is selfish. Why do not the natives mix with him? Because he has not the tolerance and unselfishness he should have. Who are his converts? They are all men of low type. Seeing the selfishness and intolerance of the missionary not an intelligent man will accept Christianity. Buddhism had its missionaries before Christianity was preached. It conquered all Asia and made the Mongolians mild. But the influence of western civilization is undoing their work.

It is left for you, this younger family of European nations, to change this. I warn you that if you want to establish Christianity in the East it can only be done on the principles of Christ's love and meekness. Let the missionary study all the religions; let them be a type of meekness and lowliness and they will find a welcome in all lands.

ADDRESS OF REV. GEO. T. CANDLIN, OF TIENTSIN, WEST CHINA, ENGLISH METHODIST.

This Parliament ought to result in the bringing about between Christian Church and Christian Church of different denominations the same relations of unity as now exist between member and member of the same church. Further, I sincerely believe that we can get this between the Christian religion and non-Christian faiths—we can establish such relations of mutual respect, toleration and love as now exist between Christian Church and Christian Church. These two things must go together—the conversion of the world and the union of Christians. No individual church of Christendom adequately represents, nor the whole taken indiscriminately, until they shall be united in one, ever can adequately represent what Christianity

Coypright, 1893, by J. H. B.

means. We have our gleams of light, and every religious system existing on the face of the earth to-day exists to bear witness to some part of the truth which the rest of Christendom has ignored or made light of.

I am quite sure that this Chicago Parliament will act in a thoroughly missionary spirit. The Christian workers all around the globe are looking —some of them, I am bound to say, with very serious mistrust, others with trembling hope—to see what this Parliament has to say on the missionary question. I am sure that you will say this, that all we have heard from our brethren of other faiths, while it leads us to sincerely, unstintedly and joyfully recognize the truth, the good, which entitles them to take their place as a part of the religious world, and as containing a part of the universal revolution of God—still it will commit itself unreservedly to the principle that communication of the Christian ideas is of priceless value to the world.

Redeeming grace stretches perpendicularly as high as heaven and reaches horizontally all around the equator and out to both poles. Jesus Christ was the first Christian missionary. He came farther, traveled more, bore more hardship in the cause of his religion than all his believing followers put together, and therefore we shall never pause and never falter in the belief that our religion is to be given freely, unreservedly, with royal bounty to all the sons of men.

ADDRESS OF MR. NARASIMA CHARYA, OF MADRAS, BRAHMAN.

If success be the criterion by which to gauge an undertaking, and if missionary success means the conversion of the Hindu, then it must be confessed that missionary work in India is a failure. But let none cast any aspersion on the missionaries. Their motive is a noble one. Among an unsympathetic people, toiling and striving, hoping for their reward, not from man, but from God, there they are, devoting their lives to the cause of their religion.

Why, then, does not Christianity in India spread faster? For this there are many reasons. Into the vexed questions as to the benefits the Hindus have derived from English rule I shall not enter, but the religion which a conquering nation, with an exasperating consciousness of superiority, condescendingly offers to the conquered must ever be disgusting to the recipient, however good it may be. Then, there is the difference between your temperament and ours. We are brought up so differently from you that the things that affect you do not affect us. Those parables in which you see so many beauties, those sayings and doings of the Saviour, which seem to be an all-sufficient guide for you through life, nay, your very belief in the necessity of a vicarious Saviour, which is the corner-stone of your faith, are to us mere words. They convey no impression. They carry no conviction.

The character of the Hindus is a strange and unanalyzable mixture. I

do not know why it is so, but religion after religion has failed in India. At present the various new religions, such as the Brahmo-Somaj, and the Arya-Somaj, and the various other societies, do not have very many followers. Thus you will see that the religions which rise up among themselves are not welcomed with enthusiasm. No wonder, then, that a religion like Christianity, a religion of foreigners, containing ideas, some of them new, some of them strange, and some of them repugnant to our preconceived notions, meets with such scanty welcome.

Again, your missionaries, in their iconoclastic eagerness, attack some of our prejudices which are not necessarily unchristian. Thus our intermingling with other castes is made a necessary article of faith of the converted Hindu, and, let me tell you from my own experience, that it is to us a physical repugnance. There is another custom of the Brahmans, far more deeply ingrained and far more difficult to uproot. I mean their prejudice against animal food. So long as Christians, by tacit silence, make people believe that the eating of animal food is a necessary preparatory course to be gone through with before baptism, so long, then, will you find you have a stumbling-block in the way of the evangelization of India.

ADDRESS OF REV. R. A. HUME, OF INDIA, AMERICAN CONGREGATIONALIST.

In the city of Madras the converts of the Christian faith take a higher standard than the Brahmans. In the decade from 1871 to 1881 the census of the British government says that when the population increased 6 per cent. the Christian population increased 32 per cent. In the decade from 1881 to 1891, when the population of the country increased 10 per cent., the native Christian community increased 23 per cent., and it is predicted that in a generation all the positions of influence and of responsibility will be in the hands of the Christian community of India.

But as to the missionaries, we do make our mistakes. We are not as Christ-like as we ought to be. We confess it to you and to our God. We want to be better. We are willing to have our Buddhist and our Brahman friends tell us how we can be better. Anyone who will help us to be more humble and more wise will do us good and we will thank him, whoever he be.

First on the relations of missionaries and non-Christians. We might some of us know their thoughts better. We ought to study their books more deeply, more intelligently, more constantly. We ought to associate with them in order to know their inmost thoughts and their feelings and their aspirations better than we do. Further, when we see Truth anywhere, we ought cordially and gladly to recognize it as from the Father of Light; and it is jealousy of God if we think that half-truth or some measure of truth is to be a hindrance to our work. That it will be a hindrance or a help depends largely upon our attitude toward it.

If we feel that this is, perhaps, some kind of hindrance to the universal spread of the Kingdom, it will be through our instrumentality somewhat of a hindrance. We should not be afraid of the half-way houses to Christianity, as we sometimes are.

Another point which I desire our Christian brethren in this country to carefully bear in mind, is that there are phases of Christian truth and doctrine which are put before Orientals as essential to Christianity which I do not believe and which some of us do not believe are essential to Christianity. There are things taught in the name of Christ which are only western theology, which are only western comprehensions of truth as we see it. There have been things put about the nature and person of Christ, about the character of his atoning work, about the doctrine of retribution, about the doctrine of scripture, which have, instead of attracting, repelled the minds of non-Christian people.

What now is to be done by men who believe these western things? It is hard for a man to say that he is to give another message than that which seems to him the truth, but I would have my brethren and sisters remember that even our Divine Master exercised a restraint in regard to what he believed to be true when he saw that men were not in a position to accept it; and I, for my part, believe that it is sometimes better to teach less than what you believe to be the whole truth, when you have reason to know that the statements, as you would put them, instead of bringing men to the essential Christ, to the heart of Christianity, drive them from it.

THE ETHICS OF ISLÂM.

QUOTATIONS FROM THE KORAN PRESENTED BY THE REV. DR. GEORGE E. POST, BEIRÛT.

Divorce: Special Dispensation to the Prophet.

[The following passage was revealed on Mohammed's wives asking for more sumptuous clothes, and an additional allowance for their expenses; and he had no sooner received it than he gave them their option, either to continue with him, or to be divorced.]

Chapter xxxiii. "O prophet say unto thy wives, if ye seek this present life, and the pomps thereof, come, I will make a handsome provision for you, and I will dismiss you with an honorable dismission; but if ye seek God and his apostles, and the life to come, verily God hath prepared for such of you as work righteousness a great reward."

Another Dispensation to the Prophet.

[Zeid was a slave bought, when still a child, by Mohammed, or as some say by Khadijeh before she married the prophet. Mohammed offered to Zeid his freedom. Zeid refused it; whereupon Mohammed adopted him as his son, and gave him a beautiful girl, Zeinab, to wife.

Some years after his marriage, Mohammed, going to Zeid's house on some affair, and not finding him at home, accidentally cast his eyes on

Zeinab and fell in love with her. Zeinab informed her husband, who after mature reflection offered to divorce her that Mohammed might marry her. To avert the unheard-of scandal of a man marrying the wife of his adopted son, the following verse of the Koran was sent from heaven.]

Chapter xxxiii. "But when Zeid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee; lest a crime should be charged on the true believers in marrying the wives of their adopted sons, when they have determined the matter concerning them; and the command of God is to be performed. No crime is to be charged on the prophet, as to what God hath allowed him."

Polygamy of the Prophet.

Chapter xxxiii. "O prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the slaves which thy right hand possesseth of the booty which God hath granted thee; and the daughters of thy uncle and the daughters of thy aunts both on thy father's side and thy mother's side, who have fled with thee from Mecca, and any other believing woman, if she give herself unto the prophet; in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto thee above the rest of the true believers. We know what we have ordained them concerning their wives and their slaves which their right hands possess; lest it should be deemed a crime in thee to make use of the privilege granted thee; for God is merciful and gracious. It shall not be lawful for thee to take other women to wife hereafter, nor to exchange any of thy wives for them, although their beauty pleases thee, except the slaves whom thy right hand shall possess."

Polygamy and Concubinage.

Chapter iv. "And if ye fear that ye shall not act with equity towards orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more." . . . "Ye may with your substance provide wives for yourselves."

Divorce.

Chapter ii. "Ye may divorce your wives twice. But if the husband divorce her a third time, she shall not be lawful for him again until she marry another husband. But if he also divorces her, it shall be no crime in them if they return to each other."

Chapter iv. "If ye be desirous of exchanging a wife for another wife, and ye have already given one of them a talent, take not anything away therefrom." . . "Ye are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves."

Instruction as to Religious Wars.

Chapter lxvi. "O prophet attack the infidels with arms."

Chapter ii. "And fight for the religion of God against those who fight against you. And kill them wherever ye find them, and turn them out of that whereof they have dispossessed you; for temptation to idolatry is more grievous

than slaughter. Fight therefore against them until there is no temptation to idolatry, and the religion be God's.' . . . "War is enjoined you against the infidels, but this is hateful unto you; yet perchance ye hate a thing which is better for you, and perchance ye love a thing which is worse for you."

Chapter xlviii. "Say unto the Arabs of the desert who were left behind, ye shall be called forth against a mighty and a warlike nation; ye shall fight against them or they shall profess Islâm. Fight against them who believe not in God nor the Last Day, and forbid not that which God and his Apostle have forbidden, and profess not the true religion of those unto whom the Scriptures have been delivered; until they pay tribute by right of subjection, and they be reduced low."

ADDRESS OF REV. DR. HAWORTH, OF JAPAN, AMERICAN CONGREGATIONALIST.

There are those who think that the methods of missionaries can be improved. There are plenty of missionaries who recognize this; but his is not a grateful task who essays to find fault with a foreign missionary. Nevertheless, at the risk of failing to make myself understood in so short a time, and, therefore, offending some, I venture to add my word in the direction of emphasizing the need of improvement in missionary methods.

Being from Japan you will naturally expect me to speak of the particular phases of the missionary problem which are more or less peculiar to that field. Some may think that in Japan, at least, it is high time for missionaries to mend their ways, or get out and let Brother Kosaki and his Christian countrymen work out their own salvation.

If, in the great problems before the church in Japan, the problem of reconciling Christianity with the "National Spirit," the problem of adjusting the relations between the missionaries and the Japanese Christians, the problems of denominationalism and church government, the problem of determining what are the essential doctrines of Christianity and of written creeds, the problems which affect the very life and continuity of Christ's Church in Japan; if in these vital and perplexing questions the missionaries can be of no service, as Mr. Kosaki says: If the Japanese must work out these difficult problems alone and are able to do it, the explanation of this strange situation must be either that the missionary has done his work so well that the pupil is now equal in all respects to the teacher, who might as well withdraw, or else the missionary has spent thirty-five years in grappling with the great problem of Christianizing Japan only to prove himself in the end a colossal and preposterous failure.

And further, if the Congregationalists of Japan are substantially on the side of the very theology which the American board emphatically discountenances; if the Japanese Presbyterians almost to a man are on the side of Professors Briggs and Smith, while the General Association in America persistently declares that those learned men are dangerous leaders!—if these

A NIPAL BUDDHIST TEMPLE.

two great churches in Japan, which include the large majority of the Christian population of the country, are so wide of the mark of American orthodoxy, the inference will be that the missionaries are either untrue to the churches that sent them out or that they are unable to influence to any considerable extent the converts they have made.

And if the missionaries' influence in Japan is so startlingly small, it is only a question of a little time when the church of America will withdraw its support and leave the church in Japan to do its own teaching and preaching, and pay its own bills. The Christians of America will not give money to maintain missionaries in a land where they can be only subordinate helpers, utterly impotent in solving the vital questions of the church, while so many other fields are drawing us with Macedonian cries which must be answered.

Now I am not here to take exceptions to Prof. Kosaki's excellent paper. I know his sympathetic heart and kindly feeling toward the missionaries. I am only pointing out, from the view point of the audience which heard him, the inferences which must come from his statements. With other important modifications, which I have not time to make, but which I am sure Prof. Kosaki himself would accept, the paper gives a true picture of the situation in Japan.

It is true, the missionary has not the influence he once had in Japan and still has in most other fields. And this cannot be explained wholly on the ground of our success there. Japan is not evangelized to-day. With 40,000 baptized Christians out of 40,000,000 people, with the rate of annual increase in the church diminishing rather than increasing; with all these unsolved problems pressing upon the infant church, let not Christian America listen for one moment to one who would say that our work for Japan is done.

And to those who may feel like advising us to leave the work to the Japanese workers, there ought to be sufficient answer in Brother Kosaki's frank portrayal of the unsteady gait of the national advance, and in the pathetic confession that in all the troublous questions before the church no light appears—no prophet has yet arisen in Japan who is able to lead the church through the wilderness. In the ebb and flow of the conflict between the old and the new, it is too much to expect that spiritual stability which must underlie all real progress. At one time welcoming all things foreign with unthinking zeal, at another raising the war cry—there is no room in such a condition for the calm vision which knows how to build for eternity. Every one knows that the perpetual motion of the pendulum is not progress. It only marks the progress of other things that do move. I am here to say that in my judgment Japan does need the missionary as much and more than ever before.

ADDRESSES OF BISHOP B. W. ARNETT AND THE HON. J. M. ASHLEY.

ON THE EVENING OF SEPTEMBER 22.

[The evening of the twelfth day of the Parliament was given to a celebration of the thirty-first anniversary of President Lincoln's Proclamation of Emancipation. The venerable Bishop Payne, of the African Methodist Episcopal church, presided during a part of the session. After the paper by Rev. J. R. Slattery, Bishop Arnett presented to Hon. J. M. Ashley, of Ohio, in behalf of the Afro-American League of Tennessee, a copy of Mr. Ashley's speeches. A copy of this souvenir volume was also presented to Dr. Barrows. The meeting was one of great interest and enthusiasm, in which Catholic and Protestant seemed to have equal delight. Bishop Arnett said:]

In the name of my countrymen and fellow-sufferers of the past, I come with greetings and rejoicing this night, that our night has turned to day, our former prison has become a mansion, and we are now the legitimate heirs of the heritage of American freemen.

It will be my privilege to review the work of the race for the past thirty years, and to follow some of the steps that have led to the marvelous triumphs of thirty years of labor in field, study and school-house. We are also to honor one to whom honor is due, and let him and his friends know that we are not unmindful of the workmen of the past.

Thirty-one years ago the proclamation went forth, and millions of the slaves were made freemen in one day. The hut of the bondman was deserted, and the freedman, with his wife and with his children, was banished from the old homestead, and they started to a land they knew not of; but with faith in God, and a trust in his word, and with a lively hope in the final triumph of right, truth and justice, they began their march to the land of liberty. They started out not as the Israelites from Egypt, with the clothes and jewels of the Egyptians, but they had only the garments that they wore in bondage, and their only jewel was the jewel of freedom.

The scene was sad and joyful; millions of people without a foot of land to stand upon, without a house or home to protect them from the storm of winter or the heat of the summer. They were landless, houseless and nameless, because hitherto they had borne the names of their masters; now having no masters, they had no names, and each family had to choose a new name of freedom, and they named their children after the generals, the majors, the colonels and captains of the Union army, so that the roster of the army of

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the Union is the key to the genealogical record of the new sons and daughters of freedom.

Now, what has the negro done with his thirty years of freedom? The following are some of his achievements in the field of *politics* and *government:*

In thirty years the negro has been elected, and served with honor to himself and to his race on the city council, on boards of aldermen, in state legislature, in state senate, in national congress and in the United States Senate, and in each of the deliberate bodies has he presided with dignity.

That *education* is essential to the success of an individual, family, race or country, is a common axiom. The following figures from the Hon. W. T. Harris, United States Commissioner of Education, tell the story of thirty years of freedom and education: Total enrollment, in 1889, in institutions of all grades, teachers, 24,038; students, 1,327,822; grand total, 1,353,352.

The students in our colleges and seminaries have acquitted themselves nobly. They have made excellent records in the study of the classics, in the study of the higher mathematics. In the contests for class honors they have won victories against great odds.

Before the war and before freedom, it was a strange thing to hear of a negro upon the platform. Whether in religious or political conventions, at home or abroad, the platform orators of the negroes have been heard and felt within thirty years.

The negro has appeared upon the *stage*, and the dramatic power of the race has been tested, weighed and has not been found wanting.

The *women* of the race, in the past thirty years, have had heavy burdens to bear, difficult tasks to perform, intricate subjects to consider and difficult questions to decide. They were moved from the hut of slavery to the house of freedom without furniture, without any preparation. They had to leave many things behind that they desired to bring with them; they brought with them many things that they ought to have left behind. Thirty years have made a wonderful change. To-day the model home of the negro is a place of refinement, culture, a home of song, a temple of industry, a sanctuary of religion, the citadel of virtue and the altar of patriotism, where obedience to human and divine law is taught in theory and by practice.

During the civil war in America from 1861 to 1865, there were 178,975 negro *soldiers* who enrolled in the United States volunteer army, and in the 449 engagements in which they participated they proved themselves worthy to be entrusted with the nation's flag and honor. In the last Indian war one of the colored companies distinguished itself for bravery and saved the army from defeat and destruction. They were commended by the commanding general, thanked by the Secretary of War, and transferred from the field in the West to Washington, D. C., as a mark of honor and distinction for their bravery, and to-day they are guarding the nation's capital.

The *mechanic* is an important factor in every community. We must

encourage the industrial schools by sending our children to them, by contributing of our means, by making friends for them.

We must be able to build our own houses, make our own furniture, weave our own carpets. We must teach our boys to make brick; to be blacksmiths; to be tinners; to be wagon and carriage makers. Our boys throughout the country have awakened to the situation and are preparing themselves for the future.

The growth of the *churches* since the war has been marvelous. The statistics of the Methodist Churches show the following totals: Ministers and members, 1,326,950; houses of worship, 13,047; church and school property, $19,486,514.

When the negro race assumed the responsibilities of freemen, we had no *physicians* of our own; we had to depend on others to care for our sick and to relieve our ills. But since that day our young men have entered college, have graduated with honor, and now are practicing with eminent success.

Our fathers in their bondage crystallized their sorrows and their woes into *songs* and *hymns*, and when freedom came, and they marched out of their prison into the sunlight of liberty, the songs of the night were blended with the songs of the day, and the music of the freedmen became the hymns of liberty.

The "Fisk Jubilee Singers" sang in the East, West, North and South; finally they went to Europe and collected means and built a temple to Christian education. Other companies have been organized, the Wilberforce Concert Company; the Hampton Singers, who sang in the interest of the Hampton College; the Tennesseeans, who sang in the interest of Tennessee College.

The *press* is a power. It was formerly used against the interest of the negro, but now the negro has his own papers and can speak for the race, demand his rights and present his wrongs to the world. We have now about 150 newspapers, pleading the cause of the race every week, all since the emancipation.

After having reviewed the progress of the race for thirty years, and witnessed the advancements they have made, it is with more than ordinary pleasure that I appear in the presence of this audience to show the world that we are not a race of ingrates, nor forgetful of the blessings received, when recording the wrongs we have suffered in this land of freedom.

Now, Hon. James M. Ashley, when in 1865 I sat in the gallery of the House of Representatives and witnessed the great battle, the last Congressional battle, I did not think that I should be called to perform so pleasant a duty as this. I was there when the Speaker announced that the amendment had passed. I joined in the song of "My Country, 'Tis of Thee." I heard the cannons in the city carrying the glad tidings in the air. The bells of the city shouted the joy, the paper we published was happy as I am to-night.

We thought that to collect your speeches, which in their day were our arms and battle-axes, and became our victory and liberty, and to put them into a volume, would be better than a shaft of marble or a statue of brass, for the marble would crumble beneath the weight of years and the brass would tarnish in the breath of time, but this volume will be sent to the public libraries of this and other lands, and be read by the coming generations.

Accept this token from the present generation, and on behalf of the coming generation I thank you for what you have done for them, and with you I rejoice that the door of our prison is closed forever and the gateway to freedom is open.

[In accepting the gift thus presented to him, Mr. Ashley replied:]

Monuments are usually erected by friends or by the public long after men are dead. In compiling and publishing this volume the American negro has builded me a monument more enduring than any which my family or my friends can erect after I shall have quit this mortal life. It is to me a more desirable monument than any other which my colored friends could have designed or presented to me, for I recognize that it was conceived by generous and grateful hearts, and built with honest hands. I accept it as the black man's tribute and testimony. It is a monument which the maligner cannot misinterpret, nor vandals deface, nor the hired assassin destroy.

THE CATHOLIC CHURCH AND THE NEGRO RACE.

By Rev. J. R. Slattery, of St. Joseph's Seminary, Baltimore, Md.

In the eyes of the Catholic Church the negro is a man. Her teaching is that through Christ there is established a brotherly bond between man and man, people and people.

Our Christian advantages flow from our spiritual birth and adoption into the family of God. It is from truth that comes our dignity, not from color or blood.

After the rise of negro slavery in the fifteenth and sixteenth centuries the Catholic Church applied her great principles of the natural unity of the human race and the same supernatural destiny to that infamous traffic. Urban VIII., Benedict XIV. and Gregory XVI. condemned it.

Wherever the Catholic Church has influence there is no negro question. Brazil by a stroke of the pen emancipated her slaves, while the United States waded through oceans of blood to emancipate them. Whatever misery afflicts Spanish America, the Catholic instinct of human equality has delivered it from race antagonisms. There is no negro problem in Catholic South America.

The Catholic Church forever restricts bondage to bodily service, the bondman being in her eyes a man, a moral being with a conscience of his

BISHOP BENJAMIN W. ARNETT, D.D.

"WE MEET YOU ON THE HEIGHT OF THIS PARLIAMENT OF RELIGIONS, THE FIRST GATHERING OF THE PEOPLES SINCE THE TIME OF NOAH, WHEN SHEM, HAM AND JAPHETH HAVE MET TOGETHER. I GREET THE CHILDREN OF SHEM, I GREET THE CHILDREN OF JAPHETH, AND I WANT YOU TO UNDERSTAND THAT HAM IS HERE!"

own, which no master under any cloak may invade. For she has the one law for master and slave, one code of morality binds both; each is accountable for his own deeds before the Just Judge. "God," says St. Augustine, "gave man dominion over the irrational creatures, but not over the rational." The church, moreover, always insisted on the Christian marriage of the slave, thereby holding that he is a person and not a chattel.

It may be well, however, to emphasize the position of the Catholic Church still more. She asserts the unity of the race. The negro, then, is of the race of Adam, created by the same God, redeemed by the same Saviour and destined to the same heaven as the white man.

If, then, the negro may be called a man among men and an heir to all the glorious privileges of humanity and also of Christianity, what, we may ask, are the means to be employed to place him in possession of this divine heritage? There is, I believe, one true means for his advancement and that is the negro himself, guided and led by Christianity.

His future demands the building of his character, and this is best done by the mingled efforts of brotherly white men and worthy black men. His temperament, his passions and other inherent qualities, in great measure, also his industrial and social environments, are beyond his control, and he needs the aid of the best men of his own race, but associated with and not divorced from the coöperation of the best of the white race.

In the formation of his character, which is his weak spot, chief stress should be laid on moral training and education. External influences, controlled by noble men and women of both races, will count for more with him than with us. We can hardly appreciate how much the negro has to contend with while making his moral growth, for neither the antecedents nor surroundings of our black countrymen are calculated to draw out the noblest side of human nature.

They must be given the ample charity of Christ in their development, just as they have been given the full equality of citizenship.

Let us bear in mind that among whites of every kind there is an immense amount of partly Christian and partly natural tradition, which is weak among the blacks by no fault of their own. There is the home, the domestic fireside, the respect for Sunday, the sense of respectability, the weight of the responsibilities of life, the consciousness of duty the love of honesty, which is regarded as true policy, the honor of the family name, the fear of disgrace, together with the aspirations for a share in the blessings and privileges which our own country and civilization afford. And while very many of our white countrymen are not Catholics, are even but nominal Christians, still these weighty influences wield a potent charm for good over their lives.

In regard to the negro race, however, these hardly exist; at best they may be found in isolated cases, though it is true that very encouraging signs of them are seen occasionally.

THE THIRTEENTH DAY.

RELIGION AND THE LOVE OF MANKIND.

By John W. Hoyt.

[Before the address of Mr. Hoyt, a letter was read from the Metropolitan Bishop of Athens, Greece. It is here given.]

Athens, Greece, July 28, 1893.

Most Honorable President,—We have been very glad in our hearts for that happy idea of assembling such a Religious Congress, in which with such scientific exactness and entirety, all the existing differences of all the religions of earth will be examined and discussed, and that which surpasses will be brought to light, and that those who are far from the truth, if they do not come immediately into a realizing sense of the text of scripture which holds the promise that we will be one faith, one shepherd under our Jesus Christ, they will at least approach to it, and be gradually illuminated by the light of the true faith. A great sorrow holds me because I could not fulfill this my great desire either by my presence or by representative. Meanwhile, being absent and far away bodily, but being present by my spirit, I never cease to send up my prayers to the Highest and to require a beam of light from the Divinity which shall illumine your great Congress and serve as a reward of your labors in bringing it together. With great respect I am yours truly,

Metropolite of Athens, Ghermanus.

[Mr. Hoyt then spoke.] Religion is an outgrowth of the very constitution of man with his numberless wants of body, intellect, will and undying soul. Because of this human constitution there will ever be need of a body of truth embracing such laws and sanctions as should entitle it to the acceptance and respect of mankind.

How far have the several religions of the world actually met these high demands of the race, and how far has the vital religious truth, found in all of them, been so obscured by the drapery of useless theories and forms as to have been made of none effect? What religious system does not quake at this question?

And there is yet another question of even greater practical moment, namely: Whether religious faiths, conflicting creeds, may not be so harmonized upon the great essential truths recognized by all as to make their adherents cordial allies and earnest co-workers for man's redemption from

the bondage of sin, and for his advancement to the dignity and glory of the ideal man? The religion the world needs, and will at last have, is one that shall make for the rescue and elevation of mankind in every realm and to the highest possible degree.

There had been substantial and valuable expressions of it by great and good men long centuries before the Christian Era as by Moses, Confucius, Buddha, Socrates and Mohammed; but, in my judgment, it had its first full and complete expression in Jesus of Nazareth, who, by his supreme teachings, sounded the depths and swept the heavens of both ethical and religious truth.

GROUNDS OF SYMPATHY AND FRATERNITY AMONG RELIGIOUS MEN AND WOMEN.

By Aaron M. Powell, of the Society of Friends.

Every people on the face of the earth has some conception of the Supreme and the Infinite; it is common to all classes, all races, all nationalities; but the Christian ideal, according to my own conception, is the highest and most complete ideal of all. It embraces most fully the Fatherhood of God and the brotherhood of mankind. The potent religious life is *not a creed but a character.* It is for this message that the waiting multitude listens. We have many evidences of this. Among the recent deaths on this side of the Atlantic, which awaken world-wide echoes of lamentation and regret, there has been no one so missed and so mourned, as a religious teacher, in this country, as Phillips Brooks. One thing, above all else, that characterized the ministry of Phillips Brooks, was his interpretation of spiritual power in the life of one individual soul. The one poet who has voiced this thought most widely in our own and in other countries, whose words are to be found in the afterpart of the general program of this Parliament, is the Quaker poet, Whittier. His words are adapted to world-wide use, by all who enter into the spirit of Christianity in its utmost simplicity. In seeking the grounds of fraternity and coöperation we must not look in the region of forms, and ceremonies, and rituals, wherein we may all very properly differ, and agree to differ, as we are doing here, but we must seek them especially in the direction of unity and of action for the removal of the world's great evils.

Among the exhibits at the White City is the great Krupp gun. It is a marvelous piece of inventive ingenuity. It is absolutely appalling in its possibilities for the destruction of humanity. Now, if the religious people of the world, whatever their name or form, will unite in a general league against war and resolve to arbitrate all difficulties, I believe that that great Krupp gun will, if not preserved for some museum, be literally melted and recast into plow-shares and pruning hooks.

This Parliament has laid very broad foundations. It is presenting an object-lesson of immense value. In June I had the privilege of assisting here in another world's congress wherein were representatives of various nationalities and countries. All these were tremendously in earnest to strike a blow at one of the great obstacles to the progress of Christian life in Europe—state-regulated vice. I cannot deal in detail with that subject now, but I may say that it is the most infamous system of slavery of womanhood and girlhood the world has ever seen. It exists in most European countries and has its champions in America, who have been seeking by their propagandism to fasten it upon our large cities.

Now, what has America to do on this line? America has a fearful responsibility, though it may not have the actual system of state-regulation. We call ourselves a Christian country, and yet in this beloved America of ours, in more than one state, under the operation of the law called "age of consent," a young girl of ten years is held capable of consenting to her own ruin. Shame, indeed; it is a shame; a ten fold shame. I appeal, in passing, for league and unity among religious people for the overthrow of this system in European countries, and the rescue and redemption of our own land from this gigantic evil which threatens us here.

I now pass to another overshadowing evil, the ever pressing drink evil. There was another congress held here in June; it was to deal with the vice of intemperance. It had the privilege of looking over forty consular reports prepared at the request of the late Secretary of State, Mr. Blaine. In every one of these reports intemperance was shown to be a producing cause of a large part of the vice, immorality and crime in those countries. There is need of an alliance on the part of religious people for the removal of this great evil which stands in the pathway of practical Christian progress.

Now, another thought in a different direction. What the world greatly needs to-day in all countries is greater simplicity in connection with the religious life and propagandism. The Society of Friends, in whose behalf I appear before you, may fairly claim to have been teachers by example in that direction. We want to banish the spirit of worldliness from every land, which has taken possession of many churches, and inaugurate an era of greater simplicity.

THE ESSENCE OF RELIGION IN RIGHT CONDUCT.

By Rev. Alfred W. Momerie, D.D.

There is a unity of religion underlying the diversity of religions, and the important work before us is not so much to make men accept one or the other of the various religions of the world, as to induce them to accept religion in a broad and universal sense. This lesson which we have learned here, we shall, I hope, teach elsewhere, so that, from the Hall of Columbus as a center, it will spread and spread and spread, until it at last reaches the furtherest limits of the habitable globe.

The clergymen are responsible mainly for the bigotry of the laity. I am glad you agree with me. You have got it from us. We have been bigots partly from ignorance, partly from our supercilious priestly pride. We have transferred our bigotry to the laity. We have kindled their bigotry into a flame. But there have been one or two glorious exceptions. I should like to quote you two or three verses from one of your own bishops:

The parish priest,
Of austerity,
Climbed up in a high church steeple,
To be nearer God,
So that he might hand
His word down to the people.

And in sermon script,
He daily wrote
What he thought was sent from heaven;
And he dropped it down
On the people's heads
Two times one day in seven.

In his age God said
"Come down and die;"
And he cried out from the steeple,
"Where art thou, Lord?"
And the Lord replied,
"Down here among my people."

Now, who are God's people? What is religion? Perhaps we may be able to arrive at a definite answer to this question if we try to discover whether there are any subjects in regard to which the great religious leaders of the world differ. Let me read you two or three extracts. The first words are taken from the old Hebrew Prophets:

To what purpose is the multitude of your sacrifices unto me? saith the Lord. I delight not in the blood of bullocks or of he-goats. Bring no more vain oblations; incense is an abomination unto me; your new moons

and sabbaths I cannot away with. Cease to do evil; learn to do well. Seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.

Zoroaster preached the doctrine that the one thing needful was to do right. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works to hell. Confucius was so anxious to fix men's attention on their duty that he would enter into no metaphysical speculation regarding the problem of immortality. When questioned about it he replied: "I do not as yet know what life is. How can I understand death?" The whole duty of man, he said, might be summed up in the word reciprocity. We must refrain from injuring others, as we would that they should refrain from injuring us. Gautama taught that every man has to work out his salvation for himself, without the mediation of a priest. On one occasion, when he met a sacrificial procession, he explained to his followers that it was idle to shed the blood of bulls and goats, that all they needed was change of heart. So, too, he insisted on the uselessness of fasts and penances and other forms of ritual.

"Neither going naked, nor shaving the head, nor wearing matted hair, nor dirt, nor rough garments, nor reading the Vedas will cleanse a man. . . . Anger, drunkenness, envy, disparaging others, these constitute uncleanness, and not the eating of flesh."

He summed up his teaching in the celebrated verse:

To cease from sin,
To get virtue,
To cleanse the heart,
That is the religion of the Buddhas.

And in the farewell address which he delivered to his disciples he called his religion by the name of Purity. "Learn," he exhorted, "and spread abroad the law thought out and revealed by me, that this Purity of mine may last long and be perpetuated for the good and happiness of multitudes." To the same effect spoke Christ: "Not everyone that sayeth unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father." Mohammed again taught the self-same doctrine of justification by works:

It is not the flesh and blood ye sacrificed; it is your piety, which is acceptable to God. . . . . Woe to them that make a show of piety and refuse to help the needy. It is not righteousness that ye turn your faces in prayer toward the east or toward the west, but righteousness is of those who perform the covenants which they have covenanted.

This was the teaching of the great religious teachers of the world. But these old forms of religion are hardly now recognizable. You have only to read Davies' Book on Buddhism and the great poem to which reference has been made, and you will see how in modern times there is a wide departure from the original Buddhism and Mohammedanism how far they have diverged from the original plan of their fathers. And the same is true of Christianity. Christ taught no dogmas, Christ laid down no system of cere-

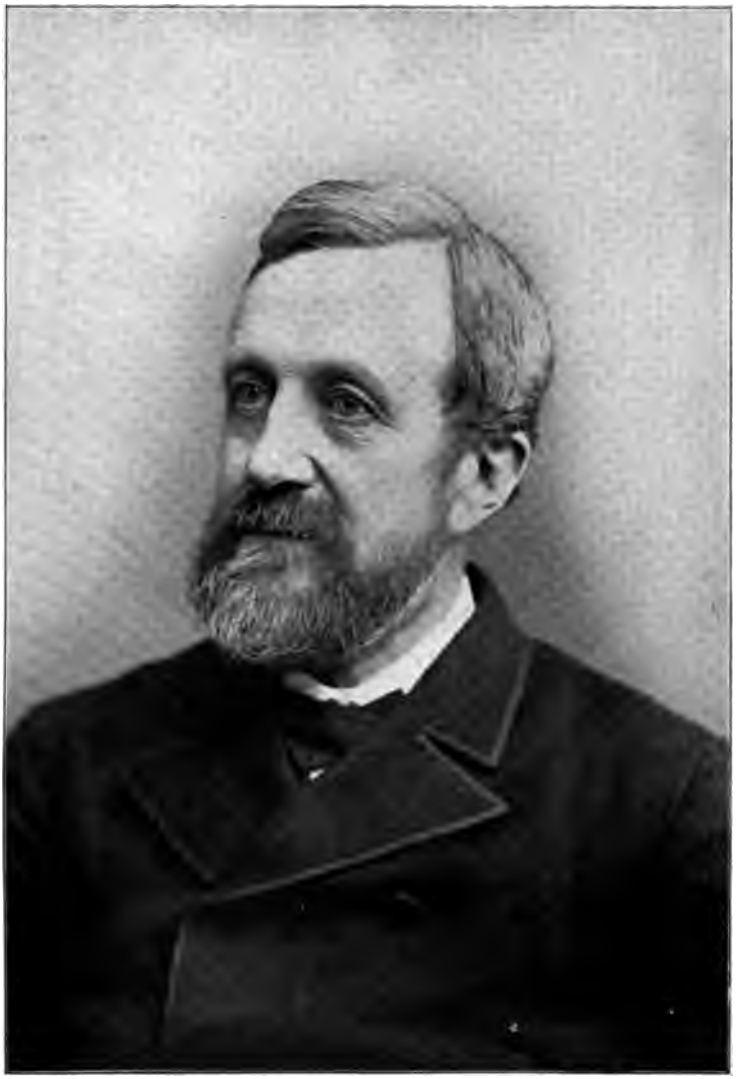
monialism. And yet, what do we find in Christendom? For centuries his disciples engaged in the fiercest controversy over the question, "Whether his substance"—(whatever that may be—you may know, I don't)—"was the same substance of the Father or only similar." Thay fought like tigers over the definition of the very Prince of Peace. Later on Christendom was literally rent asunder over the question of "Whether the Holy Ghost proceeded from the Father and the Son" (whatever that may mean). And my own church, the Church of England, has been, and still is, in danger of disruption from the question of clothes.

Now these metaphysical subtleties—these questions of millinery—were started by theologians. They may be useful or not—that is a matter of opinion—but they had nothing whatever to do with religion as religion was understood by the greatest teachers—the true religion which the world has had. That is a fact which all the great religious teachers of the world have agreed upon, that conduct was the only thing needful.

But it may be objected that a religion of conduct is nothing but morality. Some people have a great contempt for morality, and I am not surprised at it. They are accustomed to call men moral who restrain themselves from murder and manage just to steer clear of the divorce court. That kind of morality is a contemptible thing. That is not real morality. We should understand by morality all around good conduct, conduct that is governed only by love, and in that true sense there is no such thing as mere morality; in that true sense morality involves religion. Don't misunderstand me; I am far from denying the importance of an explicit recognition of God. It is of very great importance. It affords us an explanation, a hopeful explanation of the mysteries of existence which nothing else can supply.

But explicit recognition of God is not the beginning of religion. That is not the first which is spiritual, but that which is natural, and afterward that which is spiritual. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" Nor is an explicit recognition of God the essence of religion. Who shall define the essence of religion? If a man say that he loves God and hateth his brother, he is a liar. It is by love of man alone that religion can be manifested. The love of man is the essence of religion. Religion may be lacking in metaphysical completeness; it may be lacking in original consistency; it may be lacking in esthetical development; it may be lacking in almost everything, yet if lacking in brotherly love it would be mockery and a sham.

The essential thing is in right conduct, therefore it follows that there must be implicit recognition of God. I tell you there is a strange surprise awaiting some of us in the great hereafter. We shall discover that many so-called atheists are, after all, more religious than ourselves. He who worships, though he know it not, peace be on the intention of his thought, devout beyond the meaning of his will. The whole thing has been summed up once and forever in Leigh Hunt's beautiful story of "Abou Ben Adhem."



AARON M. POWELL.

"I BELIEVE WE STAND TO-DAY AT THE DIVIDING OF THE WAYS, AND I HOPE THAT ONE OUTCOME OF THIS GREAT PARLIAMENT WILL BE SOME SORT OF ACTION BETWEEN THE PEOPLES OF THE DIFFERENT RELIGIONS LOOKING TO THE REMOVAL OF THE GREAT EVILS WHICH STAND IN THE PATHWAY OF THE PROGRESS OF ALL TRUE RELIGIONS."

WHAT CAN RELIGION FURTHER DO TO ADVANCE THE CONDITION OF THE AMERICAN NEGRO?

By Fannie Barrier Williams.

Believing, as we all do, that the saving power of religion pure and simple transcends all other forces that make for righteousness in human life, it is not too much to believe that when such a religion becomes a part of the breath and life, not only of the colored people, but of all the people in the country, there will be no place or time for the reign of prejudice and injustice. More of religion and less church may be accepted as a general answer to this question. In the first place, the churches have sent amongst us too many ministers who have had no sort of preparation and fitness for the work assigned them. With a due regard for the highly capable colored ministers of the country, I feel no hesitancy in saying that the advancement of our condition is more hindered by a large part of the ministry entrusted with the leadership than by any other single cause. No class of American citizens has had so little religion and so much vitiating nonsense preached to them as the colored people of this country. Only men of moral and mental force, of a patriotic regard for the relationship of the two races, can be of real service as ministers in the South. A man should have the qualifications of a teacher, the self-sacrificing spirit of a true missionary, and the enthusiasm of a reformer to do much good as a preacher among the negroes. There is needed less theology and more of human brotherhood, less declamation and more common sense and love for the truth.

The home and social life of these people are in urgent need of the purifying power of religion. In nothing was slavery so savage and so relentness as in its attempted destruction of the family instinct of the negro race in America. Individuals not families, shelters not homes, herding not marriage, were the cardinal sins in that system of horrors. Religion should not utter itself only once or twice a week through a minister from a pulpit, but should open every cabin door and get immediate contact with those who have not yet learned to translate into terms of conduct the promptings of religion. There is needed in these new and budding homes of the race a constructive morality. The colored people are eager to learn and know the lessons that make men and women morally strong and responsible. In pleading for some organized effort to improve the home life of these people, we are asking for nothing but what is recognized everywhere as the necessary protection to the homes of all civilized people.

There is still another and important need of religion in behalf of our advancement. In nothing do the American people so contradict the spirit

of their institutions, the high sentiments of their civilization, and the maxims of their religion, as they do in practically denying to our colored men and women the full rights to life, liberty and the pursuit of happiness. The colored people have appealed to every source of power and authority for relief, but in vain. For the last twenty-five years we have gone to legislatures, to political parties, and even to churches, for some cure for prejudice; but we have at last learned that help from these sources is merely palliative. It is a monstrous thing that nearly one-half of the so-called Evangelical churches of this country, those situated in the South, repudiate fellowship to every Christian man and woman who happens to be of African descent. The golden rule of fellowship taught in the Christian Bible becomes in practice the iron rule of race hatred. Can religion help the American people to be consistent and to live up to all they profess and believe in their government and religion? What we need is such a reinforcement of the gentle power of religion that all souls of whatever color shall be included within the blessed circle of its influence. It should be the province of religion to unite, and not to separate, men and women according to the superficial differences of race lines. The American negro in his environment needs the moral helpfulness of contact with men and women whose lives are larger, sweeter and stronger than his. The colored man has the right according to his worth to earn an honest living in every calling and branch of industry that makes ours the busiest of nations, but there is needed a more religious sense of justice that will permit him to exercise this right as freely as any other worthy citizen can do.

I believe that I correctly speak the feeling of the colored people in declaring our unyielding faith in the corrective influence of true religion. We believe that there is too much potency in the sentiment of human brotherhood, and in the still higher sentiment of the Fatherhood of God, to allow a whole race of hopeful men and women to remain long outside of the pale of that ever growing sympathetic interest of man in man.

INTERNATIONAL ARBITRATION.

By Thomas J. Semmes.

In the beginning of Roman domination, international law had really no existence; the Roman world was in fact a federation of peoples under the same ruler as sovereign arbitrator; for the allies and confederates of Rome were subjects who preserved the appearance of liberty. This union of states did not resemble the society of free and equal states, like that of modern times; it was a society of states equally subject to Roman power, though the forms of subjection were different. At a later period appearances were abandoned; the territories of allies, confederates and kings were divided into Roman provinces, subject to the imperial power.

At the end of the sixth century, the Goths, the Franks, the Saxons and the Vandals had divided the western provinces of the Roman Empire into different kingdoms, and to the subjection of the Cæsars succeeded the liberty of the peoples become independent sovereigns on their own territory.

The church alone, in the midst of this world of dissolution, was completely and powerfully organized. The various states, conscious of their weakness, voluntarily sought pontifical intervention, until the pontifical tribunal became the resort of peoples and princes for the settlement of their controversies on principles of equity and justice. Again, during the tenth and eleventh centuries, the papal authority was the only moral force exerted in Europe to check the disorders and violence of the age; to it was due "the peace and the truce of God." From that time until the sixteenth century the Pope was the acknowledged arbitrator, not only of controversies between nations, but of controversies between peoples and their rulers.

The international régime of Christendom presupposed unity of faith among all the peoples composing it, adherence to the Catholic faith, and, as a consequence, general obedience to the decrees of the Pope. But the Protestant Reformation denied the authority of the church. This rendered papal arbitration no longer possible, and no other tribunal for the determination of controversies between nations has been substituted in its place. Many schemes have since been proposed, many attempts have been sincerely made, to establish complete international arbitration. But the movement has not yet advanced beyond earnest agitation, although there have been many instances of arbitration between a few nations, which indicate what a glorious thing a perfect system of international arbitration would be.

Modern society demands of states that they accept for themselves the law which they impose on their own citizens, that no person shall be a judge in his own case. In this society there are many patriots of humanity who

believe that love of country may be reconciled with the love of humanity, and that the day is not far distant when for the happiness of nations and the tranquillity of governments, the policy of life will take a definitive step towards the suppression of the policy of death. Fénelon said: "As the people of each state ought to be subject to the laws of their country, although those laws may sometimes conflict with their particular interest, so each separate nation ought to respect the laws of the civilized world, which are those of nature and of nations, to the prejudice even of its own interest and aggrandizement. It is not lawful for one to save himself by the ruin of his family, nor to aggrandize his family to the injury of his country, nor to seek the glory of his country by violating the rights of humanity." With treaties of arbitration commence the juridical status of nations, and statesmen think that international wars will disappear before the arbitration tribunals of a more advanced civilization.

President Grant in his message to Congress in 1873 mystically said, "I am disposed to believe that the Author of the universe is preparing the world to become a single nation, speaking the same language, which will hereafter render armies and navies superfluous." In 1874 Congress, by a joint resolution, declared that the people of the United States recommend that an arbitration tribunal be substituted in place of war, and the President was authorized to open negotiations for the establishment of a system of international rules for the settlement of controversies without resort to war. In December, 1882, President Garfield announced in his message to Congress that he was ready to participate in any measure tending "to guarantee peace on earth."

The United States in many instances has added example to precept. Since the year 1818 the United States has settled by arbitration all of its controversies with foreign nations. The differences with England as to the interpretation of the treaty of Ghent were submitted to arbitration in 1818, and again in 1822, and the third time in 1827. Arbitration disposed of the controversies with Portugal in 1851, with Great Britain in regard to slaves landed at Napan from the ship "Creole" in 1853, with Chili in 1858, with Paraguay in 1859, with Peru in 1863 and 1868, with Great Britain as to Puget Sound in 1863, with Mexico in 1868, with Great Britain as to losses caused by Confederate cruisers during the civil war in 1871, with Columbia in 1874, with France in 1880, with Denmark in 1888, with Venezuela in 1890, and only a few weeks ago the Behring Sea controversy with England was settled by arbitration in Paris.

It is interesting to know that during the century from 1793 to 1893 there have been fifty-eight international arbitrations, and the advance of public opinion toward that mode of settling national controversies may be measured by the gradual increase of arbitration during the course of the century. From 1793 to 1848, a period of fifty-five years, there were nine arbitrations; there were fifteen from 1848 to 1870, a period of twenty-two

years; there were fourteen from 1870 to 1880, and twenty from 1880 to 1893. The United States and other American States were interested in thirteen of these arbitrations; the United States, other American States and European nations, were interested in twenty-three; Asiatic and African States were interested in three; and European nations only were interested in eighteen.

Peace leagues, and international conferences, and associations for the advancement of social science, have for over thirty years endeavored to elaborate an international code, with organized arbitration; that is to say, a permanent juridical tribunal, as distinguished from a political congress. These associations see that economical solidarity dominates our age, that the mutual dependence of nations is manifested. Italy and France unite to pierce Mont Cenis; Germany, Switzerland and Italy are united by the tunnel of St. Gothard; England and America by the transatlantic cable. The French open to the world the Suez canal. By an analogous phenomenon, laborers group themselves into unions, and hold their international congresses, and substitute the patriotism of class for the patriotism of peoples, and form, as it were, a state in the midst of nations.

This economical solidarity suggests success in formulating some plan for organizing a permanent juridical international tribunal of arbitration. No one wishes to consolidate all nations into one, and establish an universal empire, the ideal state of the humanitarians; for nations are moral persons, and are part of humanity as such; they assume reciprocal obligations, which constitute international right. A nation is an organism created by language, by tradition, by history, and the will of those who compose it; hence all countries are equal, and have an equal right to inviolability. There may be some countries of large and some of small territories, but these are not large or small countries, because, as nations, they are equal, and each one is the work of man, which man should respect.

The obstacles to an international code are not insurmountable, but the assent of nations to the establishment of a permanent tribunal of arbitration depends upon the practicability of so organizing it as to secure impartiality. Many suggestions have been made by the wise and the learned, by philosophers, statesmen and philanthropists, but no one of them seems to be free from objections.

Why should not the exceptional position of the Pope be utilized by the nations of the world? He is the highest representative of moral force on earth; over two hundred millions of Christians, scattered throughout all nations, stand at his back, with a moral power which no other human being can command; no longer a temporal sovereign, the ambition of hegemony cannot affect his judgment, religion and state are practically disassociated throughout Christendom, so that in matters of religion all are free to follow the dictates of conscience without fear of the civil power, and therefore political motives cannot disturb his equilibrium; provision could be made for

RABBI JOSEPH SILVERMAN, D.D., NEW YORK.

"ALL IEWS AGREE ON ESSENTIALS AND DECLARE THEIR BELIEF IN THE UNITY AND SPIRITUALITY OF GOD, IN THE EFFICACY OF RELIGION FOR SPIRITUAL REGENERATION AND FOR ETHICAL IMPROVEMENT, IN THE UNIVERSAL LAW OF COMPENSATION, ACCORDING TO WHICH THERE ARE REWARD AND PUNISHMENT, EITHER HERE OR HEREAFTER, IN THE FINAL TRIUMPH OF TRUTH AND FRATERNITY OF ALL MEN."

the exceptional controversies to which his native country might be a party. The Pope, if selected by all, would exert the authority thus vested in him by virtue of the assent of nations, and the nature of the authority would be civil, the exercise of which would commit no one to Papal supremacy, or to the ecclesiastical doctrines based upon it.

POPULAR ERRORS ABOUT THE JEWS.

By Rabbi Joseph Silverman, D.D., of Temple Emanu-El, New York City.

If one were to attempt to analyze the character of the Jew on the basis of what has been said about him in history, in fiction, or other forms of literature, both prose and poetry, he would find himself confused and baffled before the greatest paradoxes. In this way so great an injustice has been done to the Jew that it will be impossible for mankind ever to rectify it or atone therefor. To cite but one example out of an infinite number, Shakespeare's portrayal of the Jew in his character of Shylock is untrue in every heinous detail.

A dense ignorance exists about the Jews regarding their social and domestic life, their history and literature, their achievements and disappointments, their religion, ideals and hopes. And this ignorance is not confined merely to ordinary men, but prevails also among scholars.

Further, much of the prejudice against the Jews arises from the error of regarding them as belonging to a distinct race and nation, and partakes of that form of prejudice which is usually, though unjustly, entertained against aliens. But Jews do not form a distinct nationality or race. Hebrew is the name of an ancient race from which the Jew is descended, but there have been so many admixtures to the original race that scarcely a trace of it exists in the modern Jews. Nor is there any general desire to return to Palestine and resurrect the ancient nationality. We form merely an independent religious community, and feel keenly the injustice that is done us when the religion of the Jew is singled out for aspersion, whenever such a citizen is guilty of a misdemeanor. Jew is not to be used parallel with German, Englishman, American, but with Christian, Catholic, Protestant, Buddhist, Mohammedan or Atheist.

Though Jews claim to be merely an independent religious community, even in this aspect they must continually face either ignorance as to their religion, or misrepresentation. It is well established that the essence of Judaism was not understood by the ancient heathen world. Those worshiping many gods could never rise to a comprehension of the unity which the idea of God in Judaism represented. The invisible God of the Hebrews

was too visionary for the heathens who bowed down before an idol. And this sublime idea of a unity, indivisible and invisible, has not found its worthy appreciation even in modern times. Judaism is represented as the rankest heresy, as a tribal religion. It is strange, yet true, that many believe the Judaism of to-day to have retained the old form of the ancient Levitical cult and priestly practices. The evolution which Judaism has undergone in the past two thousand years, seems to be an unknown quantity in the minds of many.

So little is Judaism understood by even educated men outside of our ranks that it is commonly believed that all Jews hold the same form of faith and practice. Here we have a common error of reasoning. Because some Jews still believe in the coming of a personal Messiah, or in bodily resurrection, or in the establishment of the Palestinian kingdom, the inference is at once drawn by many, that all Jews hold the same belief. Very little is known by the public of the several schisms in modern Judaism denominated as orthodox, conservative, reform and radical. It is not my province to speak exhaustively of these sects and it must suffice to merely remark here that orthodox Judaism believes in carrying out the letter of the ancient Mosaic code as expounded by the Talumudic Rabbins; that reform Judaism seeks to retain the spirit only of the ancient law, discarding the absolute authority of both Bible and Talmud, making reason and modern demands paramount; that conservatism is merely a moderate reform, while radicalism declares itself independent of established forms, clinging mainly to the ethical basis of Judaism. Reform Judaism has been the specially favored subject of misunderstanding. Far from breaking up Judaism, reform has strengthened it in many ways and retained in the fold those who would have gone over, not to Christianity, but to Atheism.

To prevent the inference that Judaism is no positive quantity and that there are irreconcilable differences dividing the various sects, I will say that all Jews agree on essentials and declare their belief in the unity and spirituality of God, in the efficacy of religion for spiritual regeneration and for ethical improvement, in the universal law of compensation, according to which there are reward and punishment, either here or hereafter, in the final triumph of truth and fraternity of all men. It may be briefly stated that the Decalogue forms the constitution of Judaism.

We are often charged with exclusiveness and clannishness, with having only narrow tribal aspirations and with being averse to breaking down social barriers. Few outside of that inner close circle that is to be met in the Jewish home or social group know aught of the Jew's domestic happiness and social virtues. If there is any clannishness in the Jew it is due not to any contempt for the outside world, but to an utter abandon to the charm of home and the fascination of confreres in thought and sentiment. However, if there is a remnant of exclusiveness in the Jew of to-day, is he to blame for it? Did he create the social barriers? The fact that Jews are, as a rule,

averse to intermarriage with non-Jews has been quoted in evidence of Jewish exclusiveness. Two errors seem to underlie this false reasoning: the one, that Judaism interdicts marriage with non-Jews, and the other that the Jewish Church disciplines those who are guilty of such an act. The Mosaic law, at best, only forbade intermarriage with the seven Canaanitish nations, and though the only justifiable inference would be that this interdiction applies only to heathen, still by rabbinical forms of interpretation it has been made to apply also to all non-Jews. The historical fact is that the Roman Catholic council held at Orleans in 533 A. C. E., first prohibited its followers from intermarrying with Jews. This decree was later enforced by meting out the penalty of death to both parties to such a union. Jewish rabbis then, as a matter of self-protection, interdicted the practice of intermarriage, and though to-day men are free to act according to their tastes, there exists on the part of the Jew no more repugnance to intermarriage than on the part of the Christian. Such ties are, as a rule, not encouraged by the families of either side, and for very good cause.

THE RELIGIOUS MISSION OF THE ENGLISH SPEAKING NATIONS.

By Rev. Henry H. Jessup, D.D., of Beirût, Syria.

The four elements which make up the power for good in the English-speaking race and fit it to be the Divine instrument for blessing the world are: 1. Its historic planting and training. 2. Its geographic position. 3. Its physical and political traits. 4. Its moral and religious character; which combined constitute its Divine call and opportunity, and result in its religious mission, its duty and responsibility.

I. *The Historic Planting and Training.*—In the beginning of the seventh century the Saxon race in Britain embraced the religion of Christ. From that time through nine centuries the hand of God was training, leading, disciplining and developing that sturdy northern race, until the hidden torch of truth was wrested from its hiding-place by Luther, and held aloft for the enlightenment of mankind, just at the time when Columbus discovered the continent of America, and opened the new and final arena for the activity and highest development of man.

Was it an accident that North America fell to the lot of the Anglo-Saxon race, that vigorous Northern people of brain and brawn, of faith and courage, of order and liberty? Was it not the Divine preparation of a field for the planting and training of the freest, highest Christian civilization, the union of personal freedom and reverence for law? This composite race of

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Norman Anglo-Saxon and Teutonic blood, planted on the hills and valleys, by the rivers and plains, and among the inexhaustible treasures of coal and iron, of silver and gold, of this marvelous continent, were sent here as a part of a far-reaching plan whose consummation will extend down through the ages.

II. *The Geographical Position.*—A map of the world with North America in the center shows at a glance the strategic position of Great Britain and the United States. Their vast littoral, the innumerable harbors facing the Atlantic and Pacific oceans, the maritime instincts of the two nations, their invigorating climate, matchless resources, world-wide commerce, facilities for exploration and travel, and peculiar adaptation to permanent colonization in remote countries, give these peoples the control of the world's future and the key to its moral and ethnical problems.

III. *The Physical, Social and Political Traits of the English-Speaking Peoples* are a potent factor in their influence among the nations. Restless and migrating, they are still home-loving and stable. They are diffusive, yet constructive; free and liberty-loving yet reverent to law; intolerant of tyranny, yet considerate of the lowly and the poor. Their strong individuality, their spirit of enterprise, their quiet self-control, their courage, tenacity and perseverance, their gravity and calmness, are elements of prodigious strength. In dealing with Orientals, their generosity, their innate sense of liberty and fair play have given them a firm and enduring hold upon the confidence of the people. They bear those traits and principles with them to the ends of the earth. If we add to this the phenomenal growth of scientific discovery and invention, we are prepared to expect from such a race the final and complete subjugation of the powers and forces of Nature for the benefit and uplifting of mankind.

IV. *The Moral and Religious Character and Training of these Nations.*—A Divine voice summoned the Anglo-Saxon race out of paganism into a positive faith and the cheering hopes of the Gospel; but centuries of discipline and gradual growth were needed to fit them as a nation to be the messengers of light and life to the world.

The native love of truth of these peoples, has been confirmed and intensified by the English Bible. Integrity, veracity and impartial justice are to great extent national traits. These great nations are permeated with the principles of the Bible; their poetry, history, science and philosophy are moral, pure and religious; they are founded on a belief in the Divine existence and Providence, and in final retribution; in the sanctions of law and the supremacy of conscience; in man's responsibility to God, and the ruler's responsibility to the people; in the purity of the family, the honor of woman, and the sanctity of home; in the obligation to treat all men, white, black and tawny, as brothers made in the image of God. Such principles as these are destined to mold and control all mankind. The Havelocks and Farraguts and Gordons, the men of sturdy faith and sterling sense, of

pure morals and serene trust in God, are the men who are respected, trusted and loved, even to the remotest parts of the globe.

With such a unique combination of historic, geographical, political, and religious elements, it is easy to see what constitutes the Divine Call and Opportunity, the religious mission and responsibility of these great nations.

The true ideal of the religious mission of a nation embraces its entire intellectual, moral and social relations and duties to its own people and to all other peoples. It is thus a home and a foreign mission.

(*a*) To its own citizens this mission is one of religious liberty, the promotion of Sabbath rest, temperance, social purity, and reverence for the laws of God. The fear of God cannot be enforced by legal enactment, but nations who owe their liberties and laws, their happiness in the present and their hopes for the future to the Word of God, should see to it that every citizen, native or adopted, shall be able to read, and be taught to reverence, this Divine *Magna Charta* of human rights and human happiness.

It is treason to liberty, disloyalty to religion, and a betrayal of the sacred trust we hold from God for our children and our country, to surrender the control of our educational system, our moral code, and our holy Sabbath rest from toil, to our brethren from other lands, who have come at our disinterested invitation to share in these blessings, but who, as yet hardly free from the shell and the shackles of Old World absolutism, or the despair-begotten dreams of unbridled license, are not yet assimilated to our essential and vital principles of liberty and law, of perfect freedom of conscience, tempered by the absolute subjection of the individual to the public good. Let each rear his own temple for the worship of his God according to his own conscience, but let the school-house be reared by all in common, open and free to all, and patronized by all.

(*b*) To the civilized nations this mission is one which can only be effective through a consistent, moral example. They are set for an example, to exhibit moral reform in act, to shun all occasion of war and denounce its horrors, to show the blessings of arbitration by adopting it as their own settled international practice, and to treat all social questions from the standpoint of conscience and equity. The Alabama and Behring Sea arbitrations have been an object lesson to the world more potent in exhibiting the true spirit of Christianity than millions of printed pages or the persuasive voices of a hundred messengers of the Cross. It is only ninety-nine years since the eminent Edmund Burke used language respecting the French people which would now be denounced as unworthy of a civilized man. It is the religious mission of the English-speaking nations to form a juster estimate of other nations, to treat all men as entitled to respect, to allow conscience its full sway in all our dealings with them.

(*c*) To the semi-civilized and heathen nations our religious mission is one of helpfulness, uplifting and enlightenment. The sympathies of our

Christian faith are all with the poor, the suffering, the ignorant, the oppressed.

The highly favored northern races are called by every prompting of the law of love to go to the help of the less favored continents of the South. Christ bids the strong to help the weak, the blessed to succor the unblessed, the free to deliver the enslaved, the saved to evangelize the unsaved.

But we find ourselves confronted and thwarted at the very gateway of the Asiatic and African, as well as the Polynesian races, by that monster of hideous mien, the *sacra auri fames*, the accursed European greed for gold; gold earned at any price, gold in exchange for opium, gold for poisonous, maddening liquors, degrading and crazing with their flood of foulness and death men, women and children, made in the image of God. We who are strong, are bidden by our Master to bear the infirmities of the weak, and instead of this, men bearing the name of Christians, are shamelessly taking advantage of their weakness for the lowest and most groveling motives to betray and destroy them. While we thank God for the great insurrection of the human mind in the sixteenth century against spiritual absolutism; for our legacy of liberty, its principles, its maxims and its glorious results; for our pure and peaceful homes; for our sacred day of rest, instituted by God himself, honored and kept pure by our forefathers, reverenced and enforced by Washington and Lincoln in the critical emergency of war; for the dignity and honor with which our women are crowned; for the growing abhorrence of war; for the spirit of moral and social reform, and for the Divine call and opportunity to go forth and bless the nations; let us all resolve that our nation and people shall no longer be compromised by complicity in these accursed forms of sordid traffic.

Our mission is one of peace. We are to guarantee to our sons and daughters of toil one full day's rest in seven; an equitable adjustment of all social and labor questions that arise; the protection of our children from the gilded tempting cup which at last "biteth like a serpent and stingeth like an adder." We are not to be ashamed of that Divine Book which has made the difference between North and South America, between Great Britain and the Spanish peninsula.

This then is our mission: that we who are made in the image of God, should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually towards that image, and we owe to our fellow men to aid them in returning to it in the glory of God and the beauty of holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape,

In the palace of Behjeh, or Delight, just outside the fortress of Acre, on the Syrian coast, there died a few months since a famous Persian sage, the Babi saint, named Behâ Allah—the "Glory of God"—the head of that vast reform party of Persian Moslems, who accept the New Testament as the Word of God and Christ as the deliverer of men, who regard all nations

as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterances to sentiments so noble, so Christ-like, that we repeat them as our closing words:

"That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled; what harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

THE SPIRIT AND MISSION OF THE APOSTOLIC CHURCH OF ARMENIA.

By Ohannes Chatschumyan.

The Armenian Church is the oldest Christian church in the world.

Because of its past it has a peculiar place among other churches. While the church is only one element in the lives of other nations, in Armenia it embraces the whole life of the nation. The Armenians love their country, because they love Christianity.

The construction of the Armenian Church is simple and apostolic. It is independent and national. The ordinary clergy are elected by each parish. Each church being free in its home work, they are all bound with one another, and so form a unity. The people share largely in the work of the church. The clergy exists for the people, and not the people for the clergy.

The Armenian clergy have always been pioneers in the educational advancement of the nation. They have been the bringers-in of European civilization to their people. They have been first in danger and first in civilization.

The spirit of the Armenian Church is tolerant. Every day, in our churches, prayers are offered for all those who call on the name of the Most High in sincerity.

The Armenian Church does not like religious disputes. She has defended the ideals of Christianity more with the red blood of her children than with big volumes of controversies. She has always insisted on the brotherhood of all Christians.

The Armenian Church has a great literature, which has had a vast influence over the people. But the purifying influence of our church appears chiefly in the family. For an Armenian the family is sacred. Ethnologists ask with reason: "How can we explain the continued existence of the Armenian nation, through the fire and sword of four thousand years?" The solution of this riddle is in the pure family life.

A BUDDHIST CEMETERY AT KIOTO, JAPAN.

Geographically, Armenia is the bridge between Asia and Europe. All the nations of Asia have traveled over this bridge. One cannot show a single year in the long past, through which she has enjoyed peace. Every one of her stones has been baptized many times with the sacred blood of martyrs. Her rivers have flowed with the blood and tears of the Armenian nation. Surrounded by non-Christian and anti-Christian peoples, she has kept her Christianity and her independent national church. Through the darkness of the ages she has been a bright torch in the Orient of Christianity and civilization.

All her neighbors have passed away—the Assyrians, the Babylonians, the Parthians, and the Persian fire-worshipers. Armenia herself has lost everything; crown and scepter are gone; peace and happiness have departed; to her remains only the cross, the sign of martyrdom. Yet the Armenian Church still lives. Why? To fulfill the work she was called to do; to spread civilization among the peoples of this part of Asia, and she has still vitality enough to fulfill this mission. For this struggling and aspiring church we crave your sympathy. To help the Armenian Church is to help humanity.

THE GREEK CHURCH.

By Rev. P. Phiambolis, of the Greek Church, of Chicago.

I come into your presence as a representative of the truths of the Orthodox Church and to greet you with our love. A man of Judea preached, saying: "I am the Truth, I am the Light of the World, I will send to the world the Holy Ghost, the Spirit of the Truth, and he will say every truth." Has that man spoken the truth?

I read the scriptures and I see that our Jesus Christ sent his Holy Ghost, the Spirit of the Truth, to all the disciples without exception. The Apostles were the first Christian Church with the Spirit of the Truth. But the Apostles sometimes disputed among themselves upon religious questions. They decided it, however, by leaving it to the Apostles and elders of the church. Has the Orthodox Church kept this example of the Apostles; namely, the discussion and the union after the decision? Let us look at the history of the church. The Jews of Judea, according to the prophets, were waiting for a Messiah. When in the fullness of time a child was born in Bethlehem, and when he was old enough to preach the kingdom of heaven and that he was the Son of God, he met great opposition until he was crucified. After his resurrection his disciples continued the work of their teacher, and the subject of their teaching was the person of Jesus Christ, the crucified. St. Paul, a learned Jew, at first a persecutor of Christianity, finally became the chosen vessel of Jesus Christ. Jesus Christ was

to the Jews a scandal and to the Greeks a foolishness The apostles began at first their preaching among their compatriots, the Jews, but their followers were few. Then they, and especially St. Paul, applied to the nations, and especially to the Greeks of Asia Minor; afterwards to the Thessalonians and Philippians, of Macedonia, to Athenians, Corinthians and, at last, to Romans, or to the Jews and Greeks of Rome.

Some Greek Christian churches had been established, and for that reason the evangelists wrote their gospel in the Greek language, as other disciples did their epistles. I said above that Christianity met a great opposition. It was to fight against all the religions of that epoch. The emperors of Rome armed themselves against it, and the weapon cut off tender and feeble creatures. But Christianity became the religion of the Roman states. Meanwhile the opposition continued under other shapes of false Christian philosophy, that is, the heresies, and it began to enter the enclosure of the church under the shape of truth and agitated the peace of the church. Clouds of heresies troubled the ceremony of the church, which cut them off by the weapon of the true doctrine, by the weapon of the Holy Ghost according to the examples of the apostles, and they guarded the Christian doctrine far from any error. All these synods agreed about the Christian and evangelical truths and composed the Christian creed as it is to-day except the *filioque*, which entered into the church without the ecumenical decision, at the ninth century. And the opinion of the whole church was one, and they had true love of Jesus Christ and the truth of the Holy Ghost. In that time have been seen most eminent theologians, Christian philosophers and writers of the Christian doctrine, and the most of them took part in these synods.

Unfortunately human interest and human pride united, entered at the ninth century the sacred inclosure of the church, and a great schism and division followed between the East and the West. This division resulted in retarding Christianity and in the progress of Mohammedanism, whose motto is "Kill the Infidels," because every one who is not a Mohammedan, according to the Koran of the Prophet, is an infidel, is a dog.

It is not my desire to speak about Turkish tyranny, but I will say a few words concerning the Christian kings of Europe. The people of the Orient suffered and still suffer; Christian virgins are dishonored by the followers of the Moslem Prophet, and the life of a Christian is not considered as precious as that of a dog. But the kings of Europe, the Christian kings, thinking only of themselves and their interests, see from afar this barbarous state of affairs, but without sympathy, and for that reason I stated that politics had entered the church.

Regarding the Orthodox Church, we are true to the examples of the apostles; we follow the same road in religious questions and after discussion do not accept new dogma without the agreement of the whole ecumenical church; neither do we adopt any dogma other than that of the one united

and undivided church whose doctrine has been followed until to-day. The Orthodox Apostolic Catholic Church contains many different nations, and every one of them uses its own language in the mass and litany and governs its church independently; but all these nations have the same faith. The patriarchs, metropolitans, archbishops and bishops are all equal. There is no difference in their rank; freedom, fraternity and ceremony range between them. This is, in short, the church which I represent, the church which does not request the authority over other churches or mix itself in politics —the church of the Apostles who had the spirit of truth. And can we say that the truth, far from any error, is not found in such a church?

In finishing this short account of my church I raise my eyes on high and pray:

O, thou Holy Ghost, the Spirit of the Truth, thou who illuminated the Holy Apostles, thou who illuminated thy saints apostolic, thy united and undivided church and synods; O thou Holy Ghost who illuminates every man coming into the world; thou who didst illuminate Columbus the hero to give the whole continent to humanity; thou who didst illuminate this glorious people of America to fight against slavery and for freedom; thou who didst illuminate the eminent presidents of this Religious Congress, from which an immense light will be spread over all the world; O thou Holy Ghost, hear my humble prayer and grant us that all men of the earth may become one flock under one Shepherd—and that our Jesus Christ, the one Head of the Church.

INTERNATIONAL JUSTICE AND AMITY.

By Rev. S. L. Baldwin, D D., of New York.

It is only by justice that real amity between nations can be secured. The true basis for international conduct, as for that of the individual, is the golden rule. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Or the rule laid down by Confucius, which may be called a negative form of the golden rule, "What you do not like when done to yourself, do not do to others." Between the old brute law of "might makes right" and the Christian teaching of justice, based on a love for our fellow-men, there is no middle ground.

In order that there may be pleasant relations between nations, treaties are formed. Of course, the object of such treaties should be to secure and preserve peace and good-fellowship, and to do this by acting in accordance with the demands of justice and righteousness in all dealings with each other. Justice Field, of the Supreme Court of the United States, in his dissenting opinion on the Geary law, well said:

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"Aliens domiciled within the country by its consent are entitled to all the guarantees for the protection of their person and property which are secured to native-born citizens. The moment any human being comes within the jurisdiction of the United States, with the consent of the government—and such consent will always be implied when not expressly withheld, and in the case of the Chinese laborers before us was in terms given by treaty—he becomes subject to all their laws and amenable to their punishment and entitled to their protection. Arbitrary and despotic authority can no more be exercised over them with reference to their persons and property than over the persons and property of native-born citizens. They differ only from citizens in the respect that they cannot vote or hold any public office. As men having our common humanity they are protected by all the guarantees of the constitution. To hold that they are subject to any different law, or are less protected in any particular is, in my judgment, against the teachings of our history, the practice of our government and the language of our constitution.

Certainly, the object of all treaties between nations must include and keep foremost the idea of securing exact justice to the citizens and subjects of the nations represented. If this be true, it is no less true that treaties once made should be faithfully kept by both parties to the agreement. This has always been the accepted principle of civilized nations. Nothing is considered more sacred than a treaty, and by the constitution of the United States, the treaties made by the government were placed with the constitution and the laws enacted under it as the supreme law of the land.

If the provisions of a treaty may be set aside at the caprice of one party without any consultation with the other, by mere legislative enactment, they become of little value. A Christian nation should repudiate any deflection from the original principles of fidelity to treaty obligations.

In further pursuance of justice, it is evident that in case of disagreement between nations they should come to good understanding without resorting to the barbarous practice of war. Christian principle suggests in such cases that other nations be called in to arbitrate.

In the light of justice the duty of strong nations towards weak ones is clear. It is to treat them as weak children in a loving family are treated, the stronger ones emulating each other in a strife for preëminence in kindness of treatment toward those who need it most. Thus among nations just rights will be secured to all and injustice be prevented. The weak will be as well off as the strongest, because the strongest will combine to secure every just right to the weakest.

One most important matter to be considered at this time is the application of these principles to the question of immigration. No just objection can be made to laws intended to secure the welfare of a country, to protect it against anarchists, law breakers and harmful immigrants of every kind. But any discrimination against any race or people, as such, is of the nature

of an essential injustice and cannot be defended on any principle of Divine or human law. If, as an illustrious instance of how not to do it, we examine the conduct of the United States government in regard to the Chinese in the light of the principles laid down, we can only be filled with humiliation. Many instances might be given showing the hardships which were experienced under former laws, but in 1892 another law, still more unjust and oppressive, violating more fundamentally our solemn treaties with China, was enacted, which is known as the Geary law. On this Justice Field well said:

The punishment is beyond all reason in its severity. It is out of all proportion to the alleged offense. It is cruel and unusual. As to its cruelty, nothing can exceed a forcible deportation from a country of one's residence and the breaking up of all relations of friendship, family and business there contracted. I will pursue this subject no further. The decision of the court and the sanction it would give to legislation depriving resident aliens of the guarantees of the constitution fill me with apprehension. These guarantees are of priceless value to every resident in the country, whether citizen or alien. I cannot but regard the decision as a blow against constitutional liberty when it declares that Congress has the right to disregard the guarantees of the constitution intended for all men domiciled in the country, with the consent of the government, in their rights of person and property.

These words are none too strong. Our treaty had promised to these men the same treatment accorded to the citizens or subjects of the most favored nation, but this solemn promise seems to have been utterly ignored when this unblushing violation of our treaty was enacted into so-called law. What apology is there for such action? None whatever. The reasons urged against the Chinese have been frequently shown to be without weight.

The true course for us to take in this matter is to recover from the fright into which we have allowed political demagogues to throw us, and in a manly and Christian way to proceed at once to conform our governmental action to the earliest and best traditions of the republic. Only in this way may we expect the blessing of God and ultimate honor and success as a nation, for it still remains true that "Righteousness exalteth a nation, but sin is a reproach to any people," and the law of God still remains.

REV. P. PHIAMBOLIS, RESIDENT PRIEST OF THE GREEK CHURCH, IN CHICAGO.

"I DO NOT COME TO TEACH YOU A NEW GOSPEL BECAUSE OUR GOSPEL IS ALWAYS NEW. YOU KNOW VERY WELL THAT ITS TRUTHS ARE UNCHANGEABLE AND ETERNAL, THE RUDDER OF THE ACTION OF EVERY CHRISTIAN, THE GUIDE OF SALVATION. BUT I COME INTO YOUR PRESENCE AS A REPRESENTATIVE OF THE TRUTHS OF THE ORTHODOX CHURCH AND TO GREET YOU WITH OUR LOVE."

MEN ARE ALREADY BROTHERS.

By Prince Serge Wolkonsky, of Russia.

Chicago, Sept. 15, 1893.

Prince Serge Wolkonsky.— Dear Sir: There will be a meeting next Monday, Sept. 18, at 4 p. m., in Room 23 of the Art Palace, to decide, if possible, upon a formula which may serve as a bond for universal brotherhood.

One representative of each faith and order will be invited. The invitation is hereby extended to yourself. Yours, respectfully,

Theodore F. Seward.

When I received the above invitation I did not know whether this would be a private gathering for a friendly exchange of ideas or a public session with regular speeches and addresses, but the appeal touched me too profoundly not to try to prepare myself for both. In the following lines I take the liberty of setting forth the ideas which have been suggested to me by Mr. Seward's invitation.

Much has been spoken of universal brotherhood during these last weeks, and still a kind of doubt prevents us from trusting in any palpable result. For a long time I have been searching for the reason of that doubt, which never ceased trailing clouds upon the pure sky that shined over those brotherly gatherings; and I think I finally have found the reason.

We speak of brotherhood as of a thing to be founded. People seem to say: "We are not brothers, but let us try to become so. Yes, let us try to become brothers, though difficult it may be; let us strive, for we are civilized people, and there is no real civilization without brotherhood. Brotherhood is the crowning of all civilization."

Alas, brotherhood is not the crowning—it is the basis, and if a civilization is not built on that basis, no posterior efforts can remedy the evil. It is not to become brothers. We must try not to forget that we are brothers. It is not because we are civilized that we speak of instituting a universal brotherhood on earth. It is because we are not—or, far more, because we are wrongly civilized that we strain our brains to institute a condition that never ceased to exist. Not by instituting societies or associations shall we inspire feelings of brotherhood, but in breaking the exclusiveness of those which exist.

We must not forget that associations are not the aim, but only the instrument. If we regard those "religious clubs" as an aim in themselves, our membership becomes a seclusion from the rest of humanity; an end instead of a beginning; it generates death instead of generating life. It is not what we do when we go to the meeting, nor the fact of our going

that is important, but what we do when we leave the meeting. When we believe that, we will see that associations and clubs are not the principal thing. We will not breathe without full lungs until the day we understand that human brotherhood is not a question of badge, and that, if we really wish to bring brotherhood in life, we have to turn our eyes other ways. Where? This is the great question.

Our modern civilization--or, rather, let us not use this word, for it supposes a perfection, and hence cannot be applied to anything that exists on earth—no, we will say our ways of teaching and learning, there is the evil we must fight against if we want to deliver the idea of human brotherhood from the dust and smoke and mud which cover it, so that we are able to forget that it exists and speak of it as a new thing to be instituted. Our ways of teaching are the evil, so I said and so I repeat. For our ways of teaching are shameful. From childhood on we are taught that human beings are divided as civilized, enlightened, uncivilized, barbarians, etc.—I do not know the exact definitions used in American school-books, nor do I know the exact group to which I have to belong, as being a Russian --but the fact is that from our childhood on we are trained to divide those whom we call our brothers into different categories, according to their more or less proximity to those summits of civilization, the benefits of which we enjoy, and the more learning we want to show the more we accentuate and underline these divisions of humanity.

And when a few of us get rid of that habit of classifying our similars; when we at last become aware that all nations are composed of men like ourselves, then we consider this conviction as our highest personal merit and the greatest proof of our enlightenment and culture. Is it really to our culture we owe these feelings of brotherhood? Is it not far more to the fact of having succeeded in shaking off from our souls the deposits of a wrong education?

Now, I ask you all: Is that the spirit which ought to animate all education? Just allow me to tell you what happened to a Russian peasant, of course uncivilized. He one day undertook a journey. With a bag on his shoulders he started off and walked through Germany, France, a part of Italy and Austria without knowing a word of any other language but his own. When he came back his land owner, the civilized man, asked him, "How it was possible he could make himself understood in foreign countries among foreign people?" And the peasant replied in the most genuine way: "Well, why shouldn't they understand me, are they not human beings like myself?"

I leave you to decide which of the two was the more civilized one, and whether I am wrong in affirming that our modern education does just the contrary of what it should do.

We think that the question of universal brotherhood is an educational question—that it ought to be put at the very bottom of the primary school and

not at the very top of the university. And, by the way, do you know what might become a school for teaching human brotherhood? The Midway Plaisance at the World's Fair. You hardly believe that, and still it is so, and if I tell you why you will agree with me.

The Midway Plaisance is generally considered as a resort of pleasure. For me it is the most sad thing I know, because it is human life exposed as a show, human beings deprived of their feelings and reduced to the state of a catalogued exhibit, a moving panorama of human empty forms. And we civilized people who go and buy our entrance to the Cairo street or the Arabian circus, we even do not inquire whether these human brothers of ours have a human soul under their interesting and picturesque costumes. We look at those Arabian riders, at their equestrian exercises, the showy colors of their dresses, their movings, their wavings, their cheering, and we stare at them like animals. But their language is a beautiful one. It is a jewel set in filagree. Their poetry is the finest dream humanity has dreamed. No, don't say they are barbarians; don't be afraid of them; step closer. You will see they are men just as we.

Remember, you cannot become a brother of a man if you do not feel that you are his brother.

So, if you really wish that humanity should be united in feelings of universal brotherhood, do not go to the meeting, do not become a member of the association, but going home, gather your children and tell them: "Children, let us learn, for we must know what other people are, because other people are our brothers, and we must know our brothers, because if we do not know them we may not recognize them, and it is a crime not to recognize one's brother."

These are my ideas on human brotherhood. I am glad to have had the opportunity of proclaiming them publicly; for, after having written this paper, I did not go to that meeting, but I want those who asked me and expected me to go, I want them to know why I did not go and why I never will.

AMERICA'S DUTY TO CHINA.

By Dr. W. A. P. Martin, President of the Imperial Tungwen College, Peking.

It is not claiming too much for Christianity to assert that beyond all other systems it has made its influence felt in the morality of individuals and of nations. It is like the sun which not only floods the earth with light, but imparts the force that enables her to pursue her pathway. Says Sir J. Mackintosh: "The peculiar characteristic of the Christian religion is that spirit of universal charity which is the living principle of all our social duties." And Lord Bacon says: "There never was any philosophy, religion or other discipline which did so plainly and highly exalt that good, which is communicative and depress that good which is private and particular as the Christian Faith."

It has been well said "that it is one of the glories of Christianity that it has caused the sentiment of repentance to find a place in the heart of nations." This is the sentiment that I desire to evoke.

Let it not be forgotten that to China we are indebted for the best of our domestic beverages; for the elegant ware that adorns our table; and for those splendid dress materials that set off the beauty of our women.

To China, moreover, we are indebted for at least one of our sciences — one which is doing more than any other to transform and subjugate the elements. Alchemy, the mother of our modern chemistry, had its original root in the Chinese philosophy of Tao — one of the religions represented here to-day.

To China, beyond a doubt, we are indebted for the motive that stimulated the Genoese navigator to undertake his adventurous voyage; and to her he was indebted for the needle that guided him on his way. Without China for motive, and without the magic finger for guide, it is certain that Columbus would not have made his voyage; and it is highly probable that we should not have been holding a World's Fair at this time and place. With such claims on our grateful recognition, is it not a matter of surprise that China is not found occupying a conspicuous place in this Columbian Exposition? Could anything have been more fitting than to have had the dragon flag floating over a pavilion draped with shining silks — with a pyramid of tea-chests on one hand, and on the other a house of porcelain surmounted by a gigantic compass and a statue of China beckoning Columbus to cross the seas?

As a matter of form, our government did send an invitation to China

Coypright, 1893, by J. H. B.

as to other countries, to participate in a national capacity. To Chinese eyes it read like this: "We have excluded your laborers and skilled workmen because our people dread their competition. We have even enacted a law that not one of them who turns his back on our shores shall be permitted to re-enter our ports. Still we would like to have you help us with our big show, and for this occasion we are willing to relax the rigor of our rules so far as to admit a few of your workingmen to aid in arranging your exhibit—under bond, be it understood, that they shall clear out as soon as the display is over." What wonder that a proud and sensitive government declined the tempting offer, leaving its industries to be represented (if at all) by the private enterprise of its people resident in the United States?

Here is China's official reply as communicated by Minister Denby in a dispatch to the Secretary of State:

Reporting an interview with the Chinese premier, Li Hung Chong, he says:

"I then took up the subject of the Chicago Exposition, and advised him to send a fleet to Hampton Roads to show the world the great progress China has lately made in the creation of a modern navy. I found, however, that it was useless to argue the subject with him. He said he would not send a fleet; and that China would have no exhibition at Chicago. I expressed my regret at this *irrational* conclusion, and used some arguments to make him recede from it—but *without avail*."

"Who is my neighbor?" is a question which every human soul is bound to ask, in a world in which mutual aid is the first of moral laws. The answer given by Him, who better than any other expounded and exemplified the laws of God, is applicable to nations as well as to individuals. It is an answer that sweeps away the barriers of race and religion, and shows us the Samaritan forgetful of hereditary feuds ministering to the wants of the needy Jew.

Thus China is our neighbor, notwithstanding the sea that rolls between us,—a sea which, contrary to the idea of the Roman poet, unites rather than divides. Yes—China which faces us on the opposite shore of the Pacific—China, which occupies a domain as vast and as opulent in resources as our own—China, teeming with a population five times as great as ours and more accessible to us than to any of the great nations of Christendom—China, I say, is preëminently our neighbor. What, then, is the first of the duties which we owe to her? It is unquestionably to make her people partakers with ourselves in the blessings of the Christian religion.

Here in this Parliament of Religions it is unnecessary to stop to prove that religion is our chief good, and that every man who feels himself to be in possession of a clew to guide him through the labyrinth of earthly evils is bound to offer it to his brother man.

Who that believes that (in Buddhistic phrase) "he has found the way out of the bitter sea," can refuse to indicate the path to his brother man?

The latter may decline to follow it, but that is his lookout; he may even feel offended by an implied assumption of superiority; but ought a regard for susceptibilities of that sort to dissuade us from the duty of imparting our knowledge? "Why should we not send religions to your country?" once said to me a distinguished Chinese professor in the Imperial University of Peking. Careful not to say that it was "because water does not flow up hill," I replied—"By all means; send them and make the experiment." "But would your people receive them with favor?" he asked again. "Certainly," said I, "instead of being a voice crying in the wilderness, they would be welcomed to our city halls, and their message would be heard and weighed." Do you suppose that my esteemed colleague at once set about forming a missionary society? He was proud of his position as professor of mathematics, and proud to be the expositor of what he called "western learning;" but his faith was too feeble to prompt to effort for the propagation of his religion. He was a Confucianist and believed in an over-ruling power, which he called "Shangti" or "Tien;" and had some shadow of notion of a life to come, as evidenced by his worship of ancestors; but his religion, such as it was, was wofully wanting in vitality, and marked by that Sadduceean indifference which may be taken as the leading characteristic of his school despite the excellence of its ethical system.

Another religion indigenous to China is Taoism; but, as the Chinese say of their famous Book of Changes, that "it cannot be carried beyond the seas"—we may say the same of Taoism—it has nothing that will bear transportation. Its founder Laotsze did indeed express some sublime truths in beautiful language; but he enjoined retirement from the world rather than persistent effort to improve mankind. His followers have become sadly degenerate; and not to speak of alchemy, which they continue to pursue, their religion has dwindled into a compound of necromancy and exorcism. It is, however, very far from being dead.

Buddhism has a nobler record. It imported into China the elements of a spiritual conception of the universe. It has implanted in the minds of the common people a firm belief in rewards and punishments. It has cherished a spirit of charity; and in a word, exercised an influence so similar to that of Christianity that it may be considered as having done much to prepare the soil for the dissemination of a higher faith. But its force is spent and its work done. Its priesthood have lapsed into such a state of ignorance and corruption that in Chinese Buddhism there appears to be no possibility of revival. In fact, it seems to exist in a state of suspended animation similar to that of those frogs that are said to have been excavated from the stones of a Buddhist monument in India; which, inhaling a breath of air, took a leap or two and then expired. Of the Buddhism of Japan, which appears to be more wide-awake, it is not my province to speak; but as to that of China there is reason to fear that no power can galvanize it into even

a semblance of vitality. One more service it has rendered in addition to those enumerated—it has proven the possibility of a religion of foreign origin acquiring an ascendency over the Chinese mind.

The religion of the state is a heterogeneous cult, made up of ceremonies borrowed from each of these three systems. And of the religion of the people, it may be affirmed that it consists of parts of all three commingled in each individual mind, much as gases are mingled in the atmosphere, but without any definite proportion.

Each of these systems has, in its measure, served them as a useful discipline, though in jarring and irreconcilable discord with each other. But the time has come for the Chinese to be introduced to a more complete religion—one which combines the merits of all three, while it heightens them in degree.

To the august character of Shangti, the Supreme Ruler, known but neglected, feared but not loved, Christianity will add the attraction of a tender Father, bringing him into each heart and house in lieu of the fetiches now enshrined there. Instead of Buddha, the Light of Asia, it will give them Christ, the "Light of the World;" for the faint hopes of immortality derived from Taoist discipline or Buddhist transmigration, it will confer a faith that triumphs over death and the grave; and to crown all, bestow on them the energy of the Holy Ghost quickening the conscience and sanctifying the affections, as nothing else has ever done.

The native systems bound up with the absurdities of geomancy and the abominations of animal worship are an anachronism in the age of steamboats and telegraphs. When electricity has come forth from its hiding-place to link the remotest quarters of their land in instantaneous sympathy, ministering light, force and healing, does it not suggest to them the coming of a spiritual energy to do the same for the human soul?

This spiritual power I hold it is preëminently the duty of Americans to seek to impart to the people of China. When Christianity comes to them from Russia, England, or France, all of which have pushed their territories up to the frontiers of China, the Chinese are prone to suspect that evangelization under such auspices is only a cloak for future aggression. It is not Christianity in itself that they object to so much as its connection with foreign power and foreign politics.

Now these impediments are minimized in the case of the United States—a country, which, until the outbreak of this unhappy persecution of their countrymen, was regarded by the Chinese as their best friend, because an impossible enemy. Our treaty of 1858 gives expression to this feeling by a clause inserted at the instance of the Chinese negotiators to the effect that whenever China finds herself in a difficulty with another foreign power she shall have the right to call on America to make use of her good offices to effect a settlement. America holds that proud position no longer. To such a pass have things come that a viceroy who has always been friendly,

PRESIDENT W. A. P. MARTIN, D.D., PEKING, CHINA.

"WHO IS MY NEIGHBOR?" IS A QUESTION WHICH EVERY HUMAN SOUL IS FOUND TO ASK IN A WORLD IN WHICH MUTUAL AID IS THE FIRST OF MORAL LAWS, AND THE ANSWER GIVEN BY CHRIST SWEEPS AWAY THE BARRIERS OF RACE AND RELIGION, AND SHOWS US THE SAMARITAN FORGETFUL OF HEREDITARY FEUDS, MINISTERING TO THE WANTS OF THE NEEDY JEW."

and at times has been regarded as a patron of missionaries, not long ago said to an American missionary: "Do not come back to China, stay in your own country and teach your people the practice of justice and charity."

This brings us to the duties especially incumbent on our government, and the first that suggests itself is that of protecting American interests. That, you may say, is not a duty to China, but one that it owes to its own people. True, but Americans have no interest that does not imply a corresponding good to the Chinese Empire.

Take, for example, our commerce. Do we impoverish China by taking her teas and silks? Do we not on the contrary add to her wealth by giving in exchange the materials for food and clothing at a less cost than would be required for their production in China? The value of our commercial interests in that empire may be inferred, better than from any minute statistics from the fact that within the last thirty years they have been a leading factor in the construction of four lines of railway spanning this continent and of three lines of steamships bridging the Pacific. What dimensions will they not attain when our states west of the Mississippi come to be filled up with an opulent population; and when the resources of China are developed by the application of Occidental methods?

Had Columbus realized the grandness of his discovery—and had he, like Balboa, bathed in the water of the Pacific, what a picture would have risen before the eye of his fervid imagination,—a new land as rich as Cathay—and new and old clasping hands across a broad expanse of ocean whitened by the sails of a prosperous commerce. Already has such a dream begun to be fulfilled; and to the prospective expansion of our commerce fancy can hardly assign a limit. In that bright reversion every son of our soil and every adopted citizen has a direct or indirect interest.

But what has the government to do with all that, beyond giving free scope to private enterprise? Much, in many ways; but not to descend into particulars, its responsibility consists mainly in two things, both negative; viz., not by an injudicious tariff to exclude the products of China from our markets, and not to divert the trade of China into European channels by planting a bitter root of hostility in the Chinese mind.

Our other great interest is the commerce of ideas—the propagation of Christian faith. That, you will say, is an order of things with which our government, from the nature of its constitution, is incapable of interfering.

True, it may not resolve itself into a missionary society, any more than it can turn itself into a commercial company. Yet it may have as much to do with religion as with trade, and almost in the same way.

It cannot refuse to be interested in the propagation of the Christian faith, if for no other reason, because the bulk of our people (some twenty million church members) are interested in it. But there are other reasons for favoring and encouraging the missionary enterprise.

Does it make no difference to us, whether we have for our vis-à-vis on the

other shore of the ocean a Christian or a pagan power? How different would be our relations with Europe were the religions of Asia substituted for her Christian institutions! It was the possession of a common religious faith that molded the independent states into one family, subject to a common code, which Phillemore calls the "*jus commune* of Christendom." "Great and inestimable," says the same writer, "has been the effect of the doctrines of revelation on the jurisprudence of nations." It was precisely the want of these doctrines for the basis of a common code, which, as explained by Mr. Cushing, led the negotiators of our earlier treaties with China to refuse to allow our people to be subject to her territorial jurisdiction. And though, as Phillemore remarks, "Events which are now happening are evidently preparing the way for a general diffusion of international justice among nations of different religious creeds," is it not obvious that the brotherhood of man can only be expected to follow on the acknowledgment of the Fatherhood of God?

If to any of the European powers it be an object to prevent China from becoming rich and powerful, let them discourage her from the adoption of our Christian faith; but such can never be the policy of the United States, as we have nothing to fear from her power and much to gain from her wealth. She herself is beginning to be dimly conscious of what she owes to the labors of missionaries; in preparing the way for that "renovation of the people," which Confucius declares it to be the duty of an emperor to promote. To the Roman Catholic missionaries she is indebted for the mathematics and astronomy of the sixteenth century; and to Protestant missionaries, since the latter half of the present century, she owns a series of text-books including the whole circle of modern sciences carrying her scanty stock of mathematical knowledge to the highest branches; substituting the astronomy of Newton for that of Ptolemy, and adding chemistry, physics, political economy and international law.

To the importance of these sciences the Chinese are gradually waking up; nor can they long continue to ignore the renovating power of those religious principles which form the soul of our western civilization. The greatest obstacle in the way of their acceptance would be removed could the Chinese be convinced that they are not intended in any way to subserve the ends of foreign political ambition.

That our country has no such ends to serve, they are well aware; and that our missionaries are not political agents, they are fully assured.

This is an immense natural advantage of the United States in their favor; but alas! it is more than counterbalanced by prejudices created by the short-sighted policy of our government in pursuing the Chinese with as cruel legislation as that which is directed against the Jews in Russia. Let the Christian people of the United States rise up in their might and demand that our government shall retrace its steps by repealing that odious law which may not be forbidden by the letter of our constitution; but which three emi-

nent members of our supreme court have pronounced to be in glaring opposition to the spirit of our *Magna Charta*.

I am not presenting a plea for unrestricted immigration. It is not expected by China that our gates should be thrown open to the Briarean arms of her laboring people, any more than that she should be compelled to admit the labor-saving machines of this country.

In September, 1888, the Chinese government had under advisement a treaty negotiated by its minister in Washington, in which to escape the indignity of an arbitrary exclusion act, it agrees to take the initiative in prohibiting the emigration of laborers. That treaty would undoubtedly have been ratified, if time had been given for the consideration of amendments which China desired to propose. But the exigencies of a presidential campaign led our government to apply the "closure" with an abruptness almost unheard of in diplomatic history, demanding through our minister in Peking the ratification within forty-eight hours on pain of being considered as having rejected the treaty. The Chinese government, not choosing to sacrifice its dignity by complying with this unceremonious ultimatum, our Congress, as a bid for the vote of the Pacific Coast, hastily passed the Scott law,—a law which our Supreme Court has decided to be in contravention of our treaty engagements.

Another Olympiad came round a term which we might very well apply to the periodical game of electing a president—and on the high tide of another presidential contest a new exclusion law, surpassing its predecessors in the severity of its enactments, was successfully floated.

Could such a course have any other effect than that of exciting in the mind of China profound contempt for our republican institutions, and an abiding hostility towards our people? One of our leading journals has characterized that law as "a piece of buncombe and barbarous legislation," of which the administration would appear to be "heartily ashamed," to judge from the excuse they find for evading its execution.

If it were put in force and any considerable number of Chinese subjected to the penalty of deportation, all the gunboats in our navy would not suffice to prevent our missionaries and merchants being chased out of every province in the empire. That may not be ordered by the Chinese government, which makes it a point of honor to observe its treaties, and which always acts with a dignified deliberation quite in contrast with the hasty proceedings of our Congress; but there are limits to its patience, and the tide of popular fury will be difficult to stem.

Let a wise diplomacy supersede these obnoxious enactments by a new convention which shall be fair to both parties; then will our people be welcomed as friends, and America may yet recover her lost influence in that great Empire of the East.

TOLERATION.*

By Prof. Minas Tcheraz.

I accept with the deepest gratitude the honor to-day conferred upon me. I owe it to the inexhaustible kindness of our estimable president, Mr. Bonney, and Rev. Dr. John Henry Barrows, who have in this way wished to show their sympathy for the old Armenian Church. Born in the shadow of this church, I love it for its tolerant and democratic spirit. It is this spirit which has guided my steps toward this new Pantheon. In Europe and America I have met many skeptics, who think that the Parliament of Religions will be as the Falls of Niagara, a gigantic and barren effort. This black prophecy has not succeeded in breaking my faith, because the truly religious heart cannot but be optimistic. For me this august assembly, the highest theological school after that of nature, will have a result which will suffice to immortalize the memory of John Henry Barrows and his companions in arms. It will have laid the basis for a universal tolerance. Fifteen years ago I was present in the Armenian Church of Manchester, England, at an interview between the Greek Archimandrite and the Supreme Patriarch of the Armenian Church. To the words of union uttered by the brilliant Armenian the monk replied as follows: "If there be no harmony between our two churches, the fault is not with our peoples. They are like flocks of sheep which long for nothing more than to pasture together. It is with us the shepherds who separate them that the trouble lies." Since the beginning of this Parliament we see on the same platform the pastors of all the nations, the representatives of the most diverse religions, who treat each other with respect, and what is more with sympathy and affection.

This scene of reconciliation, that unfolds itself before the eyes of a large international gathering, united in Chicago on the occasion of the World's Fair, and the telegraph and the press transferring the scene before the eyes of an entire humanity, is certainly wonderful progress. What can result from this great Parliament but the general conviction that religions are not barriers of iron, which separate forever the members of the human families, but are barriers of ice which melt at the first glance of the sun of love. These are the words which the Armenian Patriarch at Constantinople answered to the words of union from the Patriarch of the Roman Catholic Armenians: "The union must be by acts and not by words. Send into my churches your preachers and I will send into your churches my preachers; let them preach freely, but do not share their doctrines, and let the peo-

*This address belongs chronologically to the ninth day.

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ple follow freely the teachings that they think best." The Armenian Catholic Patriarch found this scheme too bold to be accepted, but the prelate of the old Armenian Church has now at the last given example of a tolerance which deserves to be thought of.

Ladies and gentlemen, the memorable speakers to which we have listened in this presence, as well as those which we shall hear to-day and until the end of this Parliament, will serve to reinforce, even by the antagonism of the religious systems, the desire for absolute tolerance. Humanity in our East, as well as in your West, prays for peace and love. It does not want a religion which teaches of a Creator who hates his creatures. It does not want a God who prefers an involuntary worship to one which freely flows from the depths of the human soul. It will bless some day the Council of Chicago, even should this council proclaim for its creed nothing but this one word "tolerance."

THE KORAN AND OTHER SCRIPTURES.

LETTER TO THE PARLIAMENT FROM J. SANUA ABOU NADDARA, PARIS.

You desire me to give you freely my opinion about the Koran.

I shall not speak of its holiness, lest I profane it, and besides I am not an Imam. I shall only show you that the Koran is tolerant, humane and moral. I shall merely quote to you some of its verses, and leave you to judge of its divine precepts.

"Surely those who believe, and the Jews and the Christians and the Sabians, whoever believeth in God and the Last Day, and doeth that which is right, they shall have their reward with their Lord. There shall come no fear on them, neither shall they be grieved." Ch. ii: 59.

I am then not wrong in saying that the Koran is tolerant. Now as to its being moral:

"Good and evil shall not be held equal. Turn away evil for that which is better, and behold, the man between whom and thyself there was enmity shall become, as it were, thy warmest friend." Ch. lxi: 33.

"A fair speech and to forgive is better than alms followed by mischief." Ch. ii: 265.

Observe how humane Mohammed was: "They shall ask thee what they shall bestow in alms. Answer, The good which ye bestow, let it be given to parents and kindred and orphans and the poor and the strangers. Whatever good ye do, God knoweth it." Ch. ii: 211.

Concerning *Hospitality.*—"If any of the idolaters shall demand protection of thee, grant him protection, that he may hear the word of God, and afterwards let him reach the place of security." Ch. ix: 6.

Mercy toward Slaves.—"Unto such of your slaves as desire a written

DR. H. BERKOWITZ.
HON. JOHN W. HOYT.
MRS. FANNIE B. WILLIAMS.
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HON. THOMAS J. SEMMES.
REV. ANTOINETTE B. BLACKWELL.

instrument allowing them to redeem themselves on paying a certain sum, write one, if you know good in them, and give them of the riches of God which he hath given thee." Ch. xxiv: 33.

Encouragement of Learning.--Mohammed said: "Learned men are the heirs of prophets." "Learning is a divine precept that every Mussulman must fulfill." "Acquire knowledge, even if it were in China." "Expect no good from a man who is neither learned nor student." Moslem writers have said much on this subject.

The Koran's Praise of Women.—"Happy and fortunate is the man who has only one wife, pious and virtuous." "I love three things in your world, woman, perfume and prayer." "The greatest bliss of man after that of his being a faithful believer in God, is his having a pious wife who delights him when he looks at her, obeys him when he commands her, and preserves his honor and his property when he is far from her." "Respect those who have borne you." "If you feel that you cannot act equitably toward many wives, marry one only."

Divorce.—The Apostle says that even if a man has given his wife a talent, if he divorces her, he has no right to take back anything from her.

WOMAN AND THE PULPIT.

By Rev. Antoinette Brown Blackwell.

Feelings which come unbidden from the influence of our surroundings tend to produce in us the willing acceptance of anything to which we are accustomed. The present becomes the instructive measure of the future. This tendency is much more influential than may be supposed in the settlement of many of the great problems of life, and it forms the only justification for the opposition still felt by very excellent persons to the presence and the wise, helpful teaching of capable women in the Christian pulpit. Serious arguments against feminine preaching were answered long ago. Wherever any of the fairly acceptable women preachers are heard and known long enough to make their speaking and their good work familiar and appreciated, there it is already accepted that the sex of the worker is not a bar to good work.

Women are taking an active, increasing share in the education, the thought and the investigations of the age, and are passing into almost every field of work, certainly to no obvious disadvantage to any worthy interest. This great Parliament of Religions is in evidence that narrow conservatism is rapidly decreasing, and that our conception of the religious pulpit must widen until it can take in all faiths, all tongues which strive to enforce the living spirit of love to God and man.

If Christianity had fully decided the modern status of society, there would have been neither male nor female in church, or state, or education, or property, or influence, or work, or honor. Choice and capacity would have established all questions of usefulness. Is God, who is no respecter of persons, a respecter of sex? Paul's exposition of practical Christianity is: "In honor preferring one another."

Under barbarism, when no child could inherit except from the mother, personal property and power were as yet but partially separate from the community interests. The tribe, or clan, was a social unit for offense, defense and ownership. Their gods were tutelary, household, and tribal gods. Like other property safest around the hearthstones, they or their symbols were given into the safe keeping of women. In that condition of morals, women could only safely bequeath wealth or chieftainship to sons of their own lineage. That social order was an accepted fact, and, miserable as it was, it kept its women and its men side by side, equals in the onward march toward a better future.

When property and power were gained by some of the stronger males, naturally they desired to bequeath these to their own children. From that time female chastity began to be enforced as the leading virtue for the legal wives and daughters. The legal adoption of heirs to share with or supersede children born in wedlock was an accepted custom. The futile schemes for securing virtuous wives and legitimate children without entirely discontinuing a wide license for husbands, fathers and sons, had not arisen for these simpler heathen folk.

The later enforced civil inferiority of women sprang from the same baneful root. And woman's long exclusion from the pulpit, from the most consecrated place which Christianity has kept for its supposed best and noblest, is the outgrowth of the same basal iniquity.

The highest code of morals is not elastic, but both men and women must look aloft before they can cordially appreciate its teachings. To be hedged about by conventions is not to learn a self-reliant rectitude. Was there ever a reason why capable women should not have continued to be expounders of the highest truth to which their era could attain?

There is no impropriety in proclaiming truth from the highest housetop. The most consecrated pulpit is less sacred than any living principle. If reverent lips proclaim holiness and truth, the gaze of the thousands who listen can brush no down from the cheek of maidenhood or wifehood. The fitness of the primary educators of the race to be moral and religious teachers has easily demonstrated itself. It was inevitable.

In 1853 an orthodox Congregational Church called a council and ordained its woman pastor; who had been already settled among them for six or eight months. In 1859 two were ordained by the Adventists. In 1863 two women were ordained by the Universalist Church. In that second decade, so far as yet ascertained, three other women received ordi-

nation—only five in all. In the third decade thirty or forty were ordained, and in the fourth decade more than two hundred have received ordination from many denominations.

Numbers of our most earnest religious speakers have not chosen to seek ordination. Most of these women are, or have been, stated preachers or pastors of churches, and are believed to have proved themselves to be successful above the average in promoting the religious welfare of the church and community.

Women are needed in the pulpit as imperatively and for the same reason that they are needed in the world—because they are women. Women have become—or when the ingrained habit of unconscious imitation has been superseded, they will become—indispensable to the religious evolution of the human race.

THE VOICE OF THE MOTHER OF RELIGIONS ON THE SOCIAL QUESTION.

By Rabbi H. Berkowitz, D.D., Philadelphia, Pa.

From the first Judaism proclaimed the dignity and duty of labor by postulating God, the Creator, at work, and setting forth the divine example unto all men for imitation, in the command, "Six days shalt thou labor and do all thy work." Industry is thus hallowed by religion, and religion in turn is made to receive the homage of industry in the fulfillment of the ordinance of Sabbath rest.

Against the iniquity of self-seeking, Judaism has ever protested most loudly, and none the less so against the errors and evils of an unjust self-sacrifice. "Love thyself," she says. This is axiomatic. Egoism as an exclusive motive is entirely false, but altruism is not therefore exclusively and always right. In the reciprocal relation between the responsibility of the individual for society and of society for the individual lies one of Judaism's prime characteristics. She has pointed the ideal in the conflict of social principles by her golden precept "Thou shalt love thy neighbor as thyself; I am God." According to this precept she has so arranged the inner affairs of the family that the purity, the sweetness and the tenderness of the homes of her children have become proverbial.

With her sublime maxim, "Love thy neighbor as thyself; I am God," Judaism set up the highest ideal of society, as a human brotherhood under the care of a Divine Fatherhood. According to this ideal Judaism has sought, passing beyond the environments of the family, to regulate the affairs of human society at large. "This is the book of the generations of men," was the caption of Genesis (v. 1), indicating, as the Rabbins taught, that all men are entitled to equal rights, as being equally the children of one Cre-

ator. The freedom of the individual was the prime necessary consequence of this precept. Slavery stood forever condemned when Israel went forth from the bondage of Egypt.

Judaism has calmly met the wild outbursts of extremists of the Anti-poverty and Nihilistic types with the simple confession of the fact: "The needy will not be wanting in the land." The brotherly care of the needy is the common solicitude of the Jewish legislators in every age.

The freedom of the individual was recognized as involving the development of unlike capacities. From this freedom all progress springs. But all progress must be made, not for the selfish advantage of the individual alone, but for the common welfare "that thy brother with thee may live." Therefore, private property in land or other possessions was regarded as only a trust, because everything is God's, the Father's, to be acquired by industry and perseverance by the individual, but to be held by him only to the advantage of all. To this end were established all the laws and institutions of trade, of industry and of the system of inheritance; the code of rentals; the Jubilee year that every fiftieth year brought back the land which had been sold, into the original patrimony; the seventh or Sabbatical year in which the lands were fallow, all produce free to the consumer; the tithings of field and flock; the loans to the brother in need without usury, and the magnificent system of obligatory charities which still holds the germ of the wisdom of all modern scientific charity: "Let the poor glean in the fields," and gather through his own efforts what he needs; *i. e.*, give to each one, not support, but the opportunity to secure his own support.

A careful study of these Mosaic-Talmudic institutions and laws is of untold worth to the present in the solution of the social question. True, these codes were adapted to the needs of a peculiar people, living under conditions which do not now exist in exactly the same order anywhere. We can not use the statutes, but their aim and spirit, their motive and method we must adopt in the solution of the social problem even to-day.

The cry of woe which is ringing in our ears now was never heard in Judea. In all the annals of Jewish history there are no records of the revolts of slaves such as those which afflicted the world's greatest empire; no uprising like those of the Plebeians of Rome, the Demoi of Athens, or the Helots of Sparta; no wild scenes like those of the Paris Commune; no processions of hungry men, women and children crying for bread, like those of London, Chicago and Denver. Pauperism never haunted the ancient land of Judea. Tramps were not known there. We have here the pattern of what was the most successful social system that the world has ever known.

The hotly contested social questions of our civilization are to be settled according to the ideas neither of the capitalist, the communist, the anarchist, nor the nihilist, but simply and only according to the eternal laws of morality, of which Sinai is the loftiest symbol.

THE FOURTEENTH DAY.

THE RELATION OF CHRISTIANITY TO AMERICA.

BY PROF. O'GORMAN, OF WASHINGTON.

By right of discovery and possession, dating back almost nine hundred years, America is Christian.

The books, pamphlets, lectures and articles, written on this Columbian anniversary, prove beyond a candid doubt that the discovery of America was eminently a religious enterprise; and that the desire to spread Christianity was, I will not say the only, but the principal motive that prompted the leaders engaged in that memorable venture. Before you can strip the discovery of its religious character, you must unchristen the admiral's flagship, and tear from her bulwarks the painting of the patroness under whose auspices the gallant craft plowed her way through the terrors of the unknown ocean.

The inspiration that gave the old world a new continent was also the cause of its colonization and civilization. When I say that religion was the primary motive in the making of the American nations, I make all due allowance for subsidiary and lower motives, for greed and cruelty, and all the baser passions which in all things human, alas, accompany and follow the nobler virtues and higher intentions, and seem, when they alone are looked at, to overshadow and damn Christian civilization. Yet, granting all this, it is true to say that religion often originated, always upheld and blessed the colonization of this continent and the founding of the great commonwealths that to-day make America the admiration of the world, and to-morrow may make it the world's master.

In the North our missionaries softened the nature and manners of the aborigines and prepared them for the civilization, into the possession of which the United States is leading them slowly but surely. I do not deny the evils which Christians, untrue to their religious creed, have inflicted on the native races, but I do say that on the whole those races have been benefited by Christianity, and that the government of this country intends, and steadily seeks, their greater good in spite of the obstacles that contending churches, and still more contending politicians, raise against its benign desires and efforts. The improvement of a race, like the improvement of a man, is always at the cost of cruel experience; such is the price of evolution.

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In South America Christianity has swept away pagan civilizations fair in appearance, but reeking with slavery and human sacrifices, and has fashioned to Christian life the millions of natives who compose in very great part the republics of that half of our continent. There are disorders there, I confess, in state and church, which we in the North have happily escaped; disorders in the state which are the strivings after that purer and solider democracy which was our dower from the cradle, and was sealed to us as an heirloom once for all by the blood shed in the first successful assertion of our independence; disorders in the church which are the fatal outcome of a civilization not yet perfected, and above all of a union with the state which hampers the free and natural working of the church. Yet, despite all this, we may safely predict that there, as here, as in our mother land, Europe, in past ages, Christianity, if you but give her time, will beget a perfect civilization, and that the republics of the South will move up to the first rank in the grand march of humanity to the goal of Christian progress. Thus, by her action on the native races of the new world, an action which may be said to begin only and cannot be judged fairly at this stage of its working, Christianity has made large additions to the family of civilized man, and has given birth to communities that may yet play an important part in the future history of the world.

But the field of my study is not so much all this continent as that portion of it which we inhabit, and which is allowed by common consent on account of its superiority in all that makes civilization to be called par excellence America. In what relation does this republic stand to Christianity? That is the question before us.

It was religion that wafted the first colonists to our shores. They came to seek liberty of worship, and some of them, while finding that boon for themselves, refused it to others. But there came to Maryland a band of emigrants who, by the original design of their founder, Lord Baltimore, and later by their own legislative enactment in colonial assembly, erected into law within their province civil and religious liberty for all Christians. The first Marylanders were Catholics, and to them belongs the glory of enacting the freedom of religion. When the Colonies entered into federation and formed the United States, the Maryland enactment became part of our constitution. Thus Religious equality came to us as the natural and necessary result of political development. This is secured by two provisions in the Constitution. "No religious test shall ever be required as a qualification to any office or public trust under the United States." This excludes the establishment of any particular church by doing away with the religious tests which had been required in the colonies for the holding of office. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This enactment constitutes a bill of rights, guarantees to all churches full liberty, and forbids Congress ever to abridge that liberty. It is a denial on the part of the federal government

of control over religion, an acknowledgment that it is incompetent in the matter. The line marked out by those two provisions was the only one left open to the fathers of the republic. The necessities of the situation imposed this relation, and emphasized to the world the providential destiny of the United States, which is to be a home to emigrants of all nations and all creeds.

American Christianity, therefore, is a self-supporting, self-governing religion in independent but friendly relation to the civil power. Both are equally necessary to constitute an organic nation as soul and body to constitute man; both meet on questions of public morality without which there is no society. The church gives stability and strength to the foundations of the state, the state protects the church in her property, legislation and liberty.

We may truly say that with us separation of church and state is not separation of the nation from religion. The American conception is that the religious character of the nation consists mainly in the religious belief of the individual citizen and the conformity of conduct to that belief. Let me enumerate some evidences of the influence of Christianity on individuals and domestic society, and through them on the organic nation, or the state. Respect for the clergy and voluntary support generously given them; multiplication and maintenance of churches, private schools, Sunday schools, Y. M. C. A. Associations, benevolent and charitable societies, religious associations for the relief of every misery, physical and spiritual, to which humanity is liable; coöperation of men, irrespective of creeds, in issues of public morality, reform or charity, and the consequent softening of sectarian prejudices; observance of Sunday, not only by rest from ordinary work, but by attendance at public worship; labors and contributions for missions, especially for the Christianizing of our African and Indian neighbors; zeal and practical work for temperance and social purity; respect for woman and the opening to her of new avenues and fields of occupation, the giving to her a vote in questions that come close to her as wife and mother, such as temperance and education; the movement to make the punishment of crime reformatory; finally the general interest taken in the development of religion, the evolution of its teaching, the interior life of its churches, and the connection of all social and philanthropic progress with religion.

Such a wide and deep Christian life in the component parts of the state cannot but influence the state itself; and of what I should call the state's Christianity, I give the following evidences:

1. Not only does the federal government make Sunday a legal day of rest for all its officials, but the states have Sunday laws, which do not enforce any specific worship, but do guard the day's restfulness. Moreover, certain religious holidays are made legal holidays.

2. Presidents and governors in official documents recognize the dependence of the nation on God and the duty of gratitude to him. As notable

GHERMANUS, METROPOLITAN OF ATHENS, OF THE ORTHODOX GREEK CHURCH.

"BEING ABSENT AND FAR AWAY BODILY, BUT BEING PRESENT IN SPIRIT, I NEVER CEASE TO SEND UP MY PRAYERS TO THE HIGHEST, AND TO PETITION THAT A RAY OF DIVINE LIGHT MAY ILLUMINE YOUR GREAT PARLIAMENT, AND SERVE AS A REWARD FOR YOUR LABORS IN BRINGING IT TOGETHER."

examples I will cite Washington's first and last addresses, Lincoln's second inaugural and Gettysburg speech, and Cleveland's second inaugural.

3. Our courts decide questions of church discipline and property that come before them according to the charter and the constitution of the church in litigation.

4. The action of Congress in regard to Mormonism is an upholding of Christian marriage, and in all the states bigamy is a crime. Immorality is not allowed by the civil power to flaunt itself in public, but is driven to concealment, and the decalogue, inasmuch as it relates to the social relations of man, is enforced.

5. Celebrations of a public and official character, sessions of state legislatures and Congress are opened with prayer. Chaplains are appointed at public expense for Congress, the army, the navy, the military and naval academies, the state legislatures and institutions.

6. More than once it has been decided by courts that we are a Christian people, and that Christianity is part of our unwritten law, as it is part of the common law of England.

Such briefly is the relation of Christianity to the American republic, when we consider only its internal life.

And now a few words as to the religious character of the external life of the republic, by which I mean the relations of this nation with other nations.

As early as 1832 the Senate of Massachusetts adopted resolutions expressing "that some mode should be established for the amicable and final adjustment of all international disputes instead of a resort to war." Various other legislatures gave expression to the same sentiment, and the sentiment grew apace on the nation. In 1874 a resolution in favor of general arbitration was passed by the House of Representatives. The movement spread to other countries. In 1888 two hundred and thirty-three members of the British Parliament sent a communication to the President and Congress urging a treaty between England and the United States which should stipulate "that any differences or disputes arising between the two governments, which cannot be adjusted by diplomatic agency, shall be referred to arbitration." In the same year the government of Switzerland proposed to the United States the conclusion of a convention for thirty years, binding the contracting parties to submit their mutual differences to arbitration. The settlement of the Alabama claims showed that the magnitude of a controversy and the heat of public feeling were not an insuperable barrier to a peaceful settlement by arbitration. The best known, as it is the latest, arbitration treaty, is the one formulated by the International American Conference under the secretaryship of Mr. Blaine, whereby the republics of North, Central and South America adopt arbitration as a principle of American international law for the settlement of disputes that may arise between two or more of them. They characterize this in the preamble of the proposed treaty as the only Christian and rational procedure as between indi-

viduals so also between nations. Since the establishment of our government the United States has entered into forty-eight agreements for international arbitration, has acted seven times as arbitrator between other governments, has erected thirteen tribunals under its own laws to determine the validity of international claims. Most of the questions thus arbitrated involved national rights and honor and might have been considered as just and necessary causes of war.

From our review of the relations between religion and the republic, we may conclude that this is not an irreligious nation; we are encouraged to hope for its steady progress in all that is noble and elevating and to predict for it the grandest future reserved to any race of the present day.

WHAT CHRISTIANITY HAS WROUGHT FOR AMERICA.

By David Jas. Burrell, Marble Collegiate Church, New York City.

The world will ultimately believe in the religion that produces the highest type of government and the best average man. All religions must submit to that criterion. By their fruits ye shall know them.

Ours is distinctly a Christian nation. The history of America gives proof on every page that the Gospel of the crucified Nazarene is interwoven with our entire national fabric.

We trace the hand of Providence in the discovery of this land. The star of its nativity was the star of Bethlehem. The light of its earliest morning, glowing westward from bleak Plymouth, was the luminous shadow of the cross. The land thus opened up for the development of a new nation lies within what is familiarly known as "the belt of power," that is, between the thirtieth and fiftieth parallels of north latitude. It is significant that within these limits have dwelt nearly all the great historic peoples, and there are those who fancy that America may be added to the imposing procession which has passed through chronicles along this magic zone.

The hand of Providence is further traced in the settlement of the country, and in the development of our American life and character. In glancing at the successive migrations hitherward, one is reminded of that old-time Pentecost, when strangers came from everywhere. The place of honor is accorded to the Puritans, the Huguenots, and the Beggars of Holland, all of whom were fugitives from civil and religious oppression. The influence of their sturdy devotion to truth and righteousness has ever been a potent influence among us.

The people of America are a distinct people; a conglomerate, formed of the superflux of the older lands. If ever it was proper to characterize

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this people as English or Anglo-Saxon, it is certainly no longer so. The Anglo-Saxon element in our population is relatively slight. The mingling of many bloods has produced a new ethnic product which can be aptly designated only as *American*. The process of assimilation still goes on. The seas are dotted with ships from every quarter of the globe, bringing the poor and weary and disappointed, eager to renew their hopes, and rebuild their fortunes in a land which gives an ungrudging welcome to the oppressed of all nations. And surely this is not without the gracious ken and purpose of God.

It is a fact of prime importance, furnishing, perhaps, a key to the problem, that, with scarcely an exception, the dominant races of history have been of mixed blood, such as the Germans, the Romans and the Anglo-Saxons. Proceeding from this fact, Herbert Spencer has ventured to express the hope that out of our conglomerate population may be evolved, in process of time, the ultimate, ideal man. If so, however, it must be brought about through the assimilating power of that principle of human equality which has its reason in our filial relation with God. In other words, religion furnishes the only guaranty of our national welfare and perpetuity.

The life-blood of popular government is equality. In this lies the rationale of individual and civil freedom. But equality is only another name for the brotherhood of man; and the brotherhood of man is an empty phrase unless it find its original ground and premise in the Fatherhood of God.

The earliest formulation of this principle is in the preamble of our Declaration of Independence, which declares that all men are born free and equal and with certain inalienable rights. Between the lines of that virile pronouncement one may easily read Paul's manifesto to the Athenian philosophers, "God hath made of one blood all nations of men, for to dwell upon the face of the earth." God, the All-Father, revealing his impartial love in the cross, becomes the great Leveler of caste.

Among the relics of our early struggle for freedom is the bell inscribed with the legend, "Proclaim liberty throughout all the earth unto all the inhabitants thereof." Our fathers deliberated long and anxiously over the truth which that bell rang forth. The truth thus formulated was, however, not made operative for almost a hundred years. The curse of human bondage was among us. Here was a curious anomaly, involving an irrepressible conflict. A free people, claiming equality as their birthright, held four millions of their fellows in chains. But God reigneth; and the hearts of nations are in his hand as the rivers of water. In 1862 the President signed the Emancipation Proclamation; and the people of America were "free and equal" at last.

This truth, conceived in our Revolutionary war and born out of the travail pains of the great Rebellion, finds its ultimate expression in the ballot. Our elective franchise rests in the fundamental truth of equality. One man is as good as another. One man, one vote; by eternal right no more

and no less. There is no primogeniture in the great family. We are free and equal because we are all divinely born. This is distinctly a religious principle. Wherever a constitutional government has ignored its birthright, to wit: the Fatherhood of God, expressing itself in the brotherhood of man, through the Gospel of that Only-begotten Son who is Brother of all, it has had but a brief and troubled life. Republicanism is anarchy, with a latent reign of terror in it, unless this truth is at its center, shining like God's face through the mists and darkness of chaos. A common birth is the sure ground of mutual respect. All adventitious conditions go for naught.

If we turn now to the distinctive institutions of our country, we shall find them with scarcely an exception bearing the sign-manual of Christ.

First, the American home. Where all men are sovereigns, all houses are palaces. The hut becomes a cottage, where there is no feudal mansion. There are lands where homes are merely dormitories and refectories, where social clubs and gardens supplant the higher functions of domestic life. But the American lives at his home. It is his castle and his paradise. The humblest toiler, when his day's work is over, makes this his Eldorado. The heart of domestic life is the sanctity of wedlock as a divine ordinance. It may be noted, that in lands where God and the Bible are reverenced, "wife" and "mother" and "home" are sacred words. The influence of religion may be but an imperceptible factor in the peace and happiness of many households; yet the Gospel is their roof-tree, and their purest happiness is but a breath from the garden before that home at Nazareth where the mother of all mothers ministered to her Divine Child.

The next of our American institutions which finds its sanction in religion is the public school. The distinctive feature of our national system of education is civil control. This is in the necessity of the case. As every American child is a sovereign in his own right, born to his apportionate share of the government, it is primarily important that he should be educated for his place. It was in wise apprehension of this danger that our Puritan forefathers required every fifty families to hire a pedagogue and every hundred to build a school-house. The teaching of religion was compulsory in these early schools, but as a rule under such conditions as obviated all danger of denominational bias. There were no "godless schools." Indeed, it may be seriously questioned whether, at this stage of Christian civilization, there can be any such thing as a godless school.

Still another of our institutions having distinctive features and borrowing them from the sanctions of the Christian religion, is the workshop. We have no caste, no titled orders, no aristocracy save that of brains and industry. The American toiler is the peer of all his fellow citizens. The highest places of honor and emolument are wide open before him. What a man is and does, not what his father was and owned before him, is the criterion of popular regard. Whether this could be the case in any other than a Christian land is greatly to be doubted. It never has been; it remains to be proved that it could be.

A just recognition of the dignity of labor is a necessary inference from the life and teachings of the Carpenter of Nazareth. That "best of men that e'er wore flesh about him" toiled in the shop, with chips and shavings about his feet and the implements of his trade on his bench before him, so entering into sympathy with the cares and struggles of workingmen. That sympathy is the most potent—though oft unrecognized—factor in the adjustment of the industrial problems of our time. He taught fair wages for honest toil. His "golden rule" is the effective remedy for strikes and lockouts. Wherever the mind that was in Christ Jesus prevails the man and his master are bound to see face to face and eye to eye. And nowhere, as we believe, has that consummation been more nearly reached than in the industrial conditions of the new world. Indeed, "man" and "master" are here invidious terms. The man is his own master. There is no employer in the land who dare strike or wantonly affront his humblest employé. A common birthright of the Great Father blots out all mastership; and a fellow feeling toward the Elder Brother has made us wondrous kind.

Not that all things are as they should be. The millennium is still a good way off. There are wrongs to be righted and middle walls of separation to be broken down. But so long as the leaven is in the meal there is hope that the lump may be leavened. And however the American workman may at times complain of his lot—toil being ever a burden and the want of it a greater—he would not for a moment consent to an exchange of place with any other workman on the earth. He owns himself; as a rule he owns his home—and he still owns, in fee simple, one-seventh of his time.

It remains—in thus briefly canvassing our national indebtedness to religion—to speak of the establishment. If other nations have their way of expressing the religious preference of the people, we more. A national church, indeed, we have not—but we have that which is deemed incomparably better, religious freedom. This is the American establishment,—freedom of heart and conscience, freedom to believe what we will respecting the great problems of the endless life, freedom to consult our personal convictions as to whether or where or how we will worship God. This involves an absolute divorcement of church and state. At this point the unanimity of sentiment within the church is as entire as without it. We want no national church—we want no clergy feeding at the public crib. Our experiment has been tried for a hundred years and is fully vindicated.

Observe, however, it is not proposed to alienate religion from national affairs. On the contrary, by their mutual interdependence the wise and effective influence of each upon the other must be greatly enlarged. It could not be otherwise. True religion is all pervasive; it touches life at every point in its circumference, physically and intellectually, socially and politically, every way. The just attitude of the government toward all religious bodies whose tenets do not contravene its welfare, is impartial sufferance and protection. Church and state are coördinate powers, each supplementing and upholding the other, and both alike ordained of God.

CHURCH OF THE NATIVITY OF THE HOLY VIRGIN, RUSSIA.

THE PRESENT RELIGIOUS CONDITION OF AMERICA.

By H. K. Carroll.

There are so many religious bodies in America that it is desirable, if we would get a comprehensive idea of them, to arrange them, first, in grand divisions; secondly, in classes; and thirdly, in families. I would specify three grand divisions: 1. The Christian. 2. The Jewish. 3. Miscellaneous. Under the last head come the Chinese Buddhists, the Theosophists, the Ethical Culturists, some communistic societies and Pagan Indians. The Jewish division embraces simply the Orthodox and Reformed Jews. The Christian division contains, of course, the great majority of denominations and believers, Catholics, Protestants, Latter Day Saints—all bodies not Jewish, Pagan or anti-Christian.

We commonly divide the Christian bodies into classes, as, Catholic and Protestant, Evangelical and non-Evangelical. In the Catholic class there are seven representatives in this country; the Roman Catholic, the United Greek Catholic, the Russian Orthodox, the Greek Orthodox, the Armenian, the Old Catholic and the Reformed Catholic. All the Catholic bodies, except the Roman, are small and unimportant as represented in the United States, ranging in numbers of communicants from 100 to less than 14,000.

No denomination of Protestantism has thus far proved to be too small for division. Denominations appear in the census returns with as few as twenty-five members. I was reluctantly compelled to exclude one with twenty-one members.

We count in all 143 denominations in the United States, besides 150 or more congregations which are independent, or unassociated with any church. Of the 143 separate denominational bodies six are Adventist, thirteen Baptist, three (River) Brethren, four (Plymouth) Brethren, seven Catholic, two Christian Connection, nine Communistic, four Dunkard, four Quaker, two Jewish, two Mormon, sixteen Lutheran, twelve Mennonite, seventeen Methodist, twelve Presbyterian, two Episcopalian, three Reformed, and two United Brethren, with twenty-three single denominations, such as the Congregationalists, Moravians, Disciples of Christ, Christadelphians, Christian Scientists and Salvation Army. Many of the 143 separate bodies are very small and unimportant. We can pick out ninety-seven, of which no one has as many as 25,000 communicants; seventy-five have less than 10,000 communicants each; fifty-four less than 2,500, and thirty-two less than 1,000, ranging between 20 and 937. Of bodies having 25,000 and upwards there are only

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forty-six, or about one-third of the whole number. The other two-thirds is made up of denominations having from 20 to 25,000. It is the little bodies, therefore, that give religion in the United States such a divided aspect. If most of them were blotted out we should lose little that is very valuable, but much that is queer in belief and practice. What is it has caused these numerous divisions? Among the Methodists ten of the seventeen divisions were due to the race or the slavery question, and six to controversies over practical questions. The other was imported. Of the twelve Presbyterian bodies all are consistently Calvinistic but two, the Cumberland and the Cumberland colored, which hold to a modified Calvinism. All use the Presbyterian system of government with little variation. What, then, is it that divides them? Slavery divided the Northern and Southern, the race question the two Cumberland bodies. One branch is Welsh and the rest are kept apart largely by Scotch obstinacy. They have close points of agreement, but they differ on questions that seem to others utterly insignificant. We may, I think, sum up the causes of division under four heads: (1) Controversies over doctrine; (2) controversies over administration or discipline; (3) controversies over moral questions; (4) ambitious and disputatious persons.

The last census, that of 1890, embraced all religious bodies among its greatly extended inquiries, and we have, therefore, for the first time, complete returns for all forms of religion represented in the United States. These returns show how many ministers, organizations or congregations, church edifices and communicants each denomination has, together with the seating capacity of its edifices and their value; also how they are distributed among the counties, states and territories.

The Roman Catholic is now the largest of the churches in number of communicants, having, in round numbers, 6,231,000. A hundred years ago it had only about 25,000; fifty years ago it had about 1,200,000. According to this it has increased, in the last half century, five-fold. This enormous growth is due chiefly to immigration. The Methodist Episcopal Church comes second, with more than 2,240,000; the Regular Baptists (colored) third with 1,362,000; the Regular Baptists (South) fourth, with 1,308,000; and the Methodist Episcopal (South) fifth, with 1,210,000.

Taking value of church property as our next item, that is, the value of houses of worship, their furnishings and the lots on which they stand, we find that the Catholic Church is first again, its property being valued at $118,000,000. The Methodist Episcopal Church is second, reporting $97,000,000; the Protestant Episcopal third, $81,000,000; the Northern Presbyterian fourth, $74,000,000; and the Southern Baptists fifth, $49,000,000. Two of these denominations, the Episcopal and the Presbyterian, are not among the five I have just mentioned as having the largest number of communicants. They stand third and fourth, respectively, in the table of church property, showing that they are much more wealthy in proportion to communicants than the other denominations.

In number of organizations, or congregations, the Methodist Episcopal Church comes first, with 25,861, and the Roman Catholic last, with 10,231. The Southern Baptists are second, with 16,450; the Southern Methodists third, with 15,000; and the Colored Baptists fourth, with 12,650. The reason the Catholic congregations only number two-fifths as many as the Methodist Episcopal, is because their parishes are so much larger and more populous. In some cases a Catholic parish embraces from 12,000 to 16,000 communicants, all using the same edifice. It is a common thing in the cities for Catholic churches to have five and six different congregations every Sunday.

To recapitulate, the Roman Catholic Church is first in the number of communicants and value of house property, and fifth in number of organizations and houses of worship; the Methodist Episcopal Church is first in the number of organizations and houses of worship, and second in the number of communicants and value of church property.

Let us now see how the five leading denominational families, or groups, stand. The Catholics, embracing seven branches, come first as to communicants, with 6,258,000; the Methodists, embracing seventeen branches, come second, with 4,589,000; the Baptists, thirteen branches, are third, with 3,743,000; the Presbyterians, twelve branches, are fourth, with 1,278,000; and the Lutherans, sixteen branches, are fifth, with 1,231,000. It will be observed that the combined Methodist branches have about 1,600,000 fewer communicants than the combined Catholic branches. As to value of church property, the Methodist family is first, the figures being $132,000,000. The Catholic family is second, $118,000,000; the Presbyterian third, $95,000,000; the Episcopalians fourth, $82,835,000; the Baptists fifth, $82,680,000. As to organizations, or congregations, the Methodists are first, with 51,500; the Baptists second, with 43,000; the Presbyterians third, with 13,500; the Catholics fourth, with 10,270; and the Lutherans fifth, with 8,595.

Thus, among denominational families, the Catholics are first in the number of communicants, second in value of church property, and fourth in number of organizations and houses of worship. The Methodists are first in the number of organizations and houses of worship, and value of church property. These figures are for the five leading denominations, and the five chief denominational families. The grand totals for all denominations, Christian and non-Christian, are as follows: Ministers, 111,000; organizations, 165,250; houses of worship, 142,600; value of church property, $680,000,000; communicants, 20,643,000. According to these figures, nearly one person in every three of our entire population is a member or communicant of one or another of the 143 denominations. This cannot, I should say, be regarded as an unfavorable showing for the churches. It indicates a religious population of 57,720,000. That is, the communicants, with all adherents added, constitute 57,720,000, leaving about 5,000,000 to compose the non-religious and anti-religious classes, including freethinkers and infidels.

Of the 165,250 organizations, all are Christian but 1,855, or a little more than one per cent., and all are Protestant, except 12,131, or a little over seven per cent. That is, Christian organizations form nearly ninety-nine per cent. of the total, and Protestant organizations about ninety-three per cent. Of the 20,643,000 members all are Christian except 347,623, and all are Protestant except 6,605,494. That is, Christian members form ninety-seven and one-quarter per cent. of the total, and Protestant members sixty-eight per cent. The Catholic percentage is about thirty and one-half and the Jewish and miscellaneous only one and a half.

I call your attention to the fact that of the 153,122 Protestant organizations all but 747 are evangelical, and of the 14,037,417 Protestant members all but 128,568 are evangelical. That is, counting the Universalists with the evangelical class, where I think they really belong, ninety-five per cent. of Protestant organizations are evangelical; and over ninety-nine per cent. of Protestant communicants belong to evangelical denominations.

In the last ten years the net increase in our population was a little less than twenty-five per cent. A comparison of the returns of churches representing 16,500,000 members, shows that in the same period their net increase was about thirty-five per cent., or ten per cent. greater than the increase of the population. The largest percentage of gain was sixty-eight, which belongs to the Lutheran family; the next was fifty-seven per cent. by the Methodist Episcopal Church, South; the third, forty-eight per cent., by the Protestant Episcopal Church; the fourth, thirty-nine per cent., by the Presbyterian family; the fifth, thirty-seven per cent., by the Regular Baptists, North, South, and Colored; the sixth, thirty-three per cent., by the Congregationalists, and the seventh, thirty per cent., by the Methodist Episcopal Church.

We must, of course, remember that all the houses of worship have been built by voluntary contributions. They are valued at $680,000,000, and furnish sitting accommodations for 43,500,000 persons. They have been provided by private gifts, but are offered to the public for free use. The government has not given a dollar to provide them, nor does it appropriate a dollar for their support.

THE INVINCIBLE GOSPEL.

By Geo. F. Pentecost, D.D.

Christianity is a fighting religion. Christ came not to send peace but a sword—not the sword of a Mohammed, but the sword of the Spirit, which is the word of God. Christianity recognizes the absolute freedom of the human will and conscience. It condemns all violence in its conflict with other religions, appealing only to the inteligence, the conscience and the heart of men, by the Word of God with the Holy Ghost sent down from heaven. It is not intolerant of other religions, except as light is intolerant of darkness, but will in no case compromise with error, or enter into fellowship with any religious system or philosophy that is not built on the Rock of Ages.

Paul went forth into the Greek and Roman classical world, not only to preach the Gospel, but to challenge the claims of any and all religions with which the Gospel came in conflict. To the Romans he wrote: "I am not ashamed of the Gospel of Christ, for it is the power of God with salvation to every one that believeth."

In respect of the conquest of the world, or what remains of it, we occupy much the same stand-point as did Paul. We are not ashamed of the Gospel of Christ, and are ready to preach it and vindicate it in the face of all the world. In this regard it is a great privilege for us Christians to meet face to face in this Parliament the representatives of many ancient religions and equally ancient philosophies; to give to them a reason for the faith and hope that is in us, and show them the grounds upon which we base our contention that *Christianity is the only possible universal religion*, as it is certainly the only complete and God-given revelation.

The power of the Gospel is the power of God, and so is greater than all possible opposing powers. All power has been given into the hands of Jesus Christ for the propagation and defence of his Gospel, and to give eternal life to as many as believe on him.

1. *We are not ashamed of its antiquity.*—Some of the religions of the Roman Empire boasted great antiquity. Indeed, they based their religions on myths whose fancied existence antedated history. To antedate history is an easy way to secure antiquity for any faith. There are those among us to-day who will tell you that, as compared with their faiths, Christianity is but an infant of days.

We are often charged by Orientals with being the propagators of a modern faith, because by our own claims Jesus Christ did not appear until the

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comparatively recent time of two millenniums ago. The Hindu faith was then already hoary with age. But Christianity does not date from the birth of Christ. Christ incarnate, crucified and raised from the dead two thousand years ago was only the culmination in time, and to our sense, of a revelation already ages old. Abraham believed in Christ and rejoiced to see his day approaching. Christ was believed on in the wilderness when Moses was bringing the children of Israel out of Egypt; for "the Gospel was preached to them as well as to us."

We claim no revelation given before the age of our race, and put forth no myth which antedates the history of earth and man. But as far back as history goes the records of our faith are found. Every turn of the archeologist's spade confirms the truth of them. In this respect we are not ashamed of the Gospel. Its historical antiquity stands unrivaled among the religions of the world.

2. *We are not ashamed of its prophetic character.*—Christ's appearance in this world nineteen centuries ago was not an unexpected event. For centuries, even from the beginning of man's spiritual need, he has been looked and longed for. The heroes of the world's religions have been either myths or unlooked-for men springing up from among their fellows, for whom their disciples neither looked nor were prepared. Who prophesied the coming of Confucius, or Zoroaster, or Krishna, or the Buddha, or Mohammed? Moreover, none of these heroes or leaders of men were in any sense saviours. They were at best teachers, throwing their followers back upon themselves to work out their own salvation as best they might.

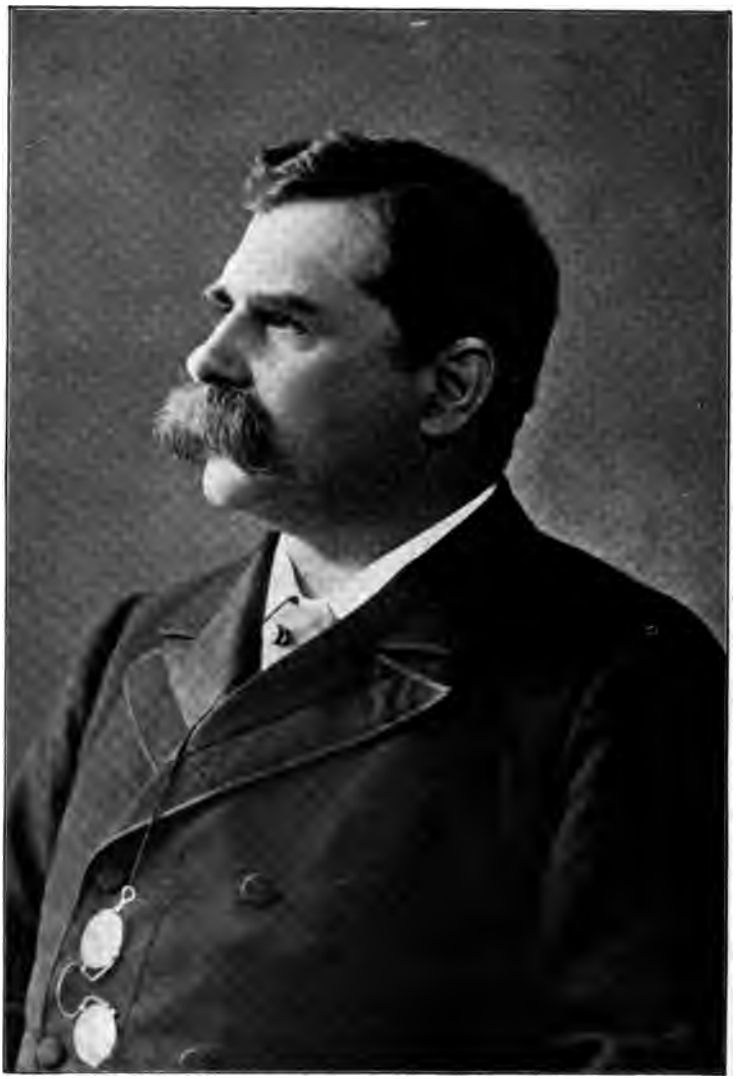
3. *We are not ashamed of the Divine Author of Christianity.*—Whether we consider the character of Jehovah-God of the Old Testament, or of the Jesus-God of the New Testament, there is nothing in either that suffers by the highest ethical criticism which may be applied to them. In the Old Testament from the beginning God proclaims himself in love, holiness, righteousness, truth and mercy. Jesus stands without a peer among men or gods. The moral glory of his character lifts him head and shoulders above that of all men or beings, ideal or real, with which we are acquainted. Nineteen centuries of study has only served to increase his glory and confirm and deepen his divine-human influence over men. Even his worst enemies are among the first to lay at his feet a tribute to his greatness, goodness and glory. He is, indeed, in the language of a distinguished Hindu gentleman and scholar, uttered in my presence in the old city of Poona, and before an audience of a thousand of his Brahmanical fellows, "*The Peerless Christ.*" To compare him with any of the gods worshiped by the Hindus is to mock them and insult him. It is the moral glory of Christ's character which compelled Renan to say: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing. All ages will proclaim that among the sons of men, there is none born greater than Jesus." Goethe, the father of the modern school of high culture, in one of his last

utterances, expresses the conviction, "that the human mind, no matter how much it may advance in intellectual culture and the extent and depth of the knowledge of nature, will never transcend the high moral culture of Christianity as it shines and glows in the Canonical Gospels." Napoleon the great declared: "I search in vain in history to find one equal to Jesus Christ, or anything which can approach the Gospel. Neither history, nor humanity, nor the ages, nor nature afford me anything with which I am able to compare or by which to explain it."

4. *We are not ashamed of the ethical basis of the Gospel.*—Without denying that there is to be found ethical teaching of great beauty in the non-Christian religions of the world, it is still true that these religions lay their stress upon their cults, rather than upon moral culture. Among most of them there is a striking divorce between religion and morals; if indeed these are ever found joined together. But in the Gospel we find that the final test of Christianity is in its power to regenerate and sanctify man. The moral basis of Christianity may be found throughout the Scriptures, but for the sake of brevity we take only two examples. The first is that code of righteousness revealed by God to Moses and which we commonly speak of as the Ten Commandments. It is strikingly significant that this wonderful moral law was communicated at a period when ethical truth among the then existing nations was at its lowest point, and the morals of the people lower than the teaching. Where did Moses get these words? Not from Egypt, nor from the desert where for forty years he lived; not from the land toward which he was journeying. It would require a stretch of the imagination beyond anything we know to suggest that he himself was the author of them. *They were written by the finger of God, and given to him.* But let them come from where they may have come, our point is that in contending for the faith of the Gospel we are not ashamed of the ancient ethic basis of our religion.

Passing from the Old Testament to the New, we have only to call attention to the sermon on the mount. These words of Jesus, spoken to his disciples, are but the transfiguration of the ten words given by God to Moses. Who ever assumed to revise the sermon on the mount in order to eliminate that which is not good or add to it that which it lacked?

It has been said that the Golden Rule was borrowed by Jesus from his religious predecessors. But even a casual comparison of the sayings of Christ with those of other teachers will show a vast difference. Instance that of Hilliel, "Do not to thy neighbor what is hateful to thyself"; or that of Isocrates, "What stirs the anger when done to thee by others that do not to others"; or that of Aristotle, when asked how we should bear ourselves toward our friends, "As we would desire that they should bear themselves toward us"; or that of Confucius, "What you do not want done to yourself do not do to others"; or a maxim mentioned by Seneca, "Expect from others what you do to others." These are all fore-gleams from the sun which shines in its fullness in the perfect law of Christ, "All things whatsoever ye



REV. GEORGE F. PENTECOST, D.D., LONDON, ENGLAND.

"IT IS A GREAT PRIVILEGE TO MEET FACE TO FACE IN THIS PARLIAMENT THE REPRESENTATIVES OF MANY ANCIENT RELIGIONS AND EQUALLY ANCIENT PHILOSOPHIES; TO GIVE TO THEM A REASON FOR THE FAITH AND HOPE THAT IS IN US, AND SHOW THEM THE GROUNDS UPON WHICH WE BASE OUR CONTENTION THAT CHRISTIANITY IS THE ONLY POSSIBLE UNIVERSAL RELIGION."

would that men should do unto you, do ye even so to them." This is positive and exhaustive. All the others are partial and negative, if not merely prudential, not to say selfish. How is it that in the Orient to-day it is the rule of Jesus and not those of their own sages that is quoted by the Orientals themselves? Is it not because the one class of maxims contains but partial or half truths, while the sayings of Jesus *are the truth, and that Jesus has embodied and illustrated them in his own life?*

But beyond the ethical teachings of Christ, which are without question far in advance of all statements which the world had ever had, and which stand to-day upon the outermost confines of possible statement, Jesus has brought to us a revelation of God himself, not only as to the fact of his being, but as to his nature and the love and grace of his purpose toward man. Moreover, he has shown us what we are ourselves; from whence we are fallen and unto what the purpose of God designs to lift us.

5. *We are not ashamed of its doctrines of salvation.* Let me briefly summarize these:

(1) *The Incarnation.*

By the Incarnation, roughly speaking, we mean that revelation which God made of himself in Jesus Christ. In this declaration we see (*a*) God was in Christ seeking after man. All natural religions and philosophies show us man seeking after God if haply he may find him. Here only do we see *God seeking after man.* "God is a spirit, and he seeketh such to worship him." When preaching to the educated English-speaking gentlemen of India, I was often confronted with the statement that: "The gods and heroes of India wrought more and greater miracles than Jesus. They, too, fed the multitudes, opened the eyes of the blind and healed the sick." When I asked for the proof they had none to give except the Puranic stories. When they in turn challenged me for proof, I simply said, "Gentlemen, look around you, even here in India. The reported miracles of your gods and heroes stand only in stories, but each miracle of Christ was a living seed of power and love planted in human nature, and has sprung up and flourished, again bringing forth after its kind wherever the Gospel is preached. Who cares for the lepers? who for the sick and the blind, the deaf and the maimed? Till Christ came to India these were left to die without care or help, but now every miracle of Christ is perpetuated in some hospital devoted to the care and cure of those who are in like case with the sufferers whom Christ healed." This is the difference between the fables of the ancients and the living wonders wrought by the living Christ. He, himself, the embodiment of righteousness, love, pity, tenderness, gentleness, patience and all heavenly helpfulness, being the greatest miracle of all. Jesus among men as we see him in the Gospel is God's image restored to us, and through him acting in grace toward man.

"Sir," said an old, gray-haired Brahman to me one day, "I am an Hindu and always shall be, but I cannot help loving him; the world never

knew the like of him before — when I think of him I am ashamed of our gods." Truly, the Incarnation of Christ is the revelation of God; he that hath seen him hath seen the Father.

(2) *The Doctrine of Atonement.*

In this doctrine we see the solution of one of the oldest and most stressful questions of the human mind: How God may still "be just and yet the justifier of the ungodly"; how in forgiving transgression, iniquity and sin he establishes and magnifies the law.

On the basis of Christ's great sacrifice God can and does declare the forgiveness of our sins, and justifies us "from all things from which we could not be justified by the law of Moses"—that law standing alone.

(3) *The Doctrine of the New Birth.*

In connection with this righteousness *for* us by Jesus Christ there is a righteousness *in* us by regeneration, wrought by the Holy Ghost; so that every saved man becomes a new creature in Christ. Thus, with righteousness *imputed* freely by grace, and righteousness *imparted* freely through faith by the Holy Spirit of God, man stands free from sin and its penalties, and is panoplied with a new spiritual nature. He is enabled not only to conceive an ideal character of holiness, but to attain to such a character through the further sanctification of the spirit and belief of the truth.

(4) *The Doctrine of Immortality.*

The resurrection of Jesus Christ from the dead has solved the problem of immortality, not by argument, but by *demonstration*, and has guaranteed to us a like immortality, not of the soul only, but of the whole man—spirit, soul and body; for even these bodies of ours, now humiliated and dishonored by sin, and too often yielding themselves instruments of unrighteousness unto sin, shall be changed and fashioned like unto his glorious body, according to the working of that mighty power that worketh in us by Jesus Christ.

6 *We are not ashamed of the terms upon which this salvation is offered.*—It is unto all who *believe*. It is no aristocratic privilege which is reserved for the rich, the learned and the mighty. It indeed makes place for these, for they also are sinful men, but it extends all its unspeakable privileges to the poor, to the ignorant, to the outcast and to the most degraded. It proclaims, "Whosoever will, let him come." Jesus himself set the note of invitation when he said, "Come unto me, all ye that labor and are heavy laden and I will give you rest."

7 *We are not ashamed of the way in which it deals with the great problems lying just beyond the lines on which we discuss individual salvation.* The unity of God, and of the race, and the consequent brotherhood of man, as suggested in Paul's great speech on Mars Hill, is a statement that causes us no blush or shame. And I may say that it is a teaching unique with Christianity. It is not found in the Hindu or Buddhistic Bibles.

These are some of many reasons why with the great apostle, in the

presence of this Parliament of Religions, we are emboldened to say we are not ashamed of the Gospel of Christ.

Where are the religions of Greece and Rome with their Pantheon full of gods? They are but a historical memory. Like Dagon before the Ark, they have fallen before the cross of Christ. Overwhelmed at times by vast hordes of barbarians, the Christian Church has, through the Gospel, converted its conquerors, and made Christians out of savages. Chained and fettered to the state in false and unholy alliance, the Gospel has burst forth with new power and freedom in the free churches of Christ, and gone on its conquering and saving way.

And now the stream of life issuing forth in the Gospel is flooding back to the Orient whence it took its rise in this world, and will ere long heal all those wonderlands and bring salvation to the great and gentle people of the East who have ever been the most eager in their search after God.

THE PRESENT RELIGIOUS OUTLOOK OF INDIA.

By the Rev. L. E. Slater, of the London Missionary Society, Bangalore, Southern India.

The present is a time of transition throughout India. A struggle is going on between old customs and new ideas, such as the world has not seen since the break-up of the Roman Empire. On the one hand the old Hinduism — the masses of the people under the dominion of the priesthood, all sunk in the grossest superstition. On the other hand, there is "Young India," the new thought and feeling of the country reflected in the men trained at colleges in the highest western thought. Withal there are the indigenous scholars, versed in Sanskrit lore, and still exerting a considerable, though dwindling influence. The student-class is annually increased by thousands graduating from the secular government colleges, and from the missionary institutions, and impressible alike by western truth and western skepticism. A danger incident to this class is that of general license and demoralization. There is a tendency among them to lose all religion, and become absorbed in worldliness. Caste and custom still bind them outwardly to Hinduism; but "they outwardly conform to rites that they inwardly despise." Their condition is that of religious unsettlement. As Sir Alfred Lyall, in his "Asiatic Studies," has observed, "The sketch given in Gibbon's second chapter of the state of religion in the Roman Empire during the second century of the Christian era might be adopted to describe in rapid outline the state of Hinduism at the present day. . . . . Seventeen centuries ago the outcome was Christianity; but history does not repeat

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itself on so vast a scale. . . . . It is quite possible that more difficult and dangerous experiences than wholesale religious conversion are before India." A leading Hindu paper, recognizing that errors and superstitions in existing Hinduism must give way before advancing education, declares that this by no means implies that Christianity is going to be substituted.

What, then, is to take the place of modern and idolatrous Hinduism? That this is a thing of the past for the educated classes, there cannot be the shadow of a doubt. It can no more live in the light that western knowledge is shedding across the land than witchcraft can live in modern England. The temples of Vishnu and Siva will be deserted as surely as have been the temples of Jupiter and Apollo.

The awakening of India from the sleep of ages is due to *Christian* influence—the incessant preaching of the Gospel, mainly in Christian schools and colleges. The cry now is for a *judicious repair* of Hinduism, by elimination and assimilation. Men are now *reading Christianity into Hinduism*, explaining the Vedas by the Bible to find the same truths in both. These reformers urge that there is a faith older than polytheistic and Puranic Hinduism. Vedic and monotheistic Hinduism—the Arya faith—is the true religion of the country; and to this they propose to return. Between the two extremes of a materialistic skepticism, and an earnest approach to Christ, there is observable, during the last decade, this strong undercurrent flowing back in the direction of Vedic Hinduism. The Indian Renaissance—a revival not so much of religion as of philosophy, a part of the wave of revived Buddhism that has been sweeping over Ceylon—was set on foot by the Arya-Somaj of North India, founded by Dyananda Sarasvati, who died in 1883, and encouraged by the pride of Indian nationality that is stirring; and stimulated by the zeal of the Theosophical Society; and, above all, provoked by the advancing power of Christianity. It holds that when purified from error Hinduism can hold its own against every other form of faith. It stands for Indian theism as against foreign theism, and enlists on its side the patriotic preference for Indian literature and thought. It has, without doubt, checked for a time the extension of the Christian Church, coming between Christ and the awakened conscience of the Hindus. But there is much in the movement to excite our sympathy. Those of us who gladly recognize India's past contribution to the religious thought of the world may welcome the attempt to discern between the false and the true, and to utilize whatever of good the past has bequeathed to the present; since it is out of the old that the new and the better are evolved.

This movement, far more popular, because more really Indian, than Brahmoism, has been bitterly opposed to organized Christianity, though assigning a place of eminence to Christ. The Theosophical Society—from the first a distinctively anti-Christian force in India—has been largely responsible for this. The opposition, and to some extent, the Hindu revival itself, have been a forced growth; and now that the theosophical glamor is quietly fading away, the opposition is declining too.

There are few signs of vitality in this Hindu renaissance. There is a revival of interest in Hindu philosophy and literature, but no real revival of religion. What India needs is not a resuscitated metaphysics, but a new moral life, the result of getting into right relation with God, which is religion. While our Hindu brethren will do well to understand what their faith taught in the purest days, with regard to the burden of sin and the problems of existence, it is hopeless to hark back to a past that cannot be recovered —to put back the hands on the dial of human progress. The Hindu revival, though it has probably passed its highest point, will no doubt continue for a time, as a phase of educated thought. Christian ideas are in the air and are absorbed even by those who intend to resist them. And scientific ideas, which have done much to purify mediæval Christianity, are taking hold of the Indian mind. As there are two Buddhisms now in Ceylon, and two Islâms in India, so there are two Hinduisms, the one holding to the traditions of the past, the other living in the present and shaped by outside influences. The advanced movement is likely to include the fundamental conceptions of natural theism—belief in one God and in a future life, purity in thought and action, and charity in social relations. This is the most marked transformation that has come over the educated mind of India, its truer conception of God and of prayer. In the midst of the pantheism and polytheism of ages, has penetrated the idea of a personal and holy God—the foundation truth of real religion. In all modern religious reforms, the Vedic idea has been modified by Biblical theism, thus drawing the East and the West to a closer spiritual fellowship.

This leads us to speak of the organized Theistic Church of India—the Brahmo-Somaj, the highest and most interesting development of religious thought in the present century outside of the Christian Church. Like its younger brother, the Arya-Somaj, it started with the Vedas, but has gradually been approaching Christianity.

It has certainly familiarized India with the name of Christ, and the voices that once blasphemed him are now silent. It has brought Christ nearer to the people; and India cannot see him without discovering new beauties in his character, and new depths in his teaching and life. Christians are thus indebted to it as being an interpreter to India of the Christianity of the West, and an interpreter to the West of the best religious aspirations of the East.

In the south of India, however, one receives the impression that Brahmoism is declining, or, at any rate, overshadowed by the influence of the Arya-Somaj. It has no leadership, and among a caste and custom-bound people, leadership is essential to any reforming movement. It is nowhere conspicuous as a compact body, marching with a well-defined and determined purpose; but seems rather a tendency of a few unsettled, yet earnest minds, journeying, let us hope, to some better land. May it not be, that its worthy elements—prayer, repentance, moral struggle, self-effacing consecra-

SWAMI SUNGATH ANUM,

FACING THE ENTRANCE OF THE PRINCIPAL SHRINE, MADRAS, INDIA.

tion to God, active philanthropy, and far-reaching social and domestic reforms, being essentially Christian, can flourish only in out-and-out Christian soil, and that, therefore, what is best in Brahmoism will be gradually absorbed by Christianity? Mr. Mozoomdar once said that "pure Theism" could never become a national religion, and added, "before India could have that, she must listen to the voices of God's prophets, among whom Christ held a solitary preëminence." And, further, since the movement has owed much of its success and not a little of its vigor to its contrast with a distorted Christianity, as may be seen from the caricatures of Christian doctrine that still disfigure some Brahmic organs, may we not believe, that, as a scientific and rational Christianity—that of Christ rather than of churches and theologies—becomes better understood, the *raison d'être* of Brahmoism will largely disappear?

If the position occupied by Babu B. C. Banerjia, a Bengali Brahman, and a member of the Church of the "New Dispensation," founded by Chunder Sen, fairly represents that of his co-religionists, then they are certainly preparing the way for a true Eastern Church, and a wide acceptance of Christ by the Hindu nation. In starting a new journal, called *The Harmony*, the object of which was to harmonize Brahmoism and Christianity, he penned the remarkable words. "We mean to preach the reconciliation of all religions *in Christ*, whom we believe to be perfectly divine and perfectly human."

Here, then, our Brahmist brethren may almost join hands with their fellow Christians, or with that section of them known as the undenominational "*Christo-Somaj;*"[1] and, later on, it may be, with the best spirits of the Arya-Somaj; and we have rising before us the vision of an *indigenous and united Indian Church*, with form of government and worship adapted to the conditions of national thought and life; presenting many a departure from some of the traditions, ecclesiastical and theological, of the churches of the West; and affording scope for the varied and distinctive elements—the gifts, talents, graces—which the Indian mind and character can so well supply: the simplicity of the peasant, the independence of the aborigines, the learning of the pundit, the speculations of the mystic, the self-sacrifice of the devotee: a true *Eastern Church*, which, while making valuable contributions to the thought and reunion of Christendom, would be the means of consolidating a great Indian nation.

Writing to Mr. Mozoomdar a few years ago with reference to such a church, he replied in words that sufficiently confirm the view just outlined: "You do not know what a deep chord in my heart you touch when you speak of an Eastern Church of Christ. I behold it already arisen in the Brahmo-Somaj. You cannot fail to perceive that the great secret underlying the manifold utterances of Keshab Chunder Sen was *to prepare his land and nation for the reception of the Son of God.*"

[1] Its home is Calcutta. All that is required for membership is the name of Christian, a belief of the Apostles' Creed, and a consistent Christian life.

The great need of India is Indian Christian scholars, of Eastern fervor and individuality, who, not content with respecting the shibboleths of the West, and transplanting to the East all the historic and dogmatic types of Christianity, shall be able, with sanctified power and insight, to guide forward such a movement, and foster the growth of a natural Christianity, such as India, with the pure Word of God and his Spirit, may work out for herself. We want our Krishna Mohan Banerjeis, and Nehemiah Gorehs, and Narayan Sheshadris, multiplied a hundred fold.

But, it may be said, this forecast embraces only the higher minds. What of the great masses of the people? As already described, these are still sunk in the grossest superstition; but no religious outlook would be complete without a reference to the remarkable awakening taking place in many parts of the country among the depressed and non-caste classes, in favor of Christianity. Victims for ages of sore oppression and injustice, this movement is largely a social one; and there can be little doubt that in a few years there will be such an ingathering from this class of the population as to tax to the utmost the shepherding and training resources of the Christian Church.

Another promising field for the extension of Christianity, where a similar harvest will probably be reaped, is among the millions of animistic hill tribes and aborigines and the dwellers in the jungles of Central India; though here an active Hindu propaganda, attracting little attention from the outer world, is being carried on by the Yogi and Sannyasi —the ascetic souls of India, and the survivors of its ancient Brahmanism.

It does not fall within the province of this paper to sketch the present position—numerical and social— and the prospects of the native Christian community proper, the facts relating to which are pretty generally known. It is sufficient to say that, though still deficient in worldly prestige and in self-reliance, it numbers now 560,000, being an increase of 142,000 since the census of 1881; and that it is advancing at an accelerating ratio. What is of greater importance, it possesses many bright adorners of Christian faith and practice, and is growing every year in culture, power, and influence, and in a sense of its spiritual responsibilities. Both the Roman Catholic Church (which claims over 1,250,000) and the Protestant are strongest in the south of India; and the Director of Public Instruction in Madras has recently stated, that "There can be no question, if this community pursues with steadiness the present policy of its teachers, that, with the immense advantages it possesses in the way of educational institutions and the absence of caste restrictions, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly too in the industrial enterprise of the country."

Thus in course of time, a nominal Christianity will doubtless be professed by the less cultured and poorer races of the land, as a multiplied band of evangelists from the West bear forward "the Everlasting Gospel," the

great social lever of the world. Probably, too, at a still more distant day, the conversion may be crowned by the higher and wealthier classes, drawn by the growing bands of loyalty and political concessions, if by nothing higher, to accept the religion of their rulers. Modern Hinduism for these classes can mean little more than caste and custom; and as these fetters yield, sooner or later in the Zenanas which are opening to receive the Gospel, and through increasing intercourse with the West, the Brahmans and other castes must find themselves face to face with a Christianity that has come to stay, or with the old historic and ultimate foe of all religion a rationalistic and materialistic infidelity. For the final struggle in India is not likely to tie between Christianity and any purified Hinduism or Islâm, but, as in all other lands, between Christ and unbelief.

Even now enlightened Hindus are coming more and more to regard the religion of Christ as the commanding factor in whatever is best in the character and progress of persons and of states, and to concede, with John Stuart Mill, that "Whatever is excellent in either may be brought within the sayings of Christ."

Then, far in advance of these, there is a growing band of secret disciples, who recognize Christ's right to their allegiance, but who, because of the social disgrace that it would bring, shrink from an open profession. On their behalf let us plead for greater toleration—freedom to worship God according to their conscience.

Happily, the religious nature of the Hindus, the national genius for fervor and devotion, the instinctive passion for transcendental ideas, and the ceaseless searching after the Divine Essence, point to a religious future for the nation generally—not merely formal, but rich and deep. And that the heart of India will yet respond to Christ, though it may decline to learn the systematic theology of the schools; that, when touched by his grace, it will produce a type of saintliness as yet unseen; that there are notes of sweetest music, hitherto unheard, waiting to be struck by Hindu Christianity and to rise from a great Eastern Church, we cannot doubt. The best thought of India is not toward Hinduism, but toward Christ. He is still the test of souls, the touchstone of nations, and all that is best in Hindu humanity; all who are weary of their sin and are yearning for a something that Hinduism cannot give, will be surely drawn to him as steel to the magnet, as the magnet to the pole.

THE FIFTEENTH DAY.

THE BEARING OF RELIGIOUS UNITY ON THE WORK OF CHRISTIAN MISSIONS.

By Rev. George T. Candlin, of China.

Whoever takes a comprehensive survey of the state of religious thought and sentiment during the nineteenth century with a view to ascertain their prevailing tendency, cannot fail to be impressed with certain portentous changes which, in obedience to some hidden law, are taking place. So far as Protestant communities are concerned at least, there has been an enormous increase in missionary activity. In fact, Protestant missions on any scale, which even in outlook was at all commensurate with the earth's area, may fairly be said to have been born with the century. The Reformation was a civil war within the church, and as in political matters so in religion, internal strife withdrew men's thoughts and energies from "foreign affairs." It stood for purification and for intensification, not for expansion. For at least a century and a half this was a prime characteristic of the reformed churches. But, with the dawn of the century now near its close, there flamed forth as from an inner furnace of spiritual fervor the splendid enthusiasm which has given to the church such hero names as Moffat, Livingstone, Carey, Martin, Bowen, Gordon, Morrison, Burns and Hannington. The movement has lost some of its early romance, not because the fire of its zeal has abated, but because it is settling down to steadfast purpose and practical, wisely calculated aim. It has yet to reach its culminating point.

The Roman Catholic section of Christendom presented the same phenomena, but at an earlier date. The Reformation which kept the reformers busy at reconstruction made the ancient church missionary. Perhaps it would hardly be too much to say that the magnificent successes of the propaganda during the sixteenth and seventeenth centuries did much to save the Papacy from extinction. Exploits like those of Xavier and Ricci have lent a luster to Catholicism brighter and more lasting than all the august grandeur of the popes, and which cannot be dimmed by comparison with Protestant annals. Nor can it be fairly said, though Protestant missions have been to the front, that during the present century there has been any abatement of missionary ardor on the part of the older community.

Side by side with this movement there has grown up a strong and

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general aspiration for religious union. So far it can hardly be described as more than an aspiration, though in two or three instances it has reached, and with the happiest result, the point of organic amalgamation. But the force of the sentiment may be partly measured by the fact that all which has been accomplished, either in the fuller toleration and more friendly attitude of church to church or in such actual union as has been already brought about, utterly fails to satisfy its keen demand. It is a growing hunger of man's spiritual nature which will never rest, but will become more ravenous until it is fed. Historic generalization is always dangerous and often unconvincing, because it can always be confronted with the adverse facts, the value of which has only to be somewhat magnified to show the conclusion wrong. Still one may venture the assertion that the tide of tendency which has been flowing since the Greek and Roman communion separated from each other's fellowship, and which has issued in the myriad divisions of Christendom, has already spent its strength, that the set of the current is now toward union, and that men no longer care to separate from each other's communion to witness for some particular phase of truth, but are at least earnestly longing to find the "more excellent way" which reconciles fellowship of spirit with liberty of thought. This is not a down-grade, but an up-grade movement.

While the tendency is one, it manifests itself in various ways. Its widest exhibition is in the almost universal admission of the political right of freedom of conscience. It is not confined to Protestants, for though Rome, boasting of her unchangeableness, maintains in theory the right to persecute, and Protestants, for the sake of argument, affect to think that her will, where she has the power, is as good as ever, there is no real ground to doubt that the public sentiment of Romanists themselves would be outraged by the revival of such horrors as those of St. Bartholomew or the Inquisition. In the various denominations of Protestantism men are already feeling that their differences are rather matters to be apologized for than to be proud of. There is a growing disposition to substitute a spiritual test for the intellectual one, conversion for orthodoxy. There is an increasing tendency to recognize the commonwealth of Christian life. More and more stress is being laid upon what the various churches have in common, less and less emphasis is being given to their distinctive differences. Here and there one marks the signs of the capacity to learn from one another. There is a wide spread unity of sentiment and of spiritual aim. There is an irrepressible desire for organic union. In some few minds, still to be considered extreme and too far in advance of the common sentiment to powerfully affect the mass, the idea is dimly entertained of some common bond of union which shall give visible expression to the catholic sentiment of one common Christendom.

Without the ranks of professing Christians the same spirit is at work, but in an apparently hostile direction. A strong sentiment of the value of those spiritual and ethical impulses which make the very heart and life of

Christianity accompanies a peremptory rejection of specific theological doctrines. An undisguised contempt for and impatience with the divisions and differences of Christians is coupled with a wide and sympathetic study of the non-Christian religions of the world. By the new pathway of comparative religion, men are finding their way to the belief in the common possession of a spiritual nature on the part of all the members of the human family.

Not less notable, as a mark of change, is the growth of the cosmopolitan and humanitarian spirit, which is breaking the barriers of national prejudice; the democratic spirit, which asserts the right to a share of political power on the part of the humblest member of the state; the socialistic spirit, which is fast abolishing the merciless distinctions of caste and of class, and claiming for all a place in society and a share of the necessaries and reasonable comforts of life.

Can we trace these various movements to a common cause? Different and disconnected as they appear in external aspect, can we ascribe them to one originating force? We believe that we can. They are the results of the action of the essential spirit of Christianity in human life, upheavals of the surface of society subject to the permeating influence of Gospel leaven, phases of the age-long but age-victorious process by which the kingdom of heaven is being established on earth. They indicate the Gospel in practice, the fulfillment of the great command, "Go ye into all the world and preach the Gospel to every creature;" the realization of the Saviour's prayer "that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us;" the dawning consciousness of the Saviour's care for all the spiritual in all climes and ages, "Other sheep have I which are not of this fold, them also must I bring;" the application of that practical Gospel apostolically taught, "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" They mark and define the epoch as one in which the best ideals of our holy faith have held practical sway, in which Christians are nobly striving to make Christ king everywhere and over the whole of life. The Chicago Parliament of Religions will stand a red-letter event in the calendar of religious history, the grandest visible embodiment yet reached of these magnificent aspirations.

The cause of Christian missions and that of religious unity are so intimately related to each other that they need to be considered together, as each promotes the other, and whatever tends to advance either will benefit both. One of the questions we often ask ourselves in the present day is: Why is missionary work on the whole attended with so little success? And undoubtedly a partial answer is supplied in the statement that it is carried on with divided and sometimes rival forces. On the other hand, if we ask ourselves what has been the secret of the unhappy divisions which have rent Christendom into countless sects, the answer is equally pertinent—because

the energy, the aggressiveness, the battle-spirit which should have occupied themselves in combatting sin and darkness and subduing the powers of superstition and evil without the church, have been pent up within her bosom.

It was to the united church that the grace of Pentecost was given; it was to equip her for the conquest of the world that she was clothed with its inspiration. It is idle to bemoan the past, but it is the part of wisdom to learn its lessons, and surely one of the lessons God is loudly teaching us to-day is that to have larger measures of missionary success we must have increased Christian unity. In the very nature of things these two must go together. In the family, in business, in the management of the state, we do not hesitate to recognize the principle that domestic harmony and outward prosperity are linked inseparably to each other. Can we imagine then that in religion alone, which ought to be its grandest expression, the law is relaxed? Is a religion universal in its empire but disordered and disparate in its fellowship so much as conceivable? The world conquered by a divided church? Never!

It would be an interesting subject of inquiry, though far beyond our range, to discover how far the sentiment in favor of Christian union has been the direct outcome of the increase in missionary zeal and enterprise. Reports of Gospel conquests among men of various races and of all grades in the scale of civilization; the record of how savagery has been tamed, cannibalism diminished, and nameless cruelties abated, peaceful industries established and the useful arts cultivated among those lower races of Africa, Madagascar, Fiji and other islands of Polynesia, whom German writers style the nature peoples, together with such partial successes as have been achieved amongst the followers of the great non-Christian creeds on the great continent of Asia--the Hindu, the Chinaman and the Japanese, leaving the metaphysical subtleties of Brahm, the grotesque idols of Buddhism, and the cold abstractions of that Confucianism which is neither a religion nor a philosophy, and the believers in Mohammed, turning from the Prophet of Arabia to find in Christ an eternal Saviour, a new light and a fresh hope, cannot have failed to impress men's imaginations and set them asking the question, Is not this better far than rivaling one another at home and giving almost exclusive attention to the minor issues which lie between us? Moreover, in proportion as attention is directed to any particular subject it is withdrawn from other matters of controversy. Automatically, therefore, missions promote union.

But whatever has been the force of the missionary sentiment hitherto in promoting Christian unity, there is no question that its influence might be enormously increased. Christian union is a gigantic problem which the wisest leaders of the churches do not at all see their way to solve But if there is one thing clear about the subject, it is that we must have a common ground to unite upon and one that we can all accept with enthusiasm.

REV. GEORGE T. CANDLIN, TIENTSIN, CHINA.

"AS A MISSIONARY I ANTICIPATE THAT THIS PARLIAMENT WILL MAKE A NEW ERA OF MISSIONARY ENTERPRISE AND MISSIONARY HOPE. * * * * THIS IS PENTECOST, AND BEHIND IS THE CONVERSION OF THE WORLD"

Unity is not uniformity. What we want is not so much an army the stature of whose soldiers agrees with the standard, and whose uniforms are according to regulation patterns, as an army in which every heart burns true with the common fire of purpose and which moves with unswerving directness to a common end. So far as we can see, the great object of the conversion of the world, and this object alone, supplies the want. Just as all Protestant Christians hold to the Bible and say: "This is the great *source* of our religion, whatever our difference, we cling to the inspired page, we meet in our common reverence for the Word of God," so ought they to say, so let us hope they will one day say: "The world as the subject of redemption, this is the great *object* of our religion, round this one cause we may cluster ourselves, sink our differences in the one end in view and link ourselves in a new and sweeter brotherhood as we go unitedly to possess it."

Consider only some of the advantages to the work of Christian missions which may be expected to accrue as a spirit of union prevails among the different sections of the church. The union of parent churches will mean very substantial economy in church expenditure at home, and set free very considerable funds for the spread of the Gospel abroad. Fancy the $10,000,000—the present cost of the Christian army in the greater crusade, being changed into $20,000,000!

Union would result in a much more systematic mapping out of missionary fields and in much more complete coöperation amongst individual missionaries than exist at present.

The moral effect of a united front is more difficult to estimate, but that its influences on those to whom the Gospel message is carried would be immense, no one can seriously deny. It is the more difficult to speak on this topic, as the wildest nonsense has passed current on the subject among the unsympathetic critics of missions. The picture of an unsophisticated pagan bewildered by the confusion of tongues arising from jarring sects, tossed hopelessly to and fro as he pursues his anxious inquiries, from Episcopalian to Presbyterian, from Calvinist to Armenian, from Churchman to Methodist, from Trinitarian to Unitarian, and finally giving up in despair the vain attempt to ascertain what Christianity is, and impartially inviting them all to join his own tolerant and catholic communion—"More better you come Joss pidgin side"—is too delicious for criticism. Nothing could be more supremely absurd. The whole thing is woven out of the cobwebs of the critic's imagination. It involves not only the densest ignorance of the missionary, but a still more hopeless state of darkness as to the mental attitude of the neophyte. The simple reply to it is, that among Protestant missions nineteen members out of twenty could give no account whatever of the difference between one mission and another.

It is when we look to the future that we tremble for the moral influence of sectarian divisions. As the foundations with which we are now so busy become firmly laid; as an enthusiasm for the study of Christianity spreads;

as large and influential native churches become formed, then more minute study and more discriminating discussion of the faith will show the deep lines of hate and wrath which have cleft asunder the followers of Jesus; then attempts may be made to perpetuate differences amongst those who have had no part in producing them; then, in the face of the great heathen faiths which the Gospel is destined to replace, all the ugly features of intolerance and bigotry will show themselves, and we tremble for the issue, as we think how long they may actually delay the coming of the kingdom of God with power. In India and in Japan, missions are in a stage far in advance of what they have reached in China, and in them the evil effects of division are already exhibiting the principle that the advance of missionary success makes the demand for union more urgent.

The view here taken of religious union does not regard it as a mechanical combination, but as a guiding principle and an animating spirit. The manner of its embodiment must be left to time. The problem is too complex for men to sit down and draw up a scheme and say: "Go to now, let us accept the constitution and forthwith become a Universal Church." It must be a growth, not a manufacture; must be realized by a process of education rather than one of agitation. The ideal must mature in the Christian consciousness before it can emerge as a realization in practice. It must result from the catholic development of Christian thought. Any attempt to force it would but retard its advent. It can only hope to include all by learning to give comprehensive expression to what is precious in each. The great thing is that each and all of us should keep the ideal unswervingly in view, seek by all legitimate means to promote its realization, and by patience, tolerance, sympathetic study of one another, in a larger love, a more embracing wisdom, a stronger faith, move toward the goal. Could we but think that half the zeal, the intensity of purpose, the genius, the learning, the power of argument and persuasion, the loyalty to conviction, the sacrifice for conscience sake, the heroism of effort—in themselves such noble things—which in the past have been employed in the cause of division, would in the future be enlisted in the service of union, we should have no fear that the widest breach will be healed, the strongest barrier shattered, and the followers of Christ made one.

Christian union is but a part of the wider question of religious union. Contemporaneously with the desire that all the citizens of the spiritual Kingdom of our Divine King should stand to the outer world on terms of mutual recognition and fellowship, there has grown up an almost equally imperious longing to approach the non-Christian religions in a spirit of love and not of antagonism, to understand and justly rate their value as expressions of the religious principle in man, to replace indiscriminate condemnation by reverential study, and to obtain conquest, not by crushing resistance, but by winning allegiance. And because this is a subject on which much

confusion of thought and misunderstanding prevail it becomes us to speak with all possible explicitness.

It appears to us then that all religion whatever in any age or country is in its essential spring good and not evil. It has been at the root of all morality that ever made society possible, has been the spring of every philosophy, the incentive to every science yet born, has formed the nucleus and animating soul of every civilized nation the sun ever shone on, has been the uplifting force of whatever progress the world or any part of the world has ever made. Religion has been spoken of as "the great divider," it is in fact, the great, the only adequate and permanent uniting power. Burdened with never so much error, with never so much superstition, it is yet better, immeasurably better, than the error and superstition without the religion, and they would be there in undisturbed exercise if it were not there. Define it in what abstract terms you will, as dependence on a higher power, as a consciousness of the reality of the invisible, as the mysterious feeling of the sacredness of conscience, as a sense of the divine in human life, religion is the one thing that has made union, heroism, nobleness, greatness, possible to men. Held in connection with what amount of falsehood you like, it is the beginning of all truth. Everything worth having in life is founded on belief; nothing worth having is founded on unbelief. India may be as bad as you please under the reign of Brahmanism; China, Thibet and Corea as degraded as you choose under that of Buddhism and Confucianism; Arabia and Turkey as cruel and lustful as you can imagine under Mohammedanism; Africa as savage as you care to suppose with its dumb, dark fetichisms; all would be worse without these. Superstition, lust, cruelty, selfishness, savagery, wrong, hate, rage, can get on without religion of any kind; they reign in uninterrupted devilishness where it has never entered. Lucifer and Beelzebub have no creed, hell has no religion. Dim, dim and cold as yellow changeful moons, as twinkling, distant, cloud-obscured stars, as momentary falling meteors in the dark, dread night of humanity, yet are they farther removed from the utter darkness, the gloom and terror and despair which are the death of the soul than from the crimson and gold of the dawning sky, the splendor of the noonday sun which we behold in Jesus Christ.

The one insurmountable obstacle which prevents many of the wisest and best of men from seeing this, is the almost ineradicable tendency to ascribe to the religious beliefs of those we call heathen, the abuses we find in heathen society. No religion, Christianity any more than others, can stand that test. It is the proper argument of infidelity. Apply it fairly and you make a clean sweep. All the divine things which Jesus brought into the world go by the board. The careful, impartial student of the working of beliefs on the human mind cannot help seeing that the gigantic evils of society which exist in Christendom and heathendom alike are due to an original corruption of human nature against which religion is always, in a degree which is the test of its value, a protest. The true root of sin everywhere and always is irre-

ligion. Religion wherever we find it makes its appeal to the human conscience, addresses itself to the faculty of worship and makes a stand, effective or ineffective, against evil. However ineffective, to make the attempt at all is better than to let the flood roll irresistibly. China is better than Africa because she has better religions. China without Confucius, would have been immeasurably worse than China with Confucius.

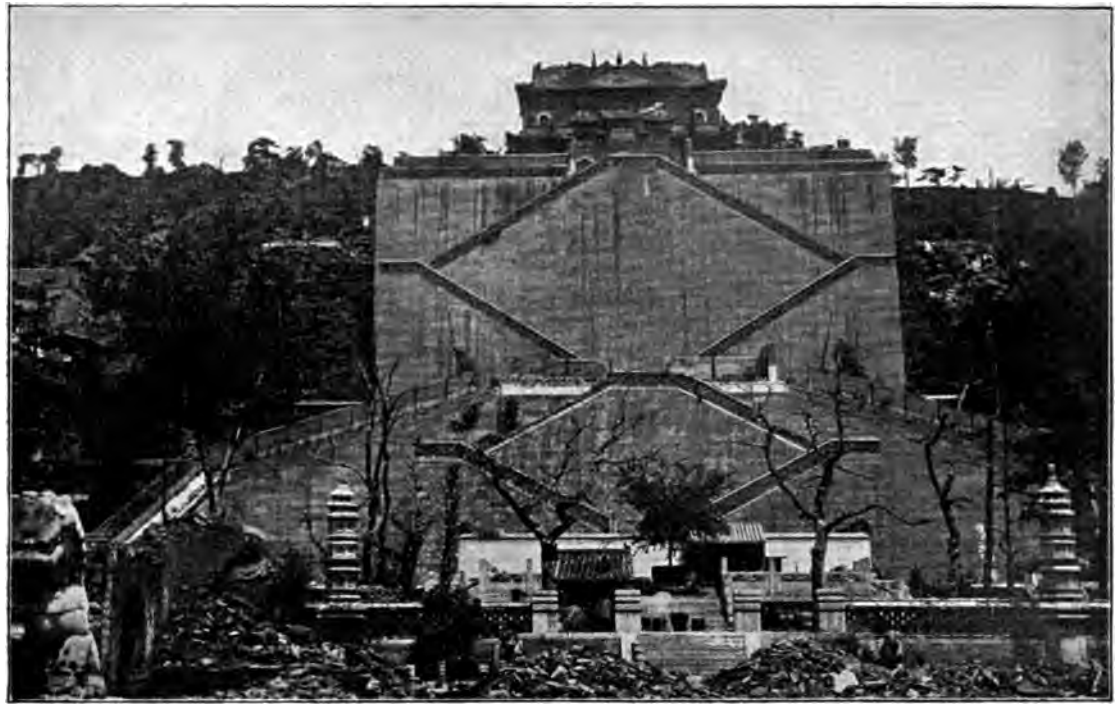
If we regard the question in the light of the distinction between subjective and objective, we may say that the subjective qualities in the nature of man which are exercised in religion, are the same in kind, though differing in degree in all religious systems, and always, however exercised, are to be treated with reverence; and the proud, vast claim we make for the Christian faith is, that it alone furnishes those spiritual objects which can give full development and perfect expression to the spiritual nature of all mankind. It alone has certitude strong enough, life spiritual enough, hope high enough, love wide enough, to make summer in the world's heart. Because it has gone to the center it can reach to the circumference. Its mission to the non-Christian systems is one not of condemnation, but of interpretation. On the same darkness into which their glinting rays have feebly struck, it sheds its heaven kindled, clear-burning, all-diffusive light. It holds the keys of all spiritual mysteries. To us the non-Christian religions are little other than archaic forms, however valid and fresh they may seem to their followers. They are crude attempts at theology which have gathered round the personality of men, who, in their own spheres, to their own times and races, were spiritual kings. Each presents a problem the Gospel is bound to solve. It has to explain them to themselves. But in doing so it must not disregard the fundamental law of teaching. It must proceed from the known to the unknown, from the acknowledged to the unacknowledged, from the truth partially perceived to the truth full-orbed and clear. Every ray of truth, every spark of holy feeling, every feeble impulse of pure desire, every noble deed, every act of sacrifice, every sign of tenderness and love, which in them have made them dear to their believers, will be an open door for its entrance, and its right to supplant will rest finally on its power to comprehend.

We have a magnificent example of missionary polemics in the Epistle to the Hebrews. Christianity had to replace Judaism, but before it could do so their true relation had to be shown. That mightiest controversialist of the apostolic church took the whole complicated system of sacrifice, priesthood, Sabbaths, purification, traced their intricate lines till they ran into the great redeeming plan, flung over them all the crimson mantle of Christ and struck their foreshadowings through and through with the light that never fades. From that hour Judaism was a lost cause. The bridge was thrown across the gulf by which men might pass out of the narrow, exclusive limits of a national religion to the large liberty of that new faith, whose aim was to renew and reunite the universal family of man. Henceforth Moses must

be included in Christ, and instead of Christians becoming Jews, Jews must become Christians. It is true that Judaism was in a peculiar manner a preparation for Christianity, yet there is a modified sense in which all religion whatever is a preparation for Christianity and this earliest polemic of the church is a model for the Christian missionary in dealing with the religions of every country and of every era.

To sum up what has already been advanced: Christianity, in the conception of her Divine Founder, and according to her best traditions in every century, is a religion for the whole world. To bring all mankind into fellowship with Christ is her chief mission. That was the grand master-purpose which gave to the apostolic age its fervor, its inspiration, its resistless sway over men's hearts. But, alas, through centuries darkened by selfishness, by pride, by love of power, by intolerant bigotry, by intestine strife, she has gone far to forget her errand to the world. Yet again, in our own times, this great thought of a love for all men, wide, tender, tolerant as that of Christ himself, is being born in men's hearts. For the first time in the history of modern Christianity, shall we say for the first time in the history of the world, the idea has been conceived of bringing together, face to face, not only representatives of the many branches of Christendom, but also leaders of the great historic faiths of the world. Surely this in itself indicates that great movements are preparing beneath the surface, full of hope and promise for the future. The splendid courage which has undertaken such a task will not be lost. Everything is calling loudly for a radical change of attitude on the part of Christian men. Our denominational distinctions have for the most part become anachronisms. They rest on certain hopeless arguments which can never be settled one way or another. Our divisions are strangling us. Much of the world's best literature and the world's best science are already without our borders. The leaders of social reform look upon us with suspicion and distrust. Our attitude toward the non-Christian world is stiff and unbending in the extreme. Meanwhile material changes and civilizing influences are flinging the nations into each other's arms. The great world which does not understand the mystery of its sin and misery is left without its Saviour, and he yet waits to possess the world he bought with his blood. The federation of Christian men and the prosecution in a spirit of loving sympathy of her evangel throughout the world, are the great ideals which in the past have made the church illustrious, which in the future must be her salvation.

Is all this distant, far out of reach and impracticable? Doubtless like the millennium—and we might almost say it *will be* the millennium—it is by no means at our doors. These are only ideals, and men sneer at ideals. Already sarcasm has been at work on the aims of this great Congress. It has been "weighed in the balances" of a present-day prudence and has been "found wanting." Now, in the nature of things, what is to be attempted by this assembly must be provisional, tentative, and not immediately realizable.



A TEMPLE BUILT UPON THE GREAT WALL OF CHINA.

It must deal with unmatured schemes and unripe issues. Else how is a beginning to be made? Men of hard and unimaginative minds are sure to stigmatize its hopes as visionary. But we are not afraid of a word, and if we were, this is not a word to be afraid of. The world is led by its ideals. It is the golden age to come that cheers us through the dark and dreary winter of present experience. It is Canaan with its "milk and honey" that makes the wilderness of our wanderings endurable. Every great cause for which heroes have bled and brave souls have toiled and sorrowed has been once an idea, a dream, a hope, and, on coward tongues, an impossibility. It has been the peculiar business of religion to furnish those illuminating and inspiring ambitions which have been as "songs in the night" of humanity's upward march. Speaking humanly, religion is the strongest force, and it always will be, because it has always enlisted imagination in its service.

Will you hear a parable from the political history of China? China, great and ancient, we are accustomed to think and speak of her as one wide empire dwelling apart from the nations, unchanged by the course of millenniums, well nigh impervious to the tooth of time. While other nations have come and gone, while empires have risen and fallen, in the misty past and in the clearer present alike, seemingly unaffected by the changes that have convulsed the outer world, China has been China still. But this is partly delusive. China has been one through all the ages of history because we had only one name for her, and our ignorance of her internal state prevented us from knowing otherwise. The truth is that not only once in her history, but many times, China has been a loose aggregation of petty kingdoms, different races, different laws, different languages, different customs, and waging war on each other as remorseless as the internecine struggles of the Saxon Heptarchy.

Yet notwithstanding this, she has displayed one characteristic seen nowhere else, a phenomenon absolutely unique in history. Elsewhere we have seen kingdoms fall and others rise in their place, but nowhere have we seen the resurrection of a ruined empire. Egypt, Babylonia, Assyria, Persia, Greece, Rome, all fell, "never to rise again." Here only we see the broken empire rising from its own ruins, and after being rent by faction, crushed by conspiracy, torn into countless fragments by contending despots, at the next turn of the wheel of destiny once more coalescing into a harmonious whole, and standing one and impregnable still, the most populous, the most homogeneous nation on earth.

And the secret of this strange power has been an ideal. Down the long, almost unnumbered, line of her rulers, through every change of her many dynasties, in times of order and confusion alike, the ideal with which Confucianism furnishes her, the very goal and ultimate aim of the cult, the ideal of a united and peaceful empire, "*p'ing T'ien hsia*,"—"to pacify all under heaven," was never for a moment lost sight of. Rivers of blood

might drench but could not submerge it, treachery and despotism and licentiousness might delay but could not avert it. The star of her darkest night, it has ever lured the nation on, and from every chaos has brought forth order.

Like that is the infinitely greater ideal of Christianity. It, too, aspires in a deeper, holier, more lasting, more blessed sense to "*p'ing T'ien hsia*," to pacify—give peace to all under heaven. Another peace than that of external order—the peace which comes from rest of conscience, trust in the unseen, intimate communion through a living Saviour with a Father God. Not a conventional "under heaven," whose world is limited to Christendom as China's world is limited to China, but one that runs all round the equator and stretches out to both the poles. Its program lies still before us, shame to us that after these nineteen centuries it is unaccomplished! Shame, deeper shame still, if like cravens we count the cost or magnify the difficulties or blench in the hour of danger! But deepest, most infamous, most undying shame, if in our littleness or narrowness, or love of forms and theologies and ecclesiasticisms and rituals, the great ideal itself should be lost which angels sang that night, when the starry spaces were glad, and did not know how to hold their exultation because they divined where the message came from—"Peace on earth, good-will toward men."

"Peace beginning to be
Deep as the sleep of the sea,
When the stars their faces glass
In its blue tranquillity.
Hearts of men upon earth,
From the first to the second birth,
To rest as the wild waters rest
With the colors of heaven on their breast.

"Love, which is sunlight of peace,
Age by age to increase,
Till anger and hate are dead,
And sorrow and death shall cease:
Peace on earth and good-will;
Souls that are gentle and still
Hear the first music of this
Far-off, infinite bliss."

THE REUNION OF CHRISTENDOM.

By Philip Schaff, D.D., LL.D., of Union Theological Seminary, New York.

The reunion of Christendom presupposes an original union which has been marred and obstructed, but never entirely destroyed. The Church of Christ has been one from the beginning, and he has pledged to her his unbroken presence "all the days to the end of the world." The one invisible church is the soul which animates the divided visible churches.

Let us briefly mention the prominent points of unity which underlie all divisions. Christians differ in dogmas and theology, but agree in the fundamental articles of faith which are necessary to salvation. They are divided in church government and discipline, but all acknowledge and obey Christ as the Head of the Church and chief Shepherd of our souls. They differ widely in modes of worship, rites and ceremonies, but they worship the same God manifested in Christ, they surround the same throne of grace, they offer from day to day the same petitions which the Lord has taught them, and can sing the same classical hymns. There is a unity of Christian scholarship of all creeds, which aims at the truth, the whole truth, and nothing but the truth. The English Version, in its new as well as its old form, will continue to be the strongest bond of union among the different sections of English-speaking Christendom—a fact of incalculable importance for private devotion and public worship. Formerly, exegetical and historical studies were too much controlled by, and made subservient to, apologetic and polemic ends; but now they are more and more carried on without prejudice, and with the sole object of ascertaining the meaning of the text and the facts of history upon which creeds must be built.

Finally, we must not overlook the ethical unity of Christendom, which is much stronger than its dogmatic unity and has never been seriously shaken.

The unity and harmony of the Christian Church were threatened and disturbed from the beginning partly by legitimate controversy, which is inseparable from progress, partly by ecclesiastical domination and intolerance, partly by the spirit of pride, selfishness and narrowness which tends to create heresy and schism. The church had hardly existed twenty years when it was brought to the brink of disruption by the question of circumcision as a condition of church membership and salvation. The party spirit which characterized the philosophical schools of Greece manifested itself in the congregation at Corinth, and created four divisions, calling themselves respectively after Paul, Apollos, Cephas, and Christ (in a sectarian sense).

1. Many schisms arose in the early ages before and after the Council of Nicæa. Almost every great controversy resulted in the excommunication of the defeated party, who organized a separate sect, if they were not exterminated by the civil power.

2. In the ninth century, the great Catholic Church itself was split in two on the doctrinal question of the procession of the Holy Spirit, and the ecclesiastical question of the primacy of the Bishop of Rome. The Greek schism lasts to this day and seems as far from being healed as ever.

In view of this greatest, and yet least justifiable, of all schisms, neither the Greek nor the Latin Church should cast a stone upon the divisions of Protestantism. They all share in the sin and guilt of schism, and should also share in a common repentance.

3. In the sixteenth century, the Latin or Western Church was rent into two hostile camps, the Roman and the Protestant, in consequence of the evangelical reformation and the papal reaction.

4. In England, a new era of division dates from the Toleration Act of 1688, which secured to the orthodox dissenters—Presbyterians, Independents, Baptists and Quakers—a limited toleration, while the Episcopal Church remained the established or national religion in England, and the Reformed or Presbyterian Church remained the national religion in Scotland.

The principle of toleration gradually developed into that of religious freedom, and was extended to the Methodists, Unitarians, and Roman Catholics.

We find, therefore, the largest number of denominations in England and America where religious freedom is most fully enjoyed; while on the continent of Europe, especially in Roman Catholic countries, freedom of public worship is denied or abridged, although of late it is making irresistible progress.

5. In the United States, all the creeds and sects of Europe meet on a basis of liberty and equality before the law, and are multiplied by native ingenuity and enterprise.

The number is much too large, and a reproach to the Christian name. For these divisions promote jealousies, antagonisms, and interferences at home and on missionary fields abroad, at the expense of our common Christianity. The evil is beginning to be felt more and more. The cure must begin where the disease has reached its crisis, and where the church is most free to act. For the reunion of Christendom, like religion itself, cannot be forced, but must be free and voluntary. Christian union and Christian freedom are one and inseparable.

Before we discuss reunion, we should acknowledge the hand of Providence in the present divisions of Christendom. There is a great difference between denominationalism and sectarianism. Denominationalism is a blessing; sectarianism is a curse. We must remember that denominations are most numerous in the most advanced and active nations of the world.

The historic denominations are permanent forces, and represent various aspects of the Christian religion which supplement each other. The Greek Church is especially adapted to the East, to the Greek and Slavonic peoples; the Roman, to the Latin races of Southern Europe and America; the Protestant, to the Teutonic races of the North and West. Among the Protestant Churches, again, some have a special gift for the cultivation of Christian science and literature; others for the practical development of the Christian life; some are most successful among the higher, others among the middle, and still others among the lower classes. All divisions of Christendom will, in the providence of God, be made subservient to a greater harmony. Where the sin of schism has abounded, the grace of future reunion will much more abound.

Taking this view of the divisions of the church, we must reject the idea of a negative reunion, which would destroy all denominational distinctions, and thus undo the work of the past. Variety in unity and unity in variety is the law of God in nature, in history, and in his kingdom. We must, therefore, expect the greatest variety in the church of the future. There are good Christians who believe in the ultimate triumph of their own creed, or form of government and worship, but they are all mistaken, and indulge in a vain dream. The world will never become wholly Greek, nor wholly Roman, nor wholly Protestant, but it will become wholly Christian, and will include every type and every aspect, every virtue and every grace of Christianity—an endless variety in harmonious unity, Christ being all in all.

Every denomination which holds to Christ the Head will retain its distinctive peculiarity, and lay it on the altar of reunion, but it will cheerfully recognize the excellences and merits of the other branches of God's kingdom. No sect has the monopoly of truth. The part is not the whole; the body consists of many members, and all are necessary to each other.

Doctrinal differences will be the most difficult to adjust. When two dogmas flatly contradict each other, the one denying what the other asserts, one or the other, or both, must be wrong. Truth excludes error and admits of no compromise.

But truth is many-sided and all-sided, and is reflected in different colors. The creeds of Christendom, as already remarked, agree in the essential articles of faith and their differences refer either to minor points, or represent only various aspects of truth and supplement one another.

Different movements within the church have already made themselves felt in the line of bringing together the scattered members of the one fold. There have been voluntary associations of individual Christians. History records the Confederate Union of Churches, as realized in the Pan-Methodist and Presbyterian Councils, the International Congress of Congregationalists and the meetings of the Anglican Council. The third meeting of the latter Council adopted a program for the union of Christendom, consisting of four articles, looking toward a confederation of all English-speaking Evan-

gelical Churches, and possibly even to an organic union. As it comes from the largest, most conservative, and most churchly of all the Protestant communions, it is entitled to the highest respect and to serious consideration. It commends itself by a remarkable degree of liberality. The only serious difficulty is the "historic episcopate." This is the stumbling-block to all non-Episcopalians, and will never be conceded by them as a condition of church unity, if it is understood to mean the necessity of three orders of the ministry and of Episcopal ordination in unbroken historic succession. But it is to be hoped that the Episcopal Church will give the historic episcopate as "locally adapted," such a liberal construction as to include "the historic presbyterate," which dates from the apostolic age and was never interrupted, or will drop it altogether, as a term of reunion. In any case, we hail the proposal as an important step in the right direction, and as a hopeful sign of the future.

We pass to the instances of organic union.

1. An organic union between the Lutheran and German Reformed Churches, into which German Protestantism has been divided since the sixteenth century, was effected in 1817 in connection with the third centennial of the Reformation, under the lead of Frederick William III., king of Prussia and father of the first emperor of united Germany.

2. In our country, the recent history of the Presbyterian Church furnishes an example of organic union. The Old School and the New School, which were divided in 1837 on doctrinal questions, were reunited by a free and simultaneous impulse in the year 1869 on the basis of orthodoxy and liberty, and have prospered all the more since their reunion, although the differences between conservative and progressive tendencies still remain, and have, within the last few years, come into collision on the questions of a revision of the Westminster Standards, and the historical criticism of the Bible.

3. The four divisions of Presbyterians in Canada have forgotten their old family quarrels, and have been united in one organization in 1875.

4. The Methodists in Canada, who, till 1874, were divided into five independent bodies, have recently united in one organization.

If all the Protestant Churches were united by federal or organic union, the greater, the most difficult, and the most important part of the work would still remain to be accomplished; for union must include the Greek and the Roman Churches. They are the oldest, the largest, and claim to be the most orthodox; the former numbering about 84,000,000 members, the latter 215,000,000, while all the Protestant denominations together number only 130,000,000.

If any one church is to be the center of unification, that honor must be conceded to the Greek or the Roman communion. The Protestant denominations are all descended, directly or indirectly, from the Latin Church of the middle ages; while the Greek and Latin Churches trace their origin

back to the apostolic age, the Greek to the congregation of Jerusalem, the Latin to the congregation at Rome.

First of all, the two great divisions of Catholicism should come to an agreement among themselves on the disputed questions about the eternal procession of the Holy Spirit, and the authority of the Bishop of Rome. On both points, the Greek Church is supported by the testimony of antiquity, and could not yield without stultifying her whole history. Will Rome ever make concessions to history? We hope that she will.

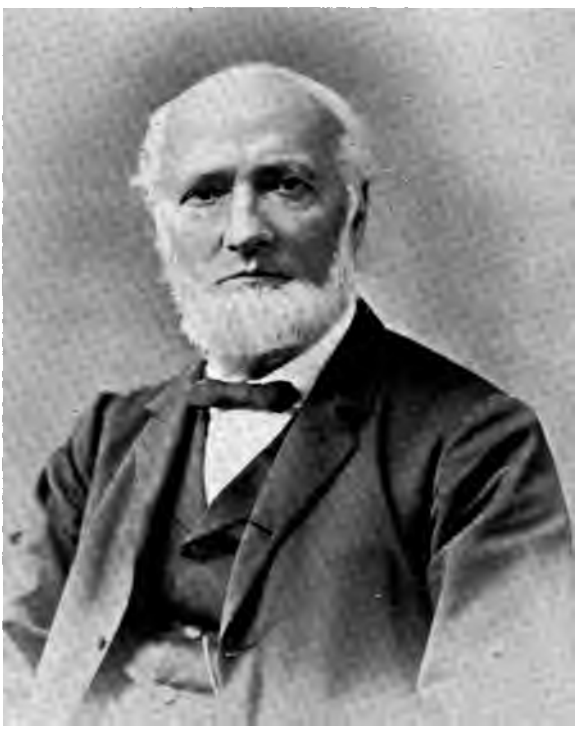
The difficulty of union with the Roman Church is apparently increased by the modern dogmas of papal absolutism and papal infallibility declared by the Vatican Council in 1870. These decrees are the logical completion of the papal monarchy, the apex of the pyramid of the hierarchy. But they can refer only to the Roman Church. The official decisions of the pope, as the legitimate head of the Roman Church, are final and binding upon all Roman Catholics, but they have no force whatever for any other Christians.

What if the pope, in the spirit of the first Gregory and under the inspiration of a higher authority, should infallibly declare his own fallibility in all matters lying outside of his own communion, and invite Greeks and Protestants to a fraternal pan-Christian council in Jerusalem, where the mother-church of Christendom held the first council of reconciliation and peace?

The reunion of the entire Catholic Church, Greek and Roman, with the Protestant Churches, will require such a restatement of all the controverted points by both parties as shall remove misrepresentations, neutralize the anathemas pronounced upon imaginary heresies, and show the way to harmony in a broader, higher and deeper consciousness of God's truth and God's love.

The whole system of traditional orthodoxy, Greek, Latin and Protestant, must progress, or it will be left behind the age and lose its hold on thinking men. The church must keep pace with civilization, adjust herself to the modern conditions of religious and political freedom, and accept the established results of biblical and historical criticism, and natural science. God speaks in history and science as well as in the Bible and the church, and he cannot contradict himself. Truth is sovereign, and must and will prevail over all ignorance, error and prejudice.

The history of the Bible is to a large extent a history of abuse as well as use, of imposition as well as exposition. No book has been more perverted. The mechanical inspiration theory of the seventeenth century, which confounded inspiration with dictation and reduced the biblical authors to mere clerks, is given up by scholars for a spiritual and dynamic theory. Textual criticism has purified the traditional text of the Greek Testament, correcting many passages and omitting later interpolations. The criticism of the Hebrew Bible text and the Septuagint has begun the same fundamental process. Historical criticism is putting the literature of both Testa-



REV. PHILIP SCHAFF, D.D., NEW YORK.

"THE IDEA OF THIS PARLIAMENT WILL SURVIVE ALL CRITICISM. THE CRITICS WILL DIE BUT THE CAUSE WILL REMAIN. I THINK THE LORD WILL GIVE ME STRENGTH TO SURVIVE THIS PARLIAMENT OF RELIGIONS. I WAS DETERMINED TO BEAR MY LAST DYING TESTIMONY TO THE CAUSE OF CHRISTIAN UNION IN WHICH I HAVE BEEN INTERESTED ALL MY LIFE.

ments in a new light, and makes it more real and intelligible by explaining its environments and organic growth until the completion of the canon. The wild allegorical exegesis, which turns the Bible into a nose of wax and makes it to teach anything that is pious or orthodox, has been gradually superseded by an honest, grammatical and historical exegesis, which takes out the real meaning of the writer instead of putting in the fancies of the reader. Many proof texts of Protestants against popery, and of Romanists against Protestantism, and of both for orthodoxy or against heresy, can no longer be used for partisan purposes.

Church history has undergone of late a great change, partly in consequence of the discovery of lost documents and deeper research, partly on account of a new spirit and standpoint of the historian. The study of history—"with malice toward none, but with charity for all"—will bring the denominations closer together in an humble recognition of their defects and a grateful praise for the good which the same Spirit has wrought in them and through them.

With regard to the relation of the church to natural and physical science, concessions will be made to modern geology and biology, when they have passed the stage of conjecture and reached an agreement as to facts. The Bible does not determine the age of the earth or man, and leaves a large margin for differences of opinion even on purely exegetical grounds. The theory of the evolution of animal life, far from contradicting the fact of creation, presupposes it; for every evolution must have a beginning, and this can only be accounted for by an infinite intelligence and creative will. God's power and wisdom are even more wonderful in this gradual process. The theory of historical development, which corresponds to the theory of natural evolution and preceded it, is now adopted by every historian, and is indorsed by Christ himself in the twin parables of the mustard-seed and the leaven. But there is another law of development no less important, which may be called the law of creative headships. Every important intellectual and religious movement begins with a towering personality which cannot be explained from antecedents, but marks a new epoch. The Bible, we must all acknowledge, is not, and never claimed to be, a guide of chronology, astronomy, geology, or any other science, but solely a book of religion, a rule of faith and practice, a guide to holy living and dying. There is, therefore, no room for a conflict between the Bible and science, faith and reason, authority and freedom, the church and civilization.

Before the reunion of Christendom can be accomplished, we must expect providential events, new Pentecosts, new reformations—as great as any that have gone before. The twentieth century has marvelous surprises in store for the church and the world. Let us consider some of the moral means by which a similar affiliation and consolidation of the different churches may be hastened.

1. The cultivation of an eirenic and evangelical-catholic spirit in the personal intercourse with our fellow Christians of other denominations.

2. Coöperation in Christian and philanthropic work draws men together and promotes their mutual confidence and regard.

3. Missionary societies should at once come to a definite agreement, prohibiting all mutual interference in their efforts to spread the Gospel at home and abroad.

4. The study of church history has already been mentioned as an important means of correcting sectarian prejudices and increasing mutual appreciation. The study of symbolic or comparative theology is one of the most important branches of history in this respect, especially in our country, where all the creeds of Christendom come into daily contact, and should become thoroughly acquainted with one another.

5. One word suffices as regards the duty and privilege of prayer for Christian union, in the spirit of our Lord's sacerdotal prayer, that his disciples may all be one in him, as he is one with the Father.

We welcome to the reunion of Christendom all denominations which have followed the divine Master and have done his work. Let us forget and forgive their many sins and errors, and remember only their virtues and merits. The Greek Church is a glorious church; for in her language have come down to us the oracles of God, the Septuagint, the Gospels and Epistles; hers are the early confessors and martyrs, the Christian fathers, bishops, patriarchs and emperors; hers the immortal writings of Origen, Eusebius, Athanasius and Chrysostom; hers the Œcumenical Councils and the Nicene Creed, which can never die.

The Latin Church is a glorious church; she was the *Alma Mater* of the barbarians of Europe; she stimulated and patronized the Renaissance, the printing press and the discovery of a new world; she still stands, like an immovable rock, bearing witness to the fundamental truths and facts of our holy religion, and to the catholicity, unity, unbroken continuity, and independence of the church; and she is as zealous as ever in missionary enterprise and self-denying works of Christian charity.

We hail the Reformation which redeemed us from the yoke of spiritual despotism, and secured us religious liberty– the most precious of all liberties—and made the Bible in every language a book for all classes and conditions of men. The Evangelical Lutheran Church, the first-born daughter of the reformation, is a glorious church: for she set the word of God above the traditions of men, and bore witness to the comforting truth of justification by faith; she struck the keynote to thousands of sweet hymns in praise of the Redeemer; she is boldly and reverently investigating the problems of faith and philosophy, and is constantly making valuable additions to theological lore. The Evangelical Reformed Church is a glorious church: for she carried the reformation from the Alps and lakes of Switzerland "to the end of the West;" she is rich in learning and good works of faith; she keeps pace with all true progress; she grapples with the problems and evils of modern society; and she sends the Gospel to the ends of the earth.

The Episcopal Church of England, the most churchly of the reformed family, is a glorious church: for she gave to the English-speaking world the best version of the Holy Scriptures and the best prayer-book; she preserved the order and dignity of the ministry and public worship; she nursed the knowledge and love of antiquity, and enriched the treasury of Christian literature. The Presbyterian Church of Scotland is a glorious church: for she turned a barren country into a garden, and raised a poor and semi-barbarous people to a level with the richest and most intelligent nations; she diffused the knowledge of the Bible and a love of the kirk in the huts of the peasant as well as the palaces of the nobleman; she has always stood up for church order and discipline, for the rights of the laity, and first and last for the crown-rights of King Jesus, which are above all earthly crowns, even that of the proudest monarch in whose dominion the sun never sets. The Congregational Church is a glorious church: for she has taught the principle, and proved the capacity, of congregational independence and self-government based upon a living faith in Christ, without diminishing the effect of voluntary coöperation in the Master's service, and has laid the foundation of New England, with its literary and theological institutions and high social culture. The Baptist Church is a glorious church: for she bore, and still bears, testimony to the primitive mode of baptism, to the purity of the congregation, to the separation of church and state, and the liberty of conscience. The Methodist Church is a glorious church: for she produced the greatest religious revival since the day of Pentecost; she preaches a free and full salvation to all; she is never afraid to fight the devil, and she is hopefully and cheerfully marching on, in both hemispheres, as an army of conquest. The Society of Friends, though one of the smallest tribes in Israel, is a glorious society: for it has borne witness to the inner light which "lighteth every man that cometh into the world"; it has proved the superiority of the Spirit over all forms; it has done noble service in promoting tolerance and liberty, in prison reform, the emancipation of slaves, and other works of Christian philanthropy. The Brotherhood of the Moravians, founded by Count Zinzendorf—a true nobleman of nature and of grace—is a glorious brotherhood: for it is the pioneer of heathen missions and of Christian union among Protestant Churches; it was like an oasis in the desert of German rationalism at home, while its missionaries went forth to the lowest savages in distant lands to bring them to Christ.

Nor should we forget the services of many who are accounted heretics. The Waldenses were witnesses of a pure and simple faith in times of superstition, and have outlived many bloody persecutions to be missionaries among the descendants of their persecutors. The Anabaptists and Socinians, who were so cruelly treated in the sixteenth century by Protestants and Romanists alike, were the first to raise their voice for religious liberty and the voluntary principle in religion. Unitarianism is a serious departure

from the trinitarian faith of orthodox Christendom, but it was justified as a protest against tritheism, and against a stiff, narrow and uncharitable orthodoxy. It has brought into prominence the human perfection of Christ's character and illustrated the effect of his example in the noble lives and devotional writings of such men as Channing and Martineau. Universalism may be condemned as a doctrine; but it has a right to protest against a gross materialistic theory of hell with all its Dantesque horrors, and against the once widely spread popular belief that the overwhelming majority of the human race, including countless millions of innocent infants, will forever perish. And, coming down to the latest organization of Christian work, which does not claim to be a church, but which is a help to all churches—the Salvation Army: we hail it, in spite of its strange and abnormal methods, as the most effective revival agency since the days of Wesley and Whitefield; for it descends to the lowest depths of degradation and misery, and brings the light and comfort of the Gospel to the slums of our large cities.

There is room for all these and many other churches and societies in the Kingdom of God, whose height and depth and length and breadth, variety and beauty, surpass human comprehension.

THE RELIGIOUS REUNION OF CHRISTENDOM.

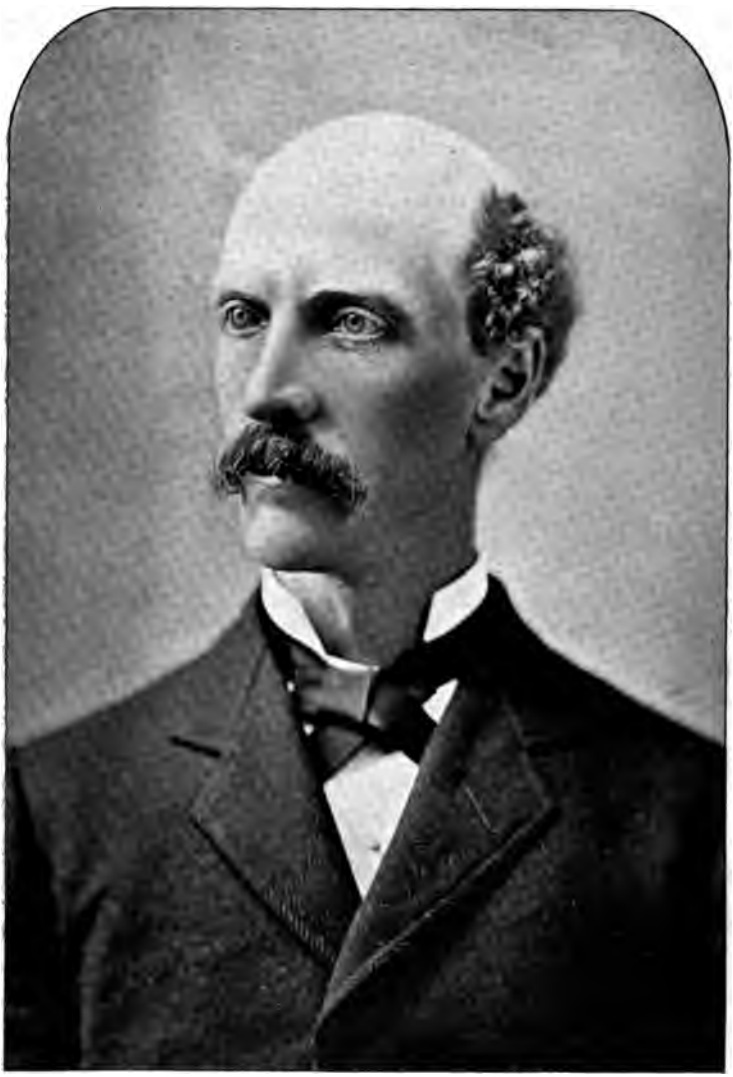
By the Hon. W. H. Fremantle, Canon of Canterbury.

This is a great subject; it might be thought superfluous to write upon it; for is not the Parliament itself a witness that we are united? If we can calmly, and with no sense of mutual enmity, discuss with all religionists, Christian and non-Christian, our various beliefs, it must be an easy thing for those who are Christians to be at one amongst themselves. Alas, it is a very different thing, to meet in a brotherly way in a conference, and to act as Christian brothers in practical life. But it is by the practical life that we are to be tested here and judged hereafter. The Parliament will, I doubt not, do much good, and may shame many into a sense of the evil of disunion. It may suggest thoughts which will fructify in honest hearts. I feel sure, also (I speak from unvarying experience), that when men meet, as they must here, to try to understand each other sympathetically, the points of union will loom out larger, and those of disunion grow less. But we should deceive ourselves and show great ignorance of human nature, if we fancied that the disintegrating tendencies could be stayed by a few brave words. It is up-hill work to endeavor to roll back the enmities of the past, and the reunionist must be prepared for sacrifice and for effort. Indeed, there is a danger in the assertion of unity in great enthusiastic gatherings apart from

the scene of our common duties. The question is not how men feel at Chicago toward their fellow-Christians from distant parts of the world, but how they are going to act six months hence.

The fact is, we do not recognize with all-sufficient clearness the evils of religious disunion. Like war among nations, it has become so customary that we speak of it without pain or attempt to remove it. Where there is not discord there is rivalry, and this means a diminished interest in good works carried on outside our own denomination, a tendency even to disparage them, until they are forced to our attention and win public recognition. It is even thought that a strong sympathy with the good done in other communions implies a certain disloyalty to our own, and possibly a weakness of faith. We cannot frankly accept or recommend some teaching or movement, though it is thoroughly good, lest this should give undue influence to a denomination from which we differ. We cannot join together even in matters like the relief of the poor or the education of children, because we mistrust each other. All social progress is apt to be hindered by denominational consideration and truth suffers in the same way. But most of all our disunion alienates mankind from God. It makes men think of religion as a scene of controversy which they wish to avoid, not of attractive love; and Christ becomes then the author, not of humble love and mutual considerateness, but of discord and confusion. We are always looking back to the disruption of the sixteenth and seventeenth centuries, and their melancholy causes, not realizing the vast changes which have taken place in the interval, nor seeing that lay minds have lost almost all their interests in our discords, and that what then meant the imposing of the papal yoke, with its inquisitions and burnings, or the cant of high communionism and the suppression of spiritual liberty, or, on the other hand, great national revolts and resistance even to blood, is now often little more than a squabble of rival clerics, which becomes contemptible to the common sense of mankind.

I could point out here how great is the responsibility of the clergy and ministers of public worship in all these altered circumstances. They are apt to look at these matters as if the case remained such as it was in the seventeenth century when questions of public worship swayed the whole life. While that was the case, the differences in the statement of doctrines, the modes of public worship and the government of the clergy were matters for which men contended as for their lives, which they were ready to enforce upon others, or for which they might have to suffer, while they looked upon their opponents in such matters as heretics or rebels. The interest of mankind has shifted; such matters excite but a languid interest, while men are looking to religion in common life and social well doing. But the ministers of public worship are apt to ignore this change, or at least not to realize its full significance, and thus they impart into the sphere of common life and mutual well-doing the peculiarities and narrowness of the seventeenth cen-



REV. W. M. BARROWS, D.D.

"RELIGIOUS MISSIONS HAVE BEEN THE MOTHERS OF CIVILIZATION. THE WORK THAT THEY DID IN EARLY TIMES, IN NORTHERN AND WESTERN EUROPE, THEY ARE DOING NOW AMONG SAVAGE AND SEMI-CIVILIZED PEOPLES IN ALL PARTS OF THE WORLD. THEY ARE ALSO GIVING A NEW AND PROGRESSIVE CHARACTER TO THE OLD CIVILIZATIONS OF ASIA. NEVER WAS THIS MISSIONARY MOVEMENT SO WIDESPREAD, NEVER WAS THE WORK CARRIED FORWARD ON MORE RATIONAL PRINCIPLES, OR WITH MORE UPLIFTING POWER. AS THE MISSIONARY MOTIVE WAS ONE OF THE IMPELLING FORCES THAT LED TO THE DISCOVERY AND SETTLEMENT OF THE NEW WORLD, THE COLUMBIAN EXPOSITION OF 1893, TO BE HELD IN A CITY WHOSE FIRST CHURCH WAS PLANTED ONLY SIXTY YEARS AGO BY A HOME MISSIONARY, IS CERTAINLY A FITTING OCCASION TO SET FORTH THE RESULTS OF MODERN MISSIONS."

tury ecclesiasticism. While this is the case, there is great danger lest it should be found that the worst of all hinderers of the religion of the future are the sects established for religious worship, and the worst of all enemies to this religion are those whom we call preëminently ministers of religion. What is wanted is that the worshiping bodies and their ministers, instead of supposing that they themselves constitute the church, should realize that they are but parts of the larger church, which embraces the whole human life, and should strive to vitalize every sphere of social existence with the Christian spirit. In this way only will they assume their true position, and this is the first condition of union; we must be fellow-workers for the kingdom of God; that is, for a new social state in which righteousness reigns.

When the evils of disunion are pointed out, it is sometimes thought enough to answer by pointing out the evils of uniformity. If, it is said, all Christian sects could be drawn into one, with one system of government, doctrine and ritual, would there be any real gain? Would not this uniformity be reached by compromise of principle? Would it not act as tyranny upon consciences? Would not the better sort of rivalry, the provoking to love and to good works, be removed? All this may well make us pause if we are inclined to advocate a complete uniformity of system. For the present it would seem that what we most rightly aim at is unity of spirit and mutual recognition, understanding and sympathy, leading by degrees to coöperation. When we have got thus far we shall see our way more clearly as to any change of ecclesiastical system that may be needed.

I propose to show what are the means by which this unity of spirit may be realized and manifested; and then to give instances of movements which tend to this religious reunion.

The two directions in which we may look for means of union are, first, that of faith as contrasted with system; second, that of the social movements, which is growing to importance from year to year in the view of all sections of the Christian Church.

Faith as Contrasted with Systems.—Faith is a supreme religious faculty. It does not belong to Christianity exclusively. It is, indeed, an eminently Oriental grace. There were controversies about faith in works among the Hindus and Buddhists long before the Christian era, and in St. Paul's hands it became at once the expression of the most intense and positive and of the most universal religious feeling. Such it was also to Luther and to all great reformers; and such it must be to us in the new reformation which looks beyond ecclesiastical systems to the Kingdom of God.

It is sometimes said of those who seek for a common basis of religion not narrowed to ecclesiastical systems, that they are depriving religion of its force. You cut away, it is said, one article from this system, another from that, till what is left is something flimsy and unsubstantial, without any backbone or principle. We have no idea of abolishing the religious systems under which men have lived; but we insist that they hold a secondary

place, and must not be compared with the truth of which they are reflections. The variety is good, according with the order of nature, and helpful to true religion so long as the central unity is preserved. It is quite possible to value our own methods strongly, while we maintain still more strongly that they are only methods and that the end to which they lead is greater than they.

It is certainly not true that to fix the mind upon the central objects of faith—God, Christ, love, truth—instead of on the Thirty-nine Articles, or the Westminster Confession, or the canons of the Council of Trent, or other denominational standards, makes religion weak and flaccid. The experience of many, if not the most of the greatest minds, has been that they have tended, as life goes on, to think more of the former and less of the latter. I appeal to the experience of Richard Baxter, than whom no one was more qualified to speak, having lived through the seventeenth century and taken a prominent part in all its disputes.

"In my youth," he says, "I was quickly past my fundamentals and was running up into a multitude of controversies. . . . But the older I grew, the smaller stress I laid upon these controversies and curiosities, as finding far greater uncertainties in them than I at first discovered, and finding less usefulness comparatively even where there is the greatest certainty. And now it is the fundamental doctrines of the catechism which I highest value, and daily think of, and find most useful to myself and others. The creed, the Lord's prayer, and the ten commandments do find me now the most acceptable and plentiful matter for all my meditations; they are to me as my daily bread and drink, and, as I can speak and write of them over and over again, so I had rather read and hear of them than of any of the school niceties which once so pleased me. And thus I observed that it was with old Bishop Usher, and with many other men."

I believe that the tendency described by Baxter is that of our own age, notwithstanding some counter-currents at the side. The great central truths of religion have come out more distinctly under the light of modern thought as objects of our faith.

God himself, the central object of our faith, stands out before us in greater vividness than in former ages. Physical science has made us realize his unchangeableness; scientific thought has led us to know him as a God not far off but near, immanent in the creation and in man; our larger knowledge of the human race has brought out into prominence his universal fatherhood, while a series of great teachers, Schleiermacher, Erskine of Linlathen, Maurice, Bushnell (I only name a few among many), have led us to dwell not only on those points but still more so on this, that he is on our side against all evil, incessantly seeking and saving men. Surely we have learnt to know him better, to misinterpret him less. But let it be observed as to this clearer knowledge of God—(1) It is quite independent of special systems and is the heritage of all or nearly all. (2) It is very far from that feeble, emas-

culated remnant which is sometimes said to be all that will remain when special systems are put in the second rank. (3) Yet it vivifies these special systems by giving to their modes of thought or action a noble significance.

Similarly, we may take the work of Christ as the object of faith. Here the result of modern thought has been to show it throughout a moral process; to dwell on the character of Jesus as giving its essential quality and value to his sacrifice both before God and men; to make us think of the imparting of this character to men so that they become sons of God and saviours of their fellows, as the final purpose of the atonement and of the incarnation; and to realize him as a present, living power both in the individual and social life.

And so again as to the doctrine of the Spirit and of inspiration. We have learnt more than in other ages to understand St. Paul's great saying, "The letter killeth, but the spirit giveth life." If verbal inspiration is not dwelt upon it is because we feel that the true meaning of a book is not found in the words taken one by one, but in the thoughts behind the words, and that the particular thoughts are governed by the general message. We realize the personality and position of the writer. It is a positive spiritual gain, and moreover it has a wide effect upon our view of ecclesiastical systems. We are taught to view them all as partial but real productions of the Holy Spirit, to sympathize with them and their authors, and to use our own system more intelligently, insisting on those facts that are important, but not thinking it faultless or excluding others.

We have looked thus far on the objects of faith as making for unity. The same is the result if we look at faith as a quality in the heart of man, for it is essentially moral, and though it may be helped and guided by systems of belief and worship, it is in its nature independent of them. It goes direct to God. Its very essence is to place a man face to face with its object, no man intervening.

Faith is the acceptance of God and of his Word. Whatever has been made known to us as to his nature, his truth or his will, faith is that which says "Amen" to it. And no one can do this for us. Each individual must for himself open his heart to accept God's message. The systems of belief or of worship may bring the truth near an appeal to the soul, may train it, court it, woo it, but the ultimate assent must be its own.

But faith is not the mere assent of the mind. It is always a moral attachment. It is trust in a person, and this implies sympathy and admiration; and then it is an aspiration like that which Saint John experienced in the words, "We know that we shall be like Him for we shall see Him as he is, and every one that hath this hope in Him purifieth himself even as He is pure." And faith, again, as we see in the eleventh chapter of Hebrews, is the master principle of life, the source of insight into present and future realities, of obedience, of courage, of endurance; the source of all that is original in thought or action lies within; it is only the issues of faith which can be partially shaped by the ecclesiastical systems. Thus we have a

whole life of faith independent of ecclesiasticism in which we all can join. It is by living this life that we shall overcome our dissensions.

It is necessary to insist upon this point since the history of religion shows that there is a constant tendency to tie faith down to system. Every sect in turn has been inclined to make some definition of the atonement or of inspiration, of miracles, of conversions, of the Divine decrees, of apostolic succession, or the papacy, essential to a true faith.

The teaching of Christ and of St. Paul is perfectly clear about all such matters. They are in a different plane from that of faith. "To eat with unwashen hands defiles not man." "Circumcision is nothing, and uncircumcision is nothing, but faith that worketh by love." If we would apply this principle and cease to compare secondary matters with primary, systems with faith, we should be a long way advanced towards the union of Christendom.

May we not glance at a further point? We are here in a Parliament of all Religions, and we cannot but ask the question how the reunion of Christendom may effect non-Christian peoples. Christianity is not exclusive. It teaches that in every nation he that findeth God and hath righteousness is accepted of him. A Christian man is simply a man in his highest condition as a moral and spiritual being; the Christian Church is simply human society transformed by the Spirit of Christ; and the Christian religion, taken in its principle, and apart from the special cults which have grown up in connection with it, is not so much the sole as the highest mode of approach to God. We vindicate for it not exclusiveness but supremacy. There are affinities to Christian belief and Christian life in all forms of religion, and it should be our task to find these out, to acknowledge and to foster them. Faith is the expression under which all these may be united. The patriarchs had faith in Christ before Christ came, and by faith they were saved. And if Christ is the Eternal Word, the Life and Light of all men, he may be known by faith apart from his incarnation. This was plainly taught in the first great effort of Christian theology under Clement and Origen at Alexandria. They held that Greek philosophy was a true, though imperfect acknowledgment of the Divine Word. We may regard all those, therefore, who are seeking truth and righteousness throughout the world as united with us in that moral faith which we have described above, the faith of trust in the highest good, of sympathy with the noblest life of aspirations to the true ideal. And we may believe that this inchoate faith will ultimately find its completion when it comes in contact with the life and spirit and personality of Jesus Christ. Thus the reunion of Christendom, on the basis of a moral faith, has a significance for the whole world.

Social Movements as a Bond of Union.—The other chief field in which I look for the means of union is that of the great social movement of our time. The attention of all bodies of Christians is turned to it. We are all feeling that if our Christianity is sound, it must issue in the constant effort

to relieve the misery which weighs upon so many classes of our fellow men. To teach the young, to promote culture among the rough and rude lives, to inculcate temperance and thrift, to prevent cruelty to children and animals, to regulate the conditions of labor, to make charity tend to moral and economical progress, to insure some provision in old age to all, are coming to be recognized not merely as a part, but as the main part, of the religion of the future. They flow directly from faith, the faith that is in the original Gospel of the kingdom which Christ preached. That social righteousness which was the burden of the law and the prophets, Christ came himself to fulfill, and he announced that he was come to proclaim the year of jubilee, to heal the broken-hearted, to release the prisoners, to give sight to the blind. He set about this by his works of beneficence, and left it to be carried on by the new social state, the society which he founded as the model of a regenerate world. That society has confessedly done vast things for the renewal of social conditions, but till now it has never realized that this is its main task. It has turned aside into by-paths quite unknown to its masters, the formulation of doctrine, the establishment of separate discipline, the elaboration of forms of public worship. Christ said nothing of these, his apostles very little. His followers in after times have said little else. Christianity has meant a peculiar cult or a philosophy or a system of church government—that is, a government of the clergy and a small part of human life, instead of a vast impulse and plan for the regeneration of the whole. The mistake is now being acknowledged. The pope has issued pastorals on the subject; Protestant bodies, whether of Episcopal or other forms, are all alive with it; the parliaments and municipalities are feeling that the social question is their chief concern, and that the Christian principle is that which must be applied to its solution. But I shall not be in the least better able to solve social questions because I am an Anglican or a Presbyterian, a Roman Catholic, a Baptist, a Wesleyan, or a member of the Salvation Army. It is common ground for us all, and the principles to be applied to it are those in which all the sects may agree. Then no sect, and no union of sects, can possibly conduct this renewal of our social state. The efforts of sects only touch its fringe. They often do more harm than good, because they misdirect men's efforts, as in the case of impulsive charity.

If this be true, then I again point out that in this Christianizing of society we are hardly helped at all, and often very much hampered, by our ecclesiastical connections. We must pass beyond them to do any good. If we are trying to help social efforts in the hands of the bodies organized for public worship and its adjuncts, which are totally inadequate to the task and are weakening in the hands of public bodies which can undertake it, by disclaiming that they have nothing to do with religion (though religion means a Christian service of man in the spirit of Christ), we shall incur the terrible sentence of the Master: "Ye have shut up the kingdom of heaven;

ye entered not in yourselves and those that were entering in ye hindered." But, if putting away our rivalries, we use our religious organizations, which will be greatly strengthened by the task, for public Christian purposes, we shall inevitably be drawn into union in the vast work which we have to perform in common.

THE CIVIC CHURCH.

By W. T. Stead.

I gladly respond to the invitation to lay before the Parliament of Religions some account of what seems to me the only conception of a church that is as catholic as this assembly. I have called it the Civic Church because the idea of good citizenship is free from all sectarian or national limitations. All other adjectives, whether geographical or ecclesiastical, impair the catholic conception of the church. But that is not the only reason for choosing that title. The Civic Church is a phrase recalling to the mind of man that religion is concerned not merely with the salvation of the individual man, but with the regeneration of the whole community. The work of the Civic Church is to establish the kingdom of heaven here among men—in other words, to reconstitute human society, to regenerate the state, and to inspire it with an aspiration after a divine ideal. For this purpose civic, as referring primarily to cities, is preferable to national or imperial, which deal with larger areas, or municipal and parochial, which unduly limit the range of the idea. Patriotism has introduced a religious ideal into national life; but, unless America is greatly belied, the conception of a divine order in city government is far from being naturalized in the minds of those who run the civic machine. It is here, therefore, that the organization of a Civic Church to redeem civic life seems so urgently needed. In a hemisphere which has given us the City of Chicago, the City of Saint Louis, the City of New York, there is need of the Civic Church to build the City of God.

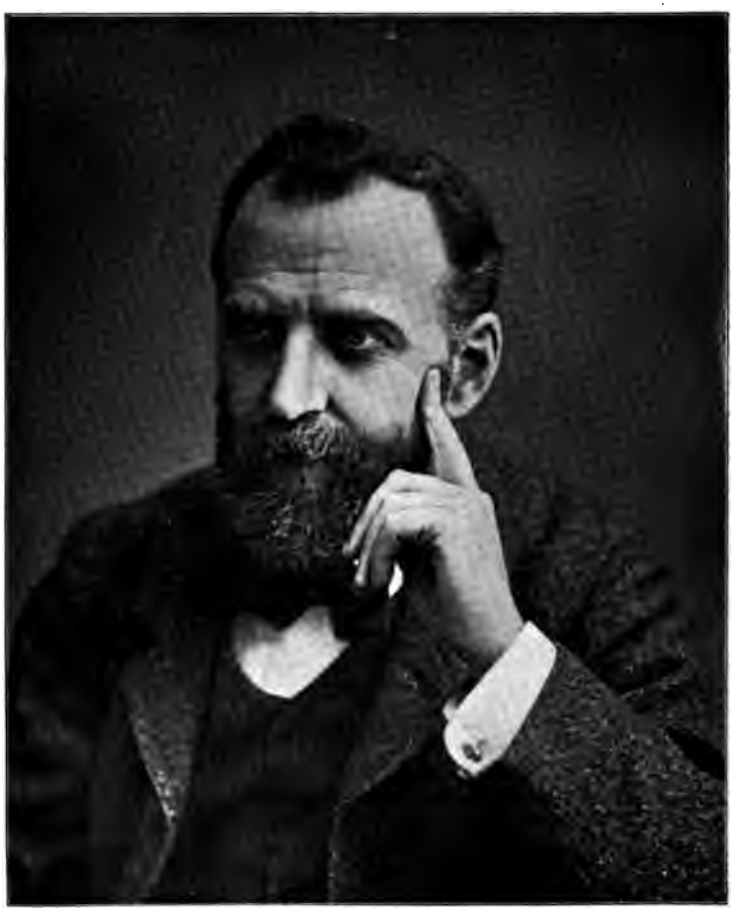
General Idea of the Civic Church.—The fundamental idea of the Civic Church is that of the intelligent and fraternal coöperation of all those who are in earnest about making men and things somewhat better than they are to-day. Men and things, individually and collectively, are far short of what they ought to be, and all those who, seeing this, are exerting themselves in order to make them better, ought to be enrolled in the Civic Church. From the pale of its communion no man or woman is excluded because of speculative differences of opinion upon questions which do not affect the practical coöperation.

Of course it is as impossible for me, a western child of Christian civilization, to escape from the atmospheric pressure of Christian ideas as it is

for me to sever myself from the subtle influences of the law of heredity, or to neutralize the silent but potent suggestions of my environment. The very idea of a church may be said to be a Christian idea, and certainly the aim and object of the Civic Church seems to us essentially Christian. But possibly Buddhists, and Moslems, and Hindus may find the conception as essentially Buddhist, Moslem or Hindu as it seems to us essentially Christian. For all religions are but attempts made by man to define the angle at which he looks at God. The angle of vision varies indefinitely according to the stand point of the observer and the objective on which he fixes his gaze. Humanity toiling laboriously up an immense slope toward the distant peaks on which is throned Infinity, measures an enormous distance between the ranks of the vanguard and the wearied stragglers of the rear. At each observation point in this millennial upward march, the contour of the constantly receding peak will appear different. Yet it is the same peak. It is only our standpoint that differs. The Civic Church recognizes this, and embraces in its comprehensive synthesis all the religions, from the fetich worshipper to the Christian philanthropist, believing that "All paths to the Father lead, when self the feet spurned." The bond of union is no mere intellectual agreement as to the order of church government, the precise form of ritual, or the phrasing of metaphysical formulæ; it is the comradeship of soldiers of different regiments, with different uniforms and different weapons, who have nevertheless a common objective to gain and a common enemy to overcome, and therefore ought to have common headquarters, a common intelligence department, and a common directing staff, if they are to make the best use of their collective strength against the common foe.

Here let me at the very outset forestall one common misconception. There is nothing in the idea of the Civic Church that is hostile to the existence and prosperity of all the existing churches. It presupposes the existence of such organizations, each of which is doing necessary work that is more efficiently done by small groups acting independently, than by a wider federation acting over a broader area. The idea of any antagonism between the Civic Church and the innumerable religious societies already existing is as absurd as the notion of an antagonism between the main drain of the city and the wash hand-basin of the individual citizen. For the salvation of the individual soul our existing churches may be the best instrument, while for the redemption of the whole community the Civic Church is still indispensable.

What is the objective of the Civic Church? The restitution of human society, so as to establish a state of things that will minimize evil and achieve the greatest possible good for the greatest possible number. What is the enemy that has to be overcome? The selfishness which in one or the other of its innumerable forms—either by indolence, indifference or downright wrong-doing—creates a state of things which renders it difficult to do right and easy to do wrong. What is the field of its operations? The



WILLIAM T. STEAD.

"IT IS HERE THEREFORE THAT THE ORGANIZATION OF A CIVIC CHURCH TO REDEEM CIVIC LIFE SEEMS SO URGENTLY NEEDED. IN A HEMISPHERE WHICH HAS GIVEN US THE CITY OF CHICAGO, * * * THERE IS NEED BY THE CIVIC CHURCH TO BUILD THE CITY OF GOD."

whole range of the life of man, so far as it touches the life of his brother man. And what is the principle on which it is constituted? The principle of brotherly coöperation on the part of all who are willing to take the trouble to make things better, so that the collective moral force of the whole community may be brought to bear to promote the welfare of the whole community.

To a Christian such a church seems to be based upon the central principles of the Christian religion. To him that religion is the truest which helps most to make men like Jesus Christ. And what is the ideal which Christ translated into a realized life? For practical purposes, this: To take trouble to do good to others. A simple formula, but the rudimentary and essential truth of the whole Christian religion. To take trouble is to sacrifice time. All time is a portion of life. To lay down one's life for the brethren—which is sometimes literally the duty of the citizen who is called to die for his fellows—is the constant and daily duty demanded by all the thousand and one practical sacrifices which duty and affection call upon us to make for men.

Thus the Civic Church, which includes men of all religions, is based upon the central principle of the Christian religion. I now proceed to point out why it is the natural and necessary outcome of the development of civilization of our times.

The world has passed, or is fast passing, under the sway of the democratic idea. But that idea has always been most fruitful when it has had a theocratic basis. Of this the two most salient examples are the rise of Islâm in the seventh century and the foundation of the democratic America by the men of the Mayflower in the seventeenth. Both Islâm and New England were manful attempts to realize the theocratic ideal on the broad basis of democratic fraternity. But it has been reserved for the close of the nineteenth century to bring us within sight of the realization of the apostolic ideal, which is so essentially democratic. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. The Civic Church accepts that principle and carries it out to its logical ultimate. Who are those who are in Christ Jesus? Those who conform to certain outward rites, call themselves by particular names, or worship according to a certain order? Not so. Those who are in Christ Jesus are those who have put on Christ, who are baptized with his spirit, those who take the trouble to do good to others. And it is time they were gathered into a society which could act as an associated unit of organization for the realization of the ideal. The recognition of this wide brotherhood of all who take up their cross to follow Christ, must necessarily precede the attempt to secure federated coöperation for the attainment of a common end.

If this Parliament of Religions is to found the church of the future, in the shape of a federal organization of all the forces which make for right-

eousness, it can be fenced by no party walls of speculation; all must meet on the common ground of the service of man. That to me, as a Christian, has always seemed to be the central essence of the religion of Christ, and any church or association formed to help and succor the least of these my brethren, so far as it helped and succored them, formed part of the working Church of Christ, however much its members might repudiate the title.

What is proposed in the Civic Church is that in every center of population there should be one church center, constituted by representatives and by delegates from all the churches and all the organizations which exist for the purpose of making men better and the world sweeter to live in. One town, one church, is as old as the days of the apostles. We had the angel of the Church of Thyatira, the angel of the Church of Ephesus. Who is the angel of the Church of Chicago? Who is the accredited chief of the religious and moral forces of this great city? For combatting sin when it develops into crime you have your chief constable. For combatting sin when it takes the form of disease you have your sanitary authority; and for combatting sin when it takes the form of anything touching the pockets or the bodies of our citizens you have the mayor. Everywhere centralized authority, definite responsibility, recognized and obeyed by every citizen within your civic boundaries. But when sin only threatens the soul of men, where is your central authority? In the great campaign against the power of evil seated in the heart of man, where is your spiritual director-general?—the spiritual counterpart of your chief constable or your mayor. You have no such officer. Is it not time you made some effort to see whether, even now, he could not be brought into being?

There is no longer any possibility of any such official being imposed from above. The whole tendency of modern democracy is in the opposite direction. The center, if there is to be a center, must be elective; the director-general, whoever he may be, must be representative, and the basis upon which any Civic Church is constituted must be on that of voluntary federation.

There is no suggestion on the part of the advocates of the Civic Church that a committee representing the various existing organizations for mending the world, the men and women who are willing to take the trouble to do good to others, should supersede any existing institution. The Civic Church comes into existence not to supersede but rather to energize all the institutions that make for righteousness, to bring them into sympathetic communication the one with the other, and to adapt the sensible methods of municipal administration, with its accurate geographical demarcation and strict apportionment of responsibility, to the more spiritual work of the church.

We have our Thirty-nine Articles, our Westminister Confession, our Roman dogma, and our Greek orthodox creeds, with which no one thinks of interfering. What we want is the formulating of a New Confession of Faith of what is assuredly believed amongst all those who care for their fellow

men, as to what constitutes a normal standard of human comfort, or rather what should be within the reach of each child of man in order that he may have a fair chance of developing the best and repressing the worst elements of his complex nature. The New Confession of Faith in the Civic Church is not destructive of or antagonistic to any other Confessions of Faith, but it covers the whole field of active human life.

Broadly speaking, the difference between the municipality and the Civic Church is that one deals solely with the enforcement of such a minimum of coöperation as is laid down by Act of Parliament, while the other seeks to secure conformity, not to the clauses of a law, but to the higher standard which is fixed by the realizable aspirations of mankind for a higher life and a more human, not to say divine, existence. The church lives forever in the realm of the ideal. She labors in the van of human progress, educating the community up to the ever-widening and expanding conception of social obligations. As soon as her educational work is complete she hands over to the state the performance of duties which formerly were exclusively discharged by the church. The relief of the poor, the establishment of hospitals, the opening of libraries, the education of children, all these in former times were entrusted to the church. But as the church educated the people, these duties were transferred one by one to the care of the state. The church did not, however, lose any of her responsibilities in regard to these matters, nor did the transfer of her obligations to the shoulders of ratepaid officials leave her with a corresponding lack of work to be performed. The duty of the church became indirect rather than direct. Instead of relieving the poor, teaching the young, caring for the sick, her duty was to see that the public bodies who had inherited the responsibilities were worthy of their position, and never fell below the standard either in morals or in philanthropy which the church had attained. And in addition to the duties, which may be styled electoral, the church was at once confronted with a whole series of new obligations springing out of the advance made by the community in realizing a higher social ideal. The duty of the church is ever to be the pioneer of social progress, to be the educator of the moral sentiment, so as to render it possible to throw upon the whole community the duties which at first are necessarily borne exclusively by the elect few.

But in no community is there any organized effort to secure for all the citizens all the advantages which have been secured for a favored few here and there. What is wanted is a civic center which will generalize for the benefit of all the results obtained by isolated workers. The first desideratum is to obtain a man or woman who can look at the community as a whole, and who will resolve that he or she, as the case may be, will never rest until they bring up the whole community to the standard of the most advanced societies. Such a determined worker has the nucleus of the Civic Church under his own hat; but, of course, if he is to succeed in his enterprise he

must endeavor by hook or by crook to get into existence some federation of the moral and religious forces which could be recognized by the community as having authority to speak in the name and with the experience of the Civic Church. The work will of necessity be tentative and slow. Nor do I dream of evolving an ideal collective Humanitarian Episcopate on democratic lines all at once. But if the idea is once well grasped by the right man or woman, it will grow. The necessities of mankind will foster it, and all the forces of civilization and of religion will work for the establishment of the Civic Church.

INTERDENOMINATIONAL COMITY.

By Rev. D. L. Whitman, D.D., President of Colby University.

The conditions favorable to interdenominational comity are preëminently American. The comparatively homogeneous populations of other countries make certain of them impossible in those countries. Noteworthy among these conditions are the following:

First, realization of change in the character of the work to be done. This is emphatically an American condition. States have sprung up here in a night. The center of population has shifted year by year. The character of the population has changed as often. Changes have been so rapid that it is only by figure of speech that we can speak of an American type. Heterogeneity, rapid growth and shifting of elements of population have made old methods insufficient.

Second, recognition of wasteful methods. Denominational competition has at times been sharp. Denominational jealousy has not been wholly unknown. Men and money have been expended by each body irrespective of what others were doing. Towns with a population of less than a thousand have three, four or five churches. This means several men where at most two are needed and where one could do the work. The result is meager support for all, small congregations, and emphasis of peculiarities which have no salvation in them. Naturally enough the same method is carried into the field of foreign missions, though there the work is so wide that the effect is not so noticeable.

Third, conviction of inadequacy of resources at present available. Three-quarters of the world is as yet unevangelized in any proper sense. Much has been done. More yet is now immediately possible. Men and means are more easily available than was formerly the case. Intelligence, zeal and ability are finding their right combination. But the need is still comparatively infinite in comparison with the supply. Even in the United States ordained ministers average but little more than one in a thousand of population. In many Christianized countries the proportion of ministers is still smaller.

In lines of foreign evangelization the disproportion of workers to population is startling. Even assuming the best possible distribution of workers, the disproportion is fearful. It is made still greater by methods already suggested.

Fourth, better conception of the Christian mission. The Christian spirit has been growing more Christlike. More brotherly relations exist between representatives of different creeds. Denominations are the servants of the kingdom. Movements of a coöperative character have been successfully conducted in evangelistic work and social reform. A new and larger thought is cherished. The Christian mission is to preach the Gospel. More than the local church is the universal church—no ecclesiastical body, but those in every place who call upon the Name.

These conditions in themselves amount to little. As conditions, however, they must arise before better things could come. They are of value as making imperative that for which they have cleared the way.

The principles of interdenominational comity are in the main three:

First, different interpretations of scripture give rise to different ecclesiastical organizations.

We are bound to assure a good conscience for every man. What each does presumably he does in accordance with his conception of the will of God. Without this assumption, we inevitably fall into the error of supposing that we alone possess the spirit of truth. In this assumption lies the secret of denominational life. In many cases, no doubt, appeal is made in the first instance to a denominational creed. In some cases it is painfully evident that such creed is accepted as the be-all and end-all of denominational faith. But the larger view alone is intelligent which regards creeds as provisional statements for the sake of clearness and definiteness of what the Word of God teaches. It is worth while to emphasize this, for a short cut to Christian union is supposed by many to lie through a total ignoring of creeds. But creeds are simply the interpretation and formulation of what the makers of creeds understand scripture to teach.

Thus, when we have abolished creeds, instead of having done everything we have done nothing. Forced back, as is right, to scripture as the ultimate rule of doctrine and life, we face the fact that no two men understand the message of scripture in precisely the same way. The truths that save are plain beyond question. The Fatherhood of God, redemption through Jesus Christ, sanctification by the Holy Spirit—no man need remain in doubt concerning these. But the form of ecclesiastical organization, the methods of Christian benevolence, the details of Christian experience, are not described. Principles are laid down, to some extent hints are given, but that is all. It could not well be otherwise if the word was to have permanent significance.

Further, in all revelation the subjective element is large. Our Lord could not declare his message all at once, even to his immediate followers.

JAIN TEMPLE, MOUNT ABOO, INDIA

Little by little, as they were able to bear it, he taught them. Revelation is conditioned upon capacity to receive. And even where there is ability to receive, the exact meaning will depend upon personal experience. Two men may use the same words, and in the main their understanding of these words be the same, but they will attach to those words in their finer shades precisely the meaning which their own experience gives them. The same truth finds different expression in different lives. Interpretation of scripture is subject to this general condition.

With the best intention in the world men will understand the details of the Gospel differently. Different men will emphasize different doctrines. According as one or another doctrine is emphasized the spiritual life will vary in expression. Expressions, whether in word, deed or symbol, tend to become fixed. So different types of religious organizations are developed. Denominational life finds its explanation in this.

A denomination is a body of Christians basing their faith on the Word of God, but understanding the details of duty differently enough from other bodies of Christians to warrant a different name. The true conception of denominationalism sees behind it the Word of God, with liberty of conscience and consequent possibility of honest difference of judgment. The difference is at bottom difference of judgment: no more, no less. Back of all denominational names is faith in Jesus Christ and Christian fellowship. No one denomination is all. Each is part, according to its light serving all. So the whole Christian world can say, "I believe in the holy Catholic Church. I believe in the communion of saints." But it is only on basal truth that agreement has been reached. There are one hundred and forty denominations in the United States alone. For the entire Christian body the number would be considerably increased. And the great majority vindicate their existence by appeal to the Word of God. It follows easily and inevitably that denominational organizations will continue until men agree upon the interpretation of scripture. Thus, apart from all other considerations, we find a working explanation of the existence of different religious bodies.

Second, intelligent loyalty to denominational interests is a worthy sentiment.

Strictly speaking, there is no Catholic Church as an ecclesiastical organization. It is a spiritual body alone which shows the marks of catholicity in a wide sense. Back of all local, provincial or national bodies, embracing all, it stands an ideal whose existence we acknowledge when we say, "I believe in the holy Catholic Church," whose realization is, in part, secured by the bodies which bear its name, whose perfect realization is sought when we pray, "Thy kingdom come." Our inspiration comes from this ideal. We are working toward a better conception of it. But as yet our largest attainment toward its accomplishment has taken shape in denominational life.

This is likely still to be the case in great measure. When we recall the origin of denominational organization we do not wonder that the facts should be as they are. When we consider what has been brought to pass through denominational agencies, we may doubt whether, under existing conditions, such results could have been secured otherwise.

Narrowness, bigotry, jealousy, strife are not at all necessary even when different lines of faith and action are followed. Instead may be found conviction that knowledge at best is but partial; that our formula is our statement of the truths which seem supreme, and that our duty as a body of believers is to translate those truths into life. Denominational loyalty at bottom means only this, and this must be counted good.

Third, Christian interests are larger than denominational interests.

All truths are true, but not all are of equal importance. There is such a thing as a system of truth. In a system right subordination is indispensable. One of the fundamental principles of comity, whatever the sphere, is that emphasis may be laid upon the supreme things without damage to things relatively unimportant. The difficult comes in getting the emphasis rightly placed. A man responds to personal interests more quickly than to the interest of a stranger. The near seems larger than the distant. This life is more real than the life to come. So men deceive themselves when they intend to be fair. The work of the local body is magnified out of all proportion.

But activity in the local body can be permanently effective only as there is thought of larger things. The kingdom of heaven has relation to all men. The redeemed life is not individual, but social. The ultimate purpose is the gathering of all the redeemed into one body, of which Christ is the head. It is this that interdenominational comity emphasizes. Here is a world to be redeemed. The preaching of redemption is the mission of followers of Christ. Called out by the principle of election, which is appointment to preëminent service, those who have been taught of God are to impart what they have received. Faith in a common Lord unites them. A common purpose inspires them. The body thus formed is the church, that portion of the world at any time filled with the spirit of Christ. Names will differ, but essential belief will be the same. The true interests of all are secured by bringing individual lives and denominational orders into subordination to the main doctrine, which is to know God, and to the main work, which is to save men.

A good beginning has already been made in practical effort in interdenominational comity toward giving expression to the principles outlined. Sometimes the work has been local and temporary. Two, three, half a dozen churches in a community have united in evangelistic or benevolent undertaking. It is a common thing for different denominations to combine for the canvass of a city for one purpose or another. In some cases organizations have been formed of a permanent character. Certain forms of

city mission work illustrate this. In the same line is the action of neighboring pastors in some country districts who have combined for more effective service. There is much promise of good in such combinations as soon as it is understood that the salvation of men takes precedence of the question of denominational tenets. The Evangelical Alliance has done much, as have also interdenominational congresses, which find their legitimate outcome in the World's Parliament of Religions.

Granted right spirit, methods will develop themselves. Happily the tendency of the age is along the line of fellowship. Practical union accomplished puts beyond question the fact that practical union is possible. What has been done is a prophecy of better things to be. The logic of events is working out the solution. The work may be delayed, but its ultimate accomplishment is sure.

THE PERSISTENCE OF BIBLE ORTHODOXY.

By Rev. Luther F. Townsend, D.D., of Boston.

What we mean by Bible orthodoxy, in distinction from other orthodoxies, is a creed based on the manifest teachings of the Bible and conformity in faith and practice to that creed. While not affirming as yet what, by a universal standard, is right or wrong, in faith and practice, yet our subject, when put into the form of a logical proposition, is this: Bible orthodoxy has inherently that which has brought it on through the ages past and will hand it on through the ages to come, and by implication is therefore right, for truth alone is permanent. If our proposition is correct, Bible orthodoxy, though assailed, will not be endangered; other things may mature, decline and pass away, but the essentials of Bible orthodoxy, such as the special inspiration of the Bible, the atonement through the sufferings and death of Christ, the endless punishment of the finally impenitent sinner and the endless glory of God's true children, as well as the duty of obeying the ten commandments and of bringing the daily life into conformity with the Sermon on the Mount, will be found standing firmly, though many times that which is apparently the most permanent shall disappear.

Evidence of this permanency and persistency in Bible orthodoxy is what our subject first demands.

We are not unfamiliar with the fact that there are those who think that certain phases of Bible orthodoxy will have to be modified in order to suit a progressive philosophy, and that even now the time fully has come in which to restate at least some of the dogmas of Bible orthodoxy.

During what is designated as the second period in church history there were several attempts to restate Christianity; especially noteworthy were the efforts of Clement of Alexandria. His "progressive" views led him to

make the teaching and example of Christ of more importance than his death and sufferings, and it looked for a time as if there would be a reconstruction of Bible orthodoxy.

Clement was not able in any perceptible degree to disturb the foundations of apostolic Christianity. Origen also held certain very radical and progressive views. He was in some respects the greatest man and the profoundest scholar among the fathers. Origen's scheme of an endless probation died with him.

Likewise, during the next period, from 320 to 726 A. D., there were occasional waverings in belief. Gregory may be taken as a representative of one phase of the "progressive" orthodoxy of those times. He appears to have felt that he was raised up for the special purpose of establishing the doctrine that good is ultimately to succeed all evil. But his efforts were unavailing.

Men may say what they please to the contrary, there never yet has been in Christian lands a revival of religion or an improvement in morals, except in connection with the preaching of Bible orthodoxy as defended by the Church of Christ through the ages. Dr. Ballou contended in 1795 that Christianity in America needed a restatement. Universalism was the result, and its advocates confidently predicted the speedy and final overthrow of the worn-out creeds of Christendom. Dr. Channing, in 1815, thought that another restatement was needed, and clearly saw, as he thought, the speedy and final burial of the moss-grown doctrines of Bible orthodoxy. But somehow those doctrines survived, and the "progressive" views of Dr. Channing, like those of Dr. Ballou, have utterly failed in accomplishing what was expected and intended. Those views do not harmonize with the teachings of the Bible. Therefore they are rejected.

But is it replied that there have been in this Congress representatives of existing religions that are older than Christianity, and are claimed to be older than Judaism, the forerunner of Christianity? Or, is it replied that whatever can be argued in favor of the excellence of Bible orthodoxy, from its continuance through the ages, can still more forcefully be argued in support of these religions that are venerable and impressive by reason of their antiquity? The conclusion we think is inevitable that any form of religion that has endured for centuries and has had any considerable number of adherents is in some of its teachings essentially correct. The science of comparative religions reaches the additional conclusion that outcroppings of all or nearly all the fundamental doctrines of Bible theology are to be found in each of the religions that have been represented on this platform, and, therefore, according to the soundest principles of philosophy, one need not be surprised that these great religions have survived in the midst of error. But is it not equally true and as strictly philosophical that in fair and open fields all other religions, from the nature of the case, will have to surrender when brought into competition with the essential religion of humanity, what-

ever that religion may be? The half truth or any part of the truth will overmaster error, but the whole truth will overmaster the half truth or any part of the truth when the competition is open or fair.

The hypothesis we now place over against every other—and we do this with the utmost Christian courtesy and yet with confidence—is that Bible orthodoxy is showing itself to be the essential religion of humanity, and if this it is, it will outlive all other religions of whatever name.

THE PHILOSOPHY AND ETHICS OF THE JAINS.

By Virchand A. Ghandi, of Bombay.

1. Jainism has two ways of looking at things—one called Dravyarthekaraya and the other Paryayartheka Noya. According to the Dravyarthekaraya view the universe is without beginning and end, but according to the Paryayartheka view we have creation and destruction at every moment.

The Jain canon may be divided into two parts: First, Shrute Dharma, *i. e.*, philosophy; and second, Chatra Dharma, *i. e.*, ethics.

The Shrute Dharma inquiries into the nature of nine principles, six kinds of living beings and four states of existence —sentient beings, non-sentient things, merit, demerit. Of the nine principles, the first is soul. According to the Jain view soul is that element which knows, thinks and feels. It is in fact the divine element in the living being. The Jain thinks that the phenomena of knowledge, feeling, thinking and willing are conditioned on something, and that that something must be as real as anything can be. This "soul" is in a certain sense different from knowledge and in another sense identical with it. So far as one's knowledge is concerned the soul is identical with it, but so far as some one else's knowledge is concerned it is different from it. The true nature of soul is right knowledge, right faith and right conduct. The soul, so long as it is subject to transmigration, is undergoing evolution and involution.

The second principle is nonsoul. It is not simply what we understand by matter, but it is more than that. Matter is a term contrary to soul. But nonsoul is its contradictory. Whatever is not soul is nonsoul.

The rest of the nine principles are but the different states produced by the combination and separation of soul and nonsoul. The third principle is merit; that on account of which a being is happy. The fourth principle is demerit; that on account of which a being suffers from misery. The fifth is the state which brings in merit and demerit. The seventh is destruction of actions. The eighth is bondage of soul, with actions. The ninth is total and permanent freedom of soul from all actions.

Substance is divided into the sentient, or conscious, matter, stability,

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space and time. Six kinds of living beings are divided into six classes, earth body beings, water body beings, fire body beings, wind body beings, vegetables, and all of them having one organ of sense, that of touch. These are again divided into four classes of beings having two organs of sense, those of touch and of taste, such as tapeworms, leeches, etc.; beings having three organs of sense, those of taste, touch and smell, such as ants, lice, etc.; beings having four organs of sense, those of touch, taste, smell and sight, such as bees, scorpions, etc.; beings having five organs of sense, those of touch, taste, smell, sight and hearing. These are human beings, animals, birds, men and gods. All these living beings have four, five or six of the following capacities: capacity of taking food, capacity of constructing body, capacity of constructing organs, capacity of respiration, capacity of speaking and the capacity of thinking. Beings having one organ of sense, that is, of touch, have the first four capacities. Beings having two, three and four organs of sense, have the first five capacities, while those having five organs have all the six capacities,

The Jain canonical book treats very elaborately of the minute divisions of the living beings, and their prophets have long before the discovery of the microscope been able to tell how many organs of sense the minutest animalcule has. I would refer those who are desirous of studying jain biology, zoölogy, botany, anatomy and physiology to the many books published by our society.

I shall now refer to the four states of existence. They are naraka, tiryarch, manushyra and deva. Naraka is the lowest state of existence, that of being a denizen of hell; tiryarch is next, that of having an earth body, water body, fire body, wind body, vegetable, of having two, three or four organs, animal and birds. The third is manushyra, of being a man, and the fourth is deva, that of being a denizen of the celestial world. The highest state of existence is the Jain Moksha, the apotheosis in the sense that the mortal being by the destruction of all Karman attains the highest spiritualism, and the soul being severed from all connection with matter regains its purest state and becomes divine.

Having briefly stated the principal articles of Jain belief, I come to the grand questions the answers to which are the objects of all religious inquiry and the substance of all creeds.

1. What is the origin of the universe?

This involves the question of God. Gautama, the Buddha, forbids inquiry into the beginning of things. In the Brahmanical literature bearing on the constitution of cosmos frequent reference is made to the days and nights of Brahma, the periods of Manuantara and the periods of Peroloya. But the Jains, leaving all symbolical expressions aside, distinctly reaffirm the view previously promulgated by the previous hierophants, that matter and soul are eternal and cannot be created. You can affirm existence of a thing from one point of view, deny it from another and affirm both

existence and non-existence with reference to it at different times. If you should think of affirming both existence and non-existence at the same time from the same point of view, you must say that the thing cannot be spoken of similarly. Under certain circumstances the affirmation of existence is not possible; of non-existence and also of both.

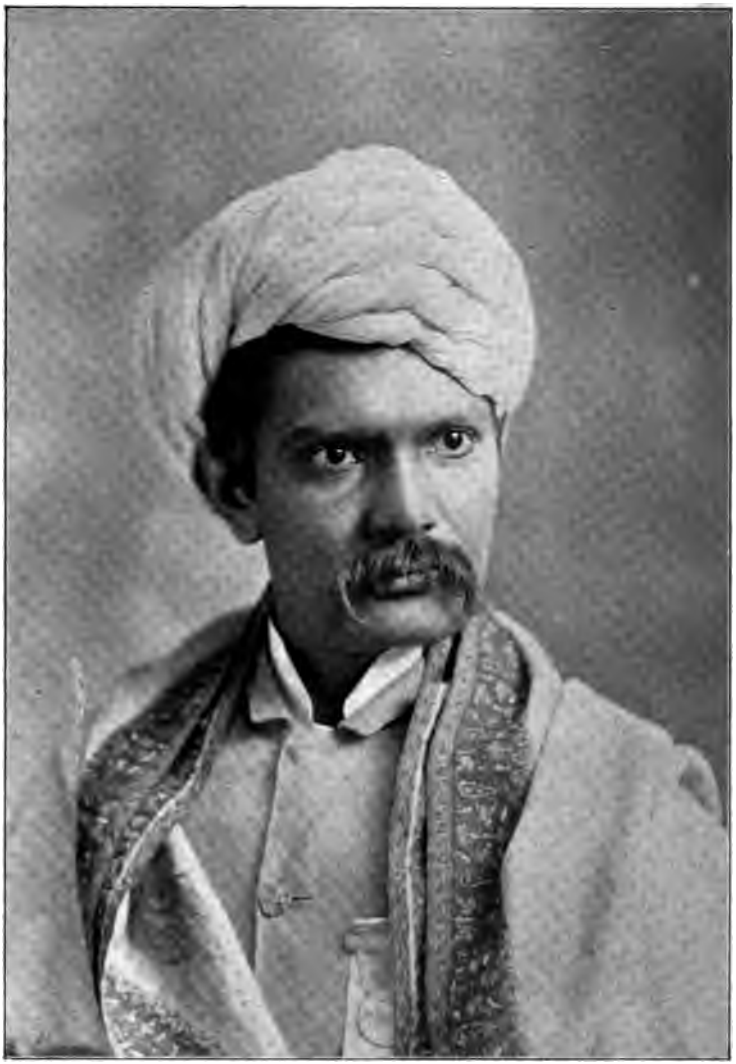
What is meant by these seven modes is that a thing should not be considered as existing everywhere at all times, in all ways, and in the form of everything. It may exist in one place and not in another at one time. It is not meant by these modes that there is no certainty, or that we have to deal with probabilities only as some scholars have taught. Even the great Vedantist Sankaracharya has possibly erred when he says that the Jains are agnostics. All that is implied is that every assertion which is true is true only under certain conditions of substance, space, time, etc.

This is the great merit of the Jain philosophy, that while other philosophies make absolute assertions, the Jain looks at things from all standpoints, and adapts itself like a mighty ocean in which the sectarian rivers merge themselves. What is God, then? God, in the sense of an extra cosmic personal creator, has no place in the Jain philosophy. It distinctly denies such creator as illogical and irrelevant in the general scheme of the universe. But it lays down that there is a subtle essence underlying all substances, conscious as well as unconscious, which becomes an eternal cause of all modifications, and is termed God.

The doctrine of the transmigration of soul, or the reincarnation, is another grand idea of the Jain philosophy. The companion doctrine of transmigration is the doctrine of Karma. The Sanskrit of the word Karma means action. "With what measure ye mete, it shall be measured to you again," and "Whatsoever a man soweth, that shall he also reap," are but the corollaries of that most intricate law of Karman. It solves the problem of the inequality and apparent injustice of the world.

The Karman in the Jain philosophy is divided into eight classes: Those which act as an impediment to the knowledge of truth; those which act as an impediment to the right insight of various sorts; those which give one pleasure or pain, and those which produce bewilderment. The other four are again divided into other classes, so minutely that a student of Jain Karman philosophy can trace any effect to a particular Karma. No other Indian philosophy reads so beautifully and so clearly the doctrine of Karmas. Persons who, by right faith, right knowledge and right conduct, destroy all Karman and thus fully develop the nature of their soul, reach the highest perfection, become divine and are called Jinas. Those Jinas who, in every age, preach the law and establish the order, are called Tirtharkaras.

2. I now come to the Jain ethics, which direct conduct to be so adapted as to insure the fullest development of the soul—the highest happiness, that is the goal of human conduct, which is the ultimate end of human action. Jainism teaches to look upon all living beings as upon oneself. What then



VIRCHAND A. GANDHI, INDIA.

"DO WE NOT WISH THAT THIS PARLIAMENT WOULD LAST SEVENTEEN TIMES SEVENTEEN DAYS? DO WE NOT SEE THAT THE SUBLIME DREAM OF THE ORGANIZERS OF THIS UNIQUE PARLIAMENT HAS BEEN MORE THAN REALIZED? I NOW THANK YOU FROM THE BOTTOM OF MY HEART FOR THE KINDNESS WITH WHICH YOU HAVE RECEIVED US, AND FOR THE LIBERAL SPIRIT AND PATIENCE WITH WHICH YOU HAVE HEARD US."

is the mode of attaining the highest happiness? The sacred books of the Brahmans prescribe devotion and Karma. The Vedanta indicates the path of knowledge as the means to the highest. But Jainism goes a step farther and says that the highest happiness is to be obtained by knowledge and religious observances. The five Maharatas or great commandments for Jain ascetics are:

Not to kill, *i. e.*, to protect all life; not to lie; not to take that which is not given; to abstain from sexual intercourse; to renounce all interest in worldly things, especially to call nothing one's own.

SPIRITUAL IDEAS OF THE BRAHMO-SOMAJ.

By B. B. Nagarkar, of Bombay.

During the last few days various faiths have been pressing their claims upon your attention. And it must be a great puzzle and perplexity for you to accept any of these or all of these. But during all these discussions and debates I would earnestly ask you all to keep in mind one prominent fact – that the essence of all these faiths is one and the same. The truth that lies at the root of them all is unchanged and unchanging. But it requires an impartial and dispassionate consideration to understand and appreciate this truth. One of the poets of our country has said:

"When scriptures differ, and faiths disagree, a man should see truth reflected in his own spirit."

This truth cannot be observed unless we are prepared to forget the accident of our nationality. We are all too apt to be carried away for or against a system of religion by our false patriotism, insular nationality and scholarly egotism. This state of the heart is detrimental to spiritual culture and spiritual development. Self-annihilation and self-effacement are the only means of realizing the verities of the spiritual world.

I stand before you as an humble member of the Brahmo-Somaj, and if the followers of other religions will commend to your attention their own respective creeds, my humble attempt will be to place before you the liberal and cosmopolitan principles of my beloved church.

The fundamental spiritual ideal of the Brahmo-Somaj is belief in the existence of one true God. Now, the expression, belief in the existence of God, is nothing new to you. In a way you all believe in God, but to us of the Brahmo-Somaj that belief is a stern reality; it is not a logical idea; it is nothing arrived at after an intellectual process. It must be our aim to feel God, to realize God in our daily spiritual communion with him. We must be able, as it were, to feel his touch — to feel as if we were shaking hands with him. This deep, vivid, real and lasting perception of the Supreme Being is the first and foremost ideal of the theistic faith.

You, in the western countries, are too apt to forget this ideal. The ceaseless demand on your time and energy, the constant worry and hurry of your business activity and the artificial conditions of your western civilization are all calculated to make you forgetful of the personal presence of God. You are too apt to be satisfied with a mere belief—perhaps, at best, a national belief in God. The eastern does not live on such a belief, and such a belief can never form the life of a life-giving faith. It is said that the way to an Englishman's heart is through his stomach; that is, if you wish to reach his heart you must do so through the medium of that wonderful organ called the stomach.

Wherein does the heart of a Hindu lie? It lies in his sight. He is not satisfied unless and until he has seen God. The highest dream of his spiritual life is God-vision.

The second spiritual ideal of the Brahmo-Somaj is the unity of truth. We believe that truth is born in time but not in a place. No nation, no people, no community has any exclusive monopoly of God's truth. It is a misnomer to speak of truth as Christian truth, Hindu truth or Mohammedan truth.

Truth is the body of God. In his own providence he sends it through the instrumentality of a nation or a people, but that is no reason why that nation or that people should pride themselves for having been the medium of that truth. Thus, we must always be ready to receive the Gospel truth from whatever country and from whatever people it may come to us. We all believe in the principle of free trade or unrestricted exchange of goods. And we eagerly hope and long for the golden day when people of every nation and of every clime will proclaim the principle of free trade in spiritual matters as ardently and as zealously as they are doing in secular affairs or in industrial matters.

The third spiritual ideal of the Brahmo-Somaj is the harmony of prophets. We believe that the prophets of the world—spiritual teachers such Vyas and Buddha, Moses and Mohammed, Jesus and Zoroaster, all form a homogeneous whole. Each has to teach mankind his own message. Every prophet was sent from above with a distinct message, and it is the duty of us who live in these advanced times to put these messages together and thereby harmonize and unify the distinctive teachings of the prophets of the world. It would not do to accept the one and reject all the others, or to accept some and reject even a single one. The general truths taught by these different prophets are nearly the same in their essence; but in the midst of all these universal truths that they taught, each has a distinctive truth to teach, and it should be our earnest purpose to find out and understand this particular truth. To me Vyas teaches how to understand and apprehend the attributes of divinity. The Jewish prophets of the Old Testament teach the idea of the sovereignty of God; they speak of God as a king, a monarch, a sovereign who rules over the affairs of mankind as

nearly and as closely as an ordinary human king. Mohammed, on the other hand, most emphatically teaches the idea of the unity of God. He rebelled against the trinitarian doctrine imported into the religion of Christ through Greek and Roman influences. The monotheism of Mohammed is hard and unyielding, aggressive and almost savage. I have no sympathy with the errors or erroneous teachings of Mohammedanism, or of any religion for that matter. In spite of all such errors Mohammed's ideal of the unity of God stands supreme and unchallenged in his teachings.

Buddha, the great teacher of morals and ethics, teaches in most sublime strains the doctrine of Nirvana, or self-denial and self-effacement. This principle of extreme self-abnegation means nothing more than the subjugation and conquest of our carnal self.

So, also, Christ Jesus of Nazareth taught a sublime truth when he inculcated the noble idea of the Fatherhood of God. He taught many other truths, but the Fatherhood of God stands supreme above them all. The brotherhood of man is a mere corollary, or a conclusion, deduced from the idea of the Fatherhood of God. Jesus taught this truth in the most emphatic language, and therefore that is the special message that he has brought to fallen humanity. In this way, by means of an honest and earnest study of the lives and teachings of different prophets of the world, we can find out the central truth of each faith. Having done this it should be our highest aim to harmonize all these and to build up our spiritual nature on them.

In the fourth place we believe that the religion of the Brahmo-Somaj is a dispensation of this age; it is a message of unity and harmony; of universal amity and unification, proclaimed from above. We do not believe in the revelation of books and men, of histories and historical records. We believe in the infallible revelation of the spirit—in the message that comes to man, by the touch of a human spirit with the Supreme Spirit. And can we even for a moment ever imagine that the Spirit of God has ceased to work in our midst? No, we cannot. Even to-day God communicates his will to mankind as truly and as really as he did in the days of Christ or Moses, Mohammed or Buddha.

The dispensations of the world are not isolated units of truth, but viewed at as a whole, and followed out from the earliest to the latest in their historical sequence, they form a continuous chain, and each dispensation is only a link in this chain. It is our bounden duty to read the message of each dispensation in the light that comes from above, and not according to the dead letter that might have been recorded in the past. The interpretation of letters and words, of books and chapters, is a drag behind in the workings of the spirit. Truly hath it been said that the letter killeth. Therefore, brethren, let us seek the guidance of the spirit, and interpret the message of the Supreme Spirit by the help of his Holy Spirit.

Thus the Brahmo-Somaj seeks to Hinduize Hinduism, Mohammedan-

ize Mohammedanism, and Christianize Christianity. And whatever the champions of old Christian orthodoxy may say to the contrary, mere dogma can never give life to any country or community. We are ready and most willing to receive the truths of the religion of Christ as truly as the truths of the religions of other prophets, but we shall receive these from the life and teachings of Christ himself, and not through the medium of any church or the so-called missionary of Christ. If Christian missionaries have in them the meekness and humility, and the earnestness of purpose that Christ lived in his own life, and so pathetically exemplified in his glorious death on the cross, let our missionary friends show it in their lives.

Mere rhetoric is not reason, nor is abuse an argument, unless it be the argument of a want of common sense. And we are not disposed to quarrel with any people if they are inclined to indulge in these two instruments generally used by those who have no truth on their side. For these our only feeling is a feeling of pity—unqualified, unmodified, earnest pity, and we are ready to ask God to forgive them, for they know not what they say.

The first ideal of the Brahmo-Somaj is the ideal of the Motherhood of God. I do not possess the powers nor have I the time to dwell at length on this most sublime ideal of the Church of Indian Theism. The world has heard of God as the almighty Creator of the universe, as the omnipotent Sovereign that rules the entire creation, as the Protector, the Saviour and the Judge of the human race; as the Supreme Being, vivifying and enlivening the whole of the sentient and insentient nature.

We humbly believe that the world has yet to understand and realize, as it never has in the past, the tender and loving relationship that exists between mankind and their supreme, universal, divine Mother. Oh, what a world of thought and feeling is centered in that one monosyllabic word ma, which in my language is indicative of the English word mother! Words cannot describe, hearts cannot conceive of the tender and self-sacrificing love of a human mother. Of all human relations the relation of mother to her children is the most sacred and elevating relation. And yet our frail and fickle human mother is nothing in comparison with the Divine Mother of the entire humanity, who is the primal source of all love, of all mercy and all purity.

The deeper the realization of the Motherhood of God, the greater will be the strength and intensity of our ideas of the brotherhood of man and the sisterhood of woman. Once we see and feel that God is our Mother, all the intricate problems of theology, all the puzzling quibbles of church government, all the quarrels and wranglings of the so-called religious world will be solved and settled. We of the Brahmo-Somaj family hold that a vivid realization of the Motherhood of God is the only solution of the intricate problems and differences in the religious world.

May the Universal Mother grant us all her blessings to understand and appreciate her sweet relationship to the vast family of mankind. Let us approach her footstool in the spirit of her humble and obedient children.

A WHITE LIFE FOR TWO.

By Frances E. Willard, President of the World's W. C. T. U.

I dare affirm that the reciprocal attraction of two natures, out of a thousand million, for each other, is the strongest though one of the most unnoted proofs of a beneficent Creator. It is the fairest, sweetest rose of time, whose petals and whose perfume expand so far that we are all inclosed and sheltered in their tenderness and beauty. For, folded in its heart, we find the germ of every home; of those beatitudes, fatherhood and motherhood; the brotherly and sisterly affection, the passion of the patriot, the calm and steadfast love of the philanthropist. For the faithfulness of two, each to the other, alone makes possible the true Home, the pure Church, the righteous Nation, the great, kind Brotherhood of Man.

Marriage is not, as some surface-thinkers have endeavored to make out, an episode in man's life and an event in woman's; it is no unequal covenant; it is the sum of earthly weal or woe to *him* or *her* who shares its mystic sacrament.

This gentle age, into which we have happily been born, is attuning the Twain whom God hath made for such great destiny to higher harmonies than any other age has known, by a reform in the denaturalizing methods of a civilization largely based on force, by which the boy and girl have hitherto been sedulously trained apart. They are now being set side by side in school, in church, in government, even as God sets male and female everywhere side by side throughout his realm of law, and has declared them one throughout his realm of grace. We are, then, beginning to train those with each other who were formed for each other, and the English-speaking home, with its Christian method of a two-fold headship, based on laws natural and divine, is steadily rooting out all that remains of the mediæval, continental and harem philosophies concerning this greatest problem of all time. The true relations of that complex being whom God created by uttering the mystic thought that had in it the potency of Paradise: "In *our* own image let *us* make man, and let *them* have dominion over all the earth," will ere long be ascertained by means of the new correlation and attuning, each to other, of a more complete humanity upon the Christ-like basis that "*there shall be no more curse.*" The temperance reform is this correlation's necessary and true forerunner, for while the race-brain is bewildered it cannot be thought out. The labor reform is another part, for only under coöperation can material conditions be adjusted to a non-combatant state of society; and every yoke lifted from the laboring man lifts one still heavier from the woman at his side. The equal suffrage movement is another

MISS FRANCES E. WILLARD, CHICAGO.

"FROM THE DAY YOU ASKED ME TO PARTICIPATE IN THE PARLIAMENT OF RELIGIONS, IT HAS BEEN THE FAVORITE WISH OF MY HEART TO DO SO. IT SEEMS TO ME TO BE THE CROWN OF THE WORLD'S EXPOSITION."

part, for a government organized and conducted by one half the human unit, a government of the minority, by the minority, for the minority, must always bear unequally upon the whole. The social purity movement could only come after its heralds, the three other reforms I have mentioned, were well under way, because alcoholized brains would not tolerate its expression; women who had not learned to work would lack the individuality and intrepidity required to organize it, and women perpetually to be disfranchised could not hope to see its final purposes wrought out in law. But back of all were the father and mother of all reforms—Christianity and education—to blaze the way for all these later comers.

The Woman's Christian Temperance Union is doing no work more important than that of reconstructing the ideal of womanhood. In an age of force, woman's greatest grace was to cling; in this age of peace she doesn't cling much, but is every bit as tender and as sweet as if she did. She has strength and individuality, a gentle seriousness; there is more of the sisterly, less of the syren—more of the duchess and less of the doll. Woman is becoming what God intended her to be, and Christ's Gospel necessitates her being, the companion and counselor, not the incumbrance and toy, of man.

Happily for us, every other genuine reform helps to push forward the white car of social purity. The personal habits of men and women must reach the same high level. To-day a woman knows that she must walk the straight line of a white life or men will look upon her with disdain. A man needs, for his own best good, to find that, in the eyes of women, just the same is true of him—and evermore, be it remembered, this earnest effort to bring in the day of "sweeter manners, purer laws" is as much in man's interest as our own.

Why are the laws so shamelessly unequal now? Why do they bear so heavily upon the weaker, making the punishment for stealing away a woman's honor no greater than that for stealing a silk gown? Why is the age of protection or consent but ten years in twenty states of America, and in one, only seven years? Our laws and social customs make it too easy for men to do wrong. They are not sufficiently protected by the strong hand of penalty from themselves, from the sins that do most easily beset them, and from the mad temptations that clutch at them on every side. The World's Woman's Christian Temperance Union has taken up this sacred cause of protection for the home, and we shall never cease our efforts until women have all the help that law can furnish them throughout the world. We ask for heavier penalties, and that the age of consent be raised to eighteen years; we ask for the total prohibition of the liquor traffic, which is leagued with every crime that is perpetrated against the physically weaker sex, and we ask for the ballot, that law and law-maker may be directly influenced by our instincts of self-protection and home protection.

But, as I have said, we are not working for ourselves alone in this great

cause of social purity. As an impartial friend to the whole human race in both its fractions, man and woman, I, for one, am not more in earnest for this great advance because of the good it brings to the gentler, than because of the blessing it prophesies for the stronger sex. I have long believed that when that greatest of all questions, the question of a life companionship, shall be decided on its merits, pure and simple, then will come the first fair chance ever enjoyed by young manhood for the building up of genuine character and conduct.

Multiplied forces in law and gospel are to-day conspiring for the deliverance of our young men from the snares of their present artificial environment and exaggerated estimate of their own value; but the elevation of their sisters to the plane of perfect financial and legal independence, from which the girls can dictate the equitable terms. "You must be as pure and true as you require me to be, ere I give you my hand," is the brightest hope that gleams in the sky of modern civilization for our brothers; and the greater freedom of women to make of marriage an affair of the heart and not of the purse, is the supreme result of Christianity, up to this hour.

With all its faults, and they are many, I believe the present marriage system to be the greatest triumph of Christianity, and that it has created and conserves more happy homes than the world has ever before known. Any law that renders less binding the mutual, life-long loyalty of one man and woman to each other, which is the central idea of every home, is an unmitigated curse to that home and to humanity. Around this union, which alone renders possible a pure society and a permanent state, the law should build its utmost safeguards, and upon this union the Gospel should pronounce its most sacred benedictions. But while I hold these truths to be self-evident, I believe that a constant evolution is going forward in the home as in every other place, and that we may have but dimly dreamed the good in store for those whom God for holiest love hath made.

My theory of marriage in its relation to society would give this postulate: Husband and wife are one, and that one is—husband and wife. I believe that they will never come to the heights of purity, of power and peace, for which they were designed in heaven, until this better law prevails. One undivided half of the world for wife and husband equally; co-education to mate them on the plane of mind; equal property rights to make her God's own free woman, not coerced into marriage for the sake of support, nor a bond-slave after she is married, who asks her master for the price of a paper of pins, and gives him back the change.

I believe in uniform national marriage laws; in divorce for one cause only; in legal separation on account of drunkenness and other abominations; but I would guard (*for the children's sake*) the marriage tie by every guarantee that could make it, at the top of society, the most coveted estate of the largest-natured and most endowed, rather than at the bottom, the necessary refuge of the smallest-natured and most dependent women.

Besides all this, in the interest of men, in order that their incentives to the best life might be raised to the highest power, I would make women so independent of marriage that men who, by bad habits and niggardly estate, whether physical, mental or moral, were least adapted to help build a race of human angels, should find the facility with which they now enter its hallowed precincts reduced to the lowest minimum. Until God's laws are better understood and more reverently obeyed, marriage cannot reach its best. The present abnormal style of dress among women, heavily mortgages the future of their homes and more heavily discounts that of their children. Add to this the utter recklessness of immortal consequences that characterizes the mutual conduct of so many married pairs, and only the everlasting tendency toward good that renders certain the existence and supremacy of a goodness that is infinite, can explain so much health and happiness as our reeling old world persists in holding while it rolls onward toward some far-off perfection, bathed in the sunshine of God's Omnipotent Love.

THE WORSHIP OF GOD IN MAN.

BY ELIZABETH CADY STANTON.

As we have not yet reached the ultimatum of religious faith it may be legitimate to ask, What will the next step be? As we are all alike interested in the trend of religious thought no one should feel aggrieved in hearing his creed fairly analyzed or in listening to speculations as to something better in the near future. As I read the signs of the times, I think the next form of religion will be the "religion of humanity," in which men and women will worship what they see of the divine in each other; the virtues, the beatitudes, the possibilities ascribed to Deity, reflected in mortal beings.

To stimulate our reverence for the Great Spirit of life that set all things in motion and holds them forever in their places, our religious teachers point us to the grandeur of nature in all her works.

By all the wonders and mysteries that surround us we are led to question the source of what we see and to judge the powers and possibilities of the Creator by the grandeur and beauty of his works. Measuring man by the same standard, we find that all the sources and qualities the most exalted mind ascribes to his ideal God are reproduced in a less degree in the noble men and women who have glorified the race. Judging man by his works, what shall we say to the seven wonders of the world, of the Colossus of Rhodes, Diana's Temple at Ephesus, the Mausoleum at Halicarnassus, the Pyramids of Egypt, the Pharos at Alexandria, the Hanging Gardens at Babylon, and the Olympian Zeus? True, these are all crumbling to dust, but change is law, too, in all nature's works.

The manifestation of man's power is more varied and wonderful as the ages roll on.

And what shall we say of the discoveries and inventions of the past fifty years, by which the labors of the world have been lifted from the shoulders of men, to be done henceforth by the tireless machines?

Man has manifested wisdom, too, as well as power. In fact, what cardinal virtue has he not shown, through all the shifting scenes of the passing centuries? The page of history glows with the great deeds of noble men and women. What courage and heroism, what self-sacrifice and sublime faith in principle have they not shown in persecution and death, mid the horrors of war, the sorrows of exile, and the weary years of prison life? What could sustain mortal man in this awful "solitude of self" but the fact that the great moral forces of the universe are bound up in his organization? What are danger, death, exile and dungeon walls to the great spirit of life incarnate in him?

The old idea of mankind as "totally depraved," his morality "but filthy rags," his heart "deceitful above all things and desperately wicked," his aspirations "but idle dreams of luxury and selfishness," are so many reflections on the Creator, who is said to be perfect and to have made man in his own image. The new religion will teach the dignity of human nature and its infinite possibilities for development. It will teach the solidarity of the race that all must rise or fall as one. Its creed will be Justice, Liberty, Equality for all the children of earth.

The Old and New Testaments, which Christians accept as their rule of life, are full of these lessons of universal benevolence. "If you love not man whom you have seen, how can you love God whom you have not seen?" Jesus said to his disciples, "Whatsoever you have done unto these, my brethren, ye have done unto me." "When I was hungry ye gave me meat, when naked ye clothed me, when in prison ye ministered unto me." When the young man asked what he should do to be saved, Jesus did not tell him he must believe certain dogmas and creeds, but to go and sell all that he had and give to the poor.

The prophets and apostles alike taught a religion of deeds rather than forms and ceremonies. "Away with your new moons, your sabbaths and your appointed feasts; the worship God asks is that you do justice and love mercy." "God is no respecter of persons." "He has made of one blood all the nations of the earth." When the pulpits in our land shall preach from these texts and enforce these lessons, the religious conscience of the people will take new form of expression, and those who in very truth accept the teachings of Jesus will make it their first duty to look after the lowest stratum of humanity.

To build a substantial house, we begin with the cellar and lay the foundations strong and deep, for on it depends the safety of the whole superstructure. So in race building, for noble specimens of humanity, for

peace and prosperity in their conditions we must begin with the lowest stratum of society and see that the masses are well fed, clothed, sheltered, educated, elevated and enfranchised. Social morality, clean, pleasant environments, must precede a spiritual religion that enables man to understand the mysteries binding him to the seen and unseen universe.

This radical work cannot be done by what is called charity, but by teaching sound principles of domestic economy to our educated classes, showing that by law, custom and false theories of natural rights, they are responsible for the poverty, ignorance and vice of the masses. Those who train the religious conscience of the people must teach the lesson that all these artificial distinctions in society must be obliterated by securing equal conditions and opportunities for all: this cannot be done in a day; but this is the goal for which we must strive. The first step to this end is to educate the people into the idea that such a moral revolution is possible.

It is folly to talk of a just government and a pure religion where the state and the church alike sustain an aristocracy of wealth and ease, while those who do the hard work of the world have no share in the blessings and riches that their continued labors have made possible for others to enjoy. Is it just that the many should ever suffer that the few may shine?

"Equal rights for all" is the lesson this hour. "That cannot be," says some faithless conservative: "if you should distribute all things equally to-day they would be in the hands of the few to-morrow." Not if the religious conscience of the people were educated to believe that the way to salvation was not in creed and greed, but in doing justice to their fellow men. Not if altruism, instead of egoism, were the law of social morals. Not if coöperation, instead of competition, were the rule in the world of work. Not if legislation were ever in the interest of the many, rather than the few. Educate the rising generation into these broader prinoiples of government, religion and social life, and then ignorance, poverty and vice will disappear.

CHRISTIANITY AS SEEN BY A VOYAGE AROUND THE WORLD.

By Rev. F. E. Clark, D.D., President of the United Society of Christian Endeavor.

In order that it may be known exactly what countries the voyager who has been asked to prepare this paper has actually seen, it may not be out of place to say that he sailed from San Francisco for Australia early in August, 1892, and that, after making a zigzag course around the world of nearly 40,000 miles, he reached New York after an absence of nearly eleven months late in June of 1893. In the course of these eleven months he had the most delightful privilege of seeing something of Christian work and activity in Australia, China, Japan, India, Egypt, Syria, Turkey, Greece, Italy, Spain, France and England. He visited all the large cities which were accessible in such a journey, such as Melbourne and Sydney, Adelaide and Ballarat and Brisbane, Canton, Hong Kong and Shanghai, Tokio, Kyoto, Nagoya, Osaka, Kobe, Yokohama and Okyama, Madura and Madras, Calcutta, Lucknow, Allahabad, Poona, Ahinednagar and Bombay, Cairo and Alexandria, Jerusalem and Beirût, Tarsus, Adana, Cæsarea, Angora, Broussa and Constantinople, Athens, Rome, Venice and Genoa, San Sebastian in Spain, Paris and London, Manchester and Birmingham, Dublin, Belfast and Liverpool, besides many other places of scarcely inferior importance. Moreover, his errand was a distinctively religious one, having been invited to attend conventions or gatherings of young people in most of these cities, and being under the auspices and guidance of devoted Christian workers and missionaries in every land that his feet touched. The opinions of such a traveler may be superficial, but he, at least, has an opportunity for a comprehensive view, and must be a dull scholar indeed if he learns nothing of the problems which he came to study, or of the great facts of Christianity which he came to view.

One impression which was very strongly made on the mind of this voyager was that Christianity is an exceedingly real, substantial and vital thing in every part of the world. In spite of the insinuations of prejudiced "globe-trotters," who will not allow that Christianity has made even a ripple on the stagnant pool of heathenism, he came very soon to know that the religion of Christ is the power of God unto salvation among the yellow-skinned, almond-eyed people of the East as well as among the Caucasians of the West.

For instance, this traveler around the world touched at the Port of Apia

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in Samoa. He was kindly and courteously received by the natives, was shown two beautiful Protestant churches of cut stone, which were built largely by the efforts of the native converts, was assured by one high in political authority that the voice of prayer and praise would be heard that evening at family devotions in almost every hut on the island, and in the matter of Sabbath keeping, so far as the native population of Apia was concerned, the little town was another Edinburgh or Toronto. And yet not far from this same group of islands there still live savages and cannibals where the life of a cast-away would not be guaranteed for five minutes even as an extra risk by the most reckless insurance company in the world, and where his flesh would be served as a sweet morsel for the delectation of fortunate chiefs. What makes the difference between these islands? There can be but one answer, and that is, the "religion of Christ." It is the only factor that causes Samoa to differ from New Guinea.

Another impression which is very distinctly made upon the mind of a voyager round the world is that Christianity is absolutely superior in its motive power, its purifying influence and its uplifting inspiration from any and all other religions with which it comes in competition.

The greasy bull of Madura and Tanjore has little in common with the Lamb of God who taketh away the sins of the world. The hopeless, nonchalant, indifferent tom-tom beating of the priests of Canton has no point of contact with the worship of Him who must be worshiped in spirit and truth. Even the religion of the Buddhist of Japan, which has more of life and reality in it than the religions of many other non-Christian lands, even the devotion which leads women to sacrifice their tresses, that they may be woven into cables with which to haul the beams for the temples of their gods, bear little resemblance to the intelligent faith and hope and charity which constitute the strength of Christian manhood and the grace of Christian womanhood.

Again, a traveler around the world is impressed by the large part which is assigned to the Anglo-Saxon races in the spread of the principles of Christianity. Among all the Christian nations of the world the English-speaking peoples must take the lead in the spread of the faith to which they have given their allegiance. Whatever is done for the spread of the Kingdom of God, during the next century at least, will be largely accomplished by those who speak our mother tongue. With this fact I was profoundly impressed during my own journey. In regard to the great island continent of Australia this cannot be doubted. Here are people who are flesh of our flesh and bone of our bone; here flows blood, which in the estimation of every American is thicker than water; here is a mighty land containing as many square miles as the United States of America, excluding Alaska, which is settled and Christianized by the Anglo-Saxons. Along the shores of this interminable island for ten days and nights I sailed, much of the way within the Great Barrier reef which, for more than a thousand miles, stretches

REV. FRANCIS E. CLARK, D.D., BOSTON.

"A CENTURY AGO * * * * THE VOYAGER WOULD HAVE FOUND CHRISTIANITY LIMITED PRACTICALLY TO EUROPE AND AMERICA. NOW HE SEES A VIGOROUS AND VIRILE TYPE OF CHRISTIAN PIETY IN EVERY GREAT DIVISION OF THE EARTH'S SURFACE."

along the shores of Australia. Scarcely for an hour during all these days did we lose sight of these endless shores, and yet the huge island was not half circumnavigated by this steamer. On all these coasts the Englishman has full sway; the dwindling native tribes acknowledge his rule even when they do not accept his God, and all these boundless millions of square miles of hill and valley and wooded slope and dreary deserts, which may yet be reclaimed and made to blossom as the rose, is a part of the vast heritage of the Anglo-Saxon.

In all the large cities of this land which has, latest of all the continents, felt the touch of civilization and Christianity, this voyager around the world found great gatherings of earnest Christian young people whose one purpose in life was to learn their Master's ways and to win if possible their great island heritage for Christ. Everywhere he found unbounded enthusiasm for the things of the coming kingdom, and a sensible, earnest, unquenchable purpose to take Australia for Christ. With the essential vigor, naturalness and reproductive powers of this Christianity he was deeply impressed, and believes that the nation which has sent out a John G. Paton, and which so thoroughly recognizes her responsibility for her own vast hemisphere, has a very large part to play in the evangelization of the world.

A four-weeks voyage from one of the leading ports of Australia brings one to the wonderful land of Japan. One of the first buildings which he is likely to see in Yokohama or Kobe is a commodious Christian church, and the first Japanese whom he may meet upon the street it is not unlikely will be an earnest and devout believer in the same Saviour whom the voyager from across the seas has learned to love and trust. If he journeys to the imperial city of Tokyo he will find there a magnificent university established under governmental auspices and supported by government funds. But this university was projected and started by a Christian missionary. In the sacred city of Kyoto, where for a thousand years the Mikado lived, is a distinctively Christian university scarcely inferior in rank to the Imperial University itself. This great school, the Doshisha, founded and fostered by its first president, the lamented Neesima, and whose present president, Mr. Kozaki, honors this Parliament, is a standing monument to the power of Christianity and its moulding influence in the Mikado's empire. In fact, it is not too much to say that every high grade school, whether a distinctively Christian school or under the control of the government, is directly the result of the introduction of Christianity in Japan. It is not fair to reckon the influence of a faith by any process of arithmetic. We cannot sum up the power of Christianity in Japan by counting the number of Protestant converts, though these are by no means inconsiderable, and are numbered by tens of thousands. Yet now, as in the days of our Lord, in Japan as in Palestine and in America, Christianity is as a little leaven hid in three measures of meal. One of these days will the whole be leavened.

Only three or four days by steamer from the smiling coast which

embosoms the Inland Sea lies the great nation of China, so strangely similar to and yet so vastly different from its cousin on the other side of the Yellow Sea. In Shanghai the traveler finds nearly, if not quite, a hundred missionaries of different boards living together in peace and concord, and each doing their best to win some portion of the great empire for Christ. Here is the splendid "plant" of the China Inland Mission, the finest mission building which I saw in any part of the world. Here is the vigorous work of the American Presbyterians and the Southern Methodists, the Baptists and the Adventists, the English Independents and the Wesleyans. Here one will meet upon the streets flaxen-haired Saxons in Chinese garb and cap, with shaved heads and long blonde queues down their backs. So thoroughly are these missionaries of the cross attempting to become all things to all men if by any means they may win some. Such scenes the traveler will see in Canton and in Peking, in Foochow and Nankin, and in a hundred other places, smaller and larger, scattered all through this vast human bee-hive of the world, called the Flowery Kingdom.

Then as he hastens on to India he still finds that his faith is known and loved and respected. From the southern tip of the great triangular peninsula, where Tuticorin stretches out into the sea to the snowy height of Mt. Everest, which in the far north towers up above all the mountains in the world, the voyager will find his faith respected and his Lord loved; not by all the people, to be sure, but by elect and devout souls in every part of this greatest appanage of the British crown. Here he will find every facility put in the way of Christian education by the British government, which, dollar for dollar, doubles the educational appropriation of every missionary board within its borders, whose students pass certain government requirements.

In such parts of India as the Telugu field, where the Baptist missionaries have been so marvelously blessed, and in Northern India, where the same results have followed the labors of the Methodist board, a blessed flood-tide of Christian influence seems to be sweeping over the land. The "break" in caste distinctions and in hereditary animosity to Christianity, for which the Christian world has been so long hoping and praying, seems to have already come. The restraining dikes of ignorance and prejudice seem to be swept away, or, at least, if not wholly gone, the streams of salvation which trickle through them show that the crevasse is coming.

In only one nation of the world to-day is the outlook for Christianity more hopeless than it was a quarter of a century ago, and that is the nation which is cursed by the reactionary policy of the timid tyrant who reigns in Constantinople. Since the gradual withdrawal of British influence from Turkey the subject races of that land have been left largely unprotected, and in many ways, sometimes slyly and sometimes openly, the Sultan's agents oppose Christianity, throw obstacles in the way of education, incite riots and mobs to burn school-houses and churches, and in every way are seeking to

make the land where Christianity first had its birth a desert of Mohammedan superstition and bigotry. The petty obstacles which are thrown in the way of missionary effort, the objections to Christian literature which are urged by the censor of the press, would be as amusing as they are absurd were not such serious consequences involved.

But God still reigns in heaven, the imprisoned and murdered Christians call to him for vengeance, the awful tyranny and the petty interference of the past must alike come to an end in the better days that are coming, and, either by some justifiable revolution on the part of the subject races, or by the interference of enlightened Christian nations, who would not delay a day longer to set things right were not selfish interest involved, will bring better days and brighter prospects even to the land of the Sultan. There is, it should be said, an inherent nobleness and strength about the Turkish character itself (the character of the common people I mean, the non-official class) which augurs well for the future of the land where first the gospel of Christ was preached.

The voyager around the world will rejoice in all that is good in the religion of the Catholic countries of Europe, but rejoices still more in their approximation to Protestant ideas and in the light which is shining upon them from the Reformation, long delayed though it has been, in such movements as that of the Free Italian Church, in the fruitful missionary work of Bohemia, in the extraordinary McAll mission work of France, in the interesting American School for Girls at San Sebastian, where, in this anniversary year, American money and scholarship is beginning to repay the debt which America owes to Spain, by making it possible for the first time in the history of the ages for a Spanish girl of the people to receive a worthy education.

The greatest lack in modern Protestant Christianity, as seen by a traveler around the world, is a lack of unity and coöperation on the part of Protestant Christians.

The most pitiable sight which I saw in foreign lands was that of churches which had been gathered out of heathenism or Mohammedism rent in twain by the sectarian jealousies which had been introduced from a so-called Christian land. To see, as is occasionally seen, a Christian missionary or teacher trying to build up a church not from the foundation, not out of the ruins of heathenism, but by building on another man's foundation, and tearing away the converts from the truth around which their minds have feebly begun to twine, in order that some sect or ism may be built up--this, indeed, is disheartening! Thank God that such cases are comparatively rare.

THE SIXTEENTH DAY.

THE ATTITUDE OF CHRISTIANITY TOWARD OTHER RELIGIONS.

By William C. Wilkinson.

Observe that it is not the attitude of Christians, but the attitude of Christianity, that I discuss. And it is not the attitude of Christianity toward the *adherents* of non-Christian religions, but the attitude of Christianity toward those religions themselves.

But what is Christianity? As its name imports, it is the religion of Christ. Where shall we look to find the religion of Christ authoritatively described? If there is any authoritative description of Christianity existing, that description must be found in the collection of writings called the Bible. To the Bible then let us go with our question, What is the attitude of Christianity toward other religions?

Let us first consider what the New Testament report of Christ's teaching and of his apostles' teachings may show to have been their personal attitude toward religions other than that particular religion which they taught.

Perhaps it will tend to clearness if we try to enumerate exhaustively the possible attitudes which might be held by a religious teacher toward faiths other than his own. First, toward such other faiths, such a religious teacher might be frankly hostile; second, he might be frankly favorable; third, he might be partly the one and partly the other, that is, liberally, while critically, eclectic; fourth, he might be neither the one nor the other, but neutral or indifferent; fifth, he might be quite silent, as if either uninformed, or purposely abstinent from expression. These various possibilities respect the conscious and express attitude of the religious teacher toward religions other than his own. Besides this more positive attitude openly declared on his part, there would be, a thing not less important, the attitude necessarily implied, though not explicitly announced, in the tone and in the terms of his teaching.

It might at first blush almost appear that, as to Christ himself, his own attitude was the one last named, that of determined, absolute silence on the subject. It would not, if such were indeed quite the case, at all follow that because he was silent, he was therefore indifferent. We should simply be remitted to examining the necessary implications, bearing on the point, of

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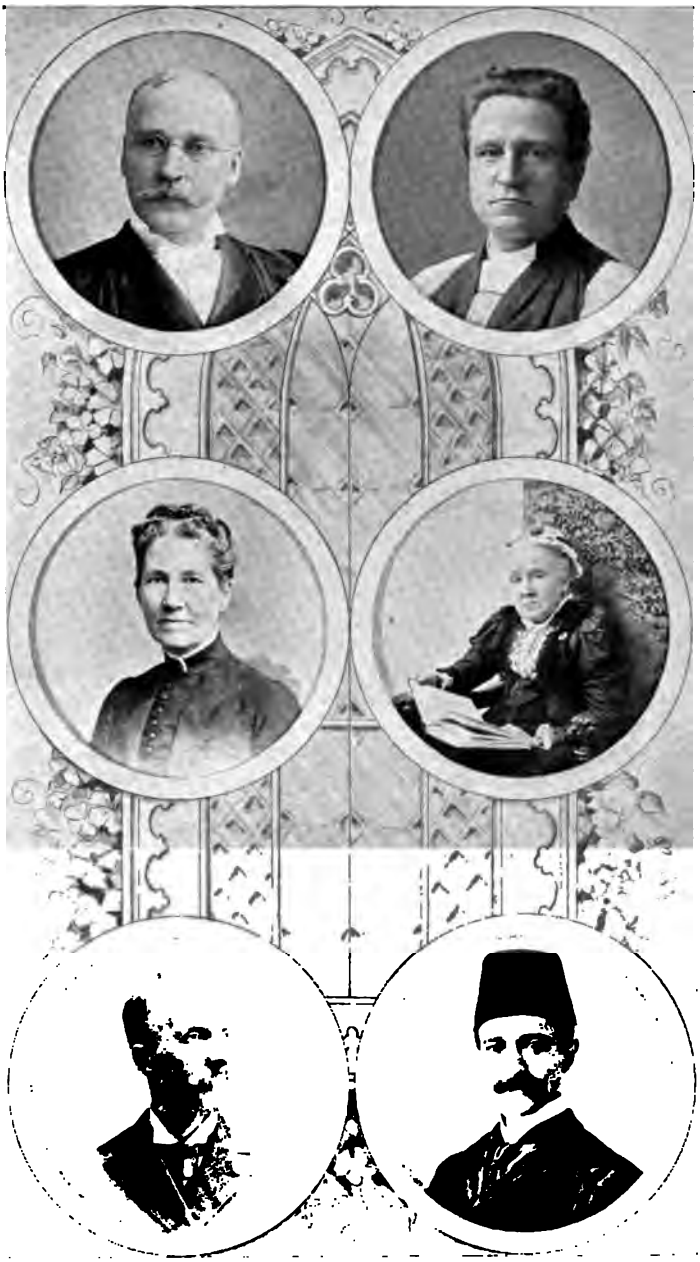
his doctrine, if such implications there were, before we could rightly settle the question of what his attitude was. But the fact is that Jesus, once at least, let his attitude toward a religion not his own remarkably appear.

No instance of closer parallel and approach between religion and religion ever perhaps occurred than occurred between the religion of the Jews and the religion of the Samaritans. The two religions had the same God, Jehovah, the same supreme law-giver, Moses, and, with certain variations of text, the same body of authoritative legislation, the Pentateuch. Yet Jesus, and that in the very act of setting forth what might be called absolute religion (in other words, religion destitute of every adventitious feature), definitely and aggressively asserted the truth of particular Jewish religious claim, in contrast to Samaritan claim, treated on the contrary as inadmissible and false, adding, "For salvation is of [from] the Jews." These added words are remarkable words. In the context surrounding and commenting them, they can, I submit, be fairly interpreted in no other way than as meaning that the Jews alone of all peoples had the true religion, the one only religion that could save. No doubt in using those words Jesus had reference to himself as born a Jew, and as being himself the exclusive personal bringer of the salvation spoken of. This consideration identifies Judaism with Christianity, in the only sense of such identification important as bearing on the subject of present discussion.

Consider, it is the Author himself of Christianity that speaks. He speaks in such a manner as, on the one hand, virtually to identify Judaism with Christianity in the chief essential respect, that of constituting a religion able to save, while on the other hand, in that same chief essential respect, distinguishing Judaism from Samaritanism—still more therefore from every system of religious doctrine besides—by ascribing to Judaism—Judaism of course conceived as Christo-centric, the chrysalis of Christianity—by ascribing to Judaism so conceived, exclusively the power to afford salvation. The author of Christianity, then, in those words of his, substantially adopts Judaism—not perhaps in all the incidental features of the system, but at least in that feature of it which must be considered to be, theoretically as well as practically, more important than any other, namely, its claim to be quite alone in effective offer of salvation to mankind. If Judaism was narrow and exclusive in this respect, no less narrow and exclusive in the same respect was Christianity. Observe, it is of Judaism, the system, not of the Jews, the professors of that system, that, in thus attributing narrowness equally to Christianity and to it, I now speak. The system of Judaism is contained in the Old Testament Scriptures. To those documents then we may go with the same confidence as to the New Testament itself, in order to learn what the attitude is of Christianity toward alien religions. Of all religions whatsoever, it may be said comprehensively that their ostensible object, their principal pretension, is one and the same, namely, to be a means of salvation to men. As to all religions except



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Judaism, Jesus teaches that the pretension is false; he declares that human salvation is of (from) the Jews, and the force of the language is such as to carry the rigorous inference that he meant from the Jews *alone*. This attitude of his is of course an attitude of frank and uncompromising hostility to every religion other than his own, that is, other than Christianity.

But now having, at least in part, settled this point, let us make a needed distinction. It does not follow that because, according to Christ, the non-Christian religions are false in their principal claim, the claim of trustworthily offering salvation to men, they are therefore, according to him, false also in every particular of their teaching. On the contrary, if, for example, we find Buddhism inculcating truthfulness as a universal obligation upon men, why, evidently the fact that Buddhism is, according to Christ, a fallacious offer of human salvation, does not make false its exhortations against lying. Such exhortations are, in the abstract, just as valid in Buddhism as they are in Christianity. Truth is truth, wherever it is found. And undoubtedly, the ethnic religions, most of them, if not all, would be found to contain recognitions of important ethical truth. It would be the purest bigotry to deny this.

But Christianity, in its Old Testament form, came into close contact with a considerable number of the various dominant religions of the ancient world. To say that its attitude toward all these was hostile, implacably hostile, is to understate the fact. The fact is, that the one unifying principle that reduces to order and evolution the history recorded in the Old Testament, is the principle that it was a history divinely directed to the effacement in the Jewish mind of every vestige of faith in any religion save the Jewish, that is, substantially, essentially, the Christian religion. It would be easy, if time allowed, to show, by calm, colorless portrayal of what these various religions essentially were in their ethical teaching, and in their ethical tendency—in their accomplished ethical *effect* no less—that Christianity must necessarily, that religion being ethically what, as exhibited in its canonical documents, it confessedly is—must necessarily, I say, being such, take an attitude of utterly implacable, of remorselessly mortal, hostility to those religions, the living religions and the dead, one and all alike.

This, however, relates to the Old Testament form of Christianity. Did not the New Testament form introduce a different spirit; or at least adopt a different method, a method of more toleration, of more liberal willingness to discriminate and to recognize the good and the true that was to be found diffused in the midst of the false and the bad?

We have already sought to draw out the necessary implication bearing on this inquiry contained in those famous words of Christ to the woman of Samaria. We have found that implication to be an exclusive claim for Christianity (Christianity then still subsisting in the form of Judaism, therefore much more for Christianity in its later, its fulfilled, its final form)—an exclusive claim, I say, for Christianity to be the trustworthy offerer of salva-

tion to mankind. With his pregnant choice of words, Jesus, that weary Syrian noon, touched, in his easy, simple, infallible way, upon a thing that is fundamental, central, in religion, any religion, all religion, namely, its undertaking to *save*. Whatever religion fallaciously offers to save, is, unless I have misunderstood him, according to Jesus a false religion. However much truth a given religion may incidentally involve, if its essential offer is a fallacious offer, then, by this rule, it is false *as a whole* since its whole value is fairly measured by its value in that, its essential part. The only religion that can be accounted true, is the religion that can trustworthily offer to save. That religion is, according to Jesus, the religion that springs out from among the Jews, which religion, whether or not it be also Judaism, is of course at any rate Christianity.

But we are far, very far, from being limited to that one instance of the teaching of Jesus, when we seek to know his mind on the important subject which we are considering. The hostile attitude of Jesus toward any and every offer other than his own to save, is to be recognized in many supremely self-asserting, universally-exclusive sayings of his, such as these: "No man cometh unto the Father (that is, no man is saved) but by me;" "I am the bread of life;" "If any man thirst, let him come unto me, and drink;" "I am the light of the world;" "I am the door of the sheep. All that came before me are thieves and robbers;" "I am the door; by me, if any man enter in, he shall be saved."

Olympianism —if I may use such a word to describe a certain otherwise nondescript polytheistic idolatry—Olympianism, Greek and Roman, and Græco-Roman, Olympianism subsisting unmixed, or variously mixed with elements imported from the religions of the East, presented the principal historic contact for Christianity with alien religious faiths. What attitude did Christianity assume toward Olympianism?

On Mars Hill, in Athens, the Apostle Paul delivered a discourse which is sometimes regarded as answering this question, and answering it in a sense more or less favorable to polytheism. This view of that memorable discourse seems to me not tenable. Indeed, the resort to that utterance of Paul's is one not, as I think, proper to be made in quest of his sentiments on the subject now under discussion. What he said on Mars Hill should be studied as an illustration of his method in approach to men involved in error, rather than as a revelation of his inmost thought and feeling in regard to that particular error in which he found his Athenian auditors involved. Paul disclosed himself truly as far as he went, but he did not disclose himself fully that day. He sought a hearing, and he partly succeeded in finding it. It is probable that he would wholly have failed had he spoken out to the Areopagites in the manner in which he spoke out to Christian disciples. It is to his *outspoken* declarations of opinion and feeling that we should go to learn his true attitude toward Olympianism. We there find him saying, without reserve, without bated breath: "Wherefore, my beloved,

flee from idolatry. . . . The things which the Gentiles sacrifice they sacrifice to devils and not to God; and I would not that ye should have communion with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot partake of the table of the Lord and of the table of devils. Or do we provoke the Lord to jealousy? are we stronger than he?" I have thus quoted from Paul's first letter to the Corinthians. That word "jealousy" is a key-word here. It is the self-same Old Testament word, and the word, as Paul resumes it, is full, almost to bursting, with the authentic Old Testament spirit. God is a jealous God; that is to say, the Hebrew God, the Christian God, is jealous of sole prerogative; he will *share* it with none.

An expression of this jealousy—jealousy accompanied, it must be confessed, in the particular case about to be referred to, with heavy, with damning, inculpation of persons as well as things—occurs in the first chapter of Paul's epistle to the Romans. Speaking of the adherents generally of the Gentile religions, he uses this language: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." "Man," "bird," "beast," "reptile," —these four specifications in their ladder of descent seem to indicate every different form of Gentile religion with which Christianity, ancient or modern, came into historic contact. The consequences penally visited by the offended jealous God of Hebrew and of Christian, for such degradation of the innate worshiping instinct, such profanation of the idea, once pure in human hearts, of God the incorruptible, are described by Paul in words whose mordant, flagrant, caustic, branding power has made them famous and familiar: "Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen."

It is much if a religion, such as the Bible thus teaches Christianity to be, leaves us any chance at all for entertaining hope concerning those remaining to the last involved in the prevalence of false religion surrounding them. But chance there seems indeed to be of hope justified by Christianity, for some among these unfortunate children of men. Peter, the straitened Peter, the one apostle perhaps most inclined to be unalterably Jewish, he it was who, having been thereto specially instructed, said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." To fear God, first, and then also to work righteousness—these are the traits characterizing ever and everywhere the man acceptable to God. But evidently to fear God is not, in the idea of Christianity, to worship another than he. It will accordingly be in degree as a man escapes the ethnic religion dominant about him, and rises from it—not by means of it, but in spite of it—into the transcend-

ing element of the true divine worship, that that man will be acceptable to God—in other words, in degree as he ceases to misdirect, and begins to direct aright, the indestructible Godward instinct in him—that indestructible Godward instinct which it is, and not the depraved indulgence of it, that Paul on Mars Hill recognized in the form of appeal that he adopted to the idolatrous Athenians.

Of any ethnic religion, therefore, can it be said that it is a true religion, only not perfect? Christianity says, No. Christianity speaks words of undefined, unlimited hope concerning those, some of those, who shall never have heard of Christ. These words Christians of course will hold and cherish according to their inestimable value. But let us not mistake them as intended to bear any relation whatever to the erring *religions* of mankind. Those religions the Bible nowhere represents as pathetic and partly successful, gropings after God. They are one and all represented as gropings downward, not gropings upward. According to Christianity they hinder, they do not help. Their adherents' hold on them is like the blind grasping of drowning men on roots or rocks that only tend to keep them to the bottom of the river. The *truth* that is in the false religion may help; but it will be the truth, not the false religion. According to Christianity, the false religion exerts all its force to choke and to kill the truth that is in it. Hence the historic degeneration represented in the first chapter of Romans as affecting false religions in general. If they were upward reachings they would grow better and better. If, as Paul teaches, they in fact grow worse and worse, it must be because they are downward reachings. The indestructible instinct to worship, that is in itself a saving power. Carefully guarded, carefully cultivated, it may even *save*. But the worshiping instinct, misused, or disused, that is, depraved to idolatry, or extinguished in atheism, "held down," as Paul graphically expresses it, is in swift process of becoming an irresistible destroying power. The light that is in the soul turns swiftly into darkness. The instinct to worship lifts Godward. The misuse of that instinct, its abuse in idolatry, its disuse in atheism, is evil, only evil, and that continually. Men need to be saved *from* false religion; they are in no way of being saved *by* false religion. Such, at least, is the teaching of Christianity.

The attitude, therefore, of Christianity towards religions other than itself is an attitude of universal, absolute, eternal, unappeasable hostility; while toward all men everywhere, the adherents of false religions by no means excepted, its attitude is an attitude of grace, mercy, peace, for whosoever will. How many may be found that will, is a problem which Christianity leaves unsolved. Most welcome hints and suggestions, however, it affords, encouraging Christians joyfully and gratefully to entertain, on behalf of the erring, that relieving and sympathetic sentiment which the poet has taught us to call "the larger hope."

WHAT IS RELIGION?

By Mrs. Julia Ward Howe.

I only hope you may be able not only to listen, but also to hear me. Your charity must multiply my small voice and do some such miracle as was done when the loaves and fishes fed the multitude in the ancient time which has just been spoken of. I have been listening to what our much honored friend (Prof. Wilkinson) has said, and yet, before I say anything on my own account, I want to take the word Christianity back to Christ himself, back to that mighty heart whose pulse seems to throb through the world to-day, that endless fountain of charity out of which I believe has come all true progress and all civilization that deserves the name. As a woman I do not wish to dwell upon any trait of exclusiveness in the letter which belongs to a time when such exclusiveness perhaps could not be helped, and which may have been put in where it was not expressed. I go back to that great Spirit which contemplated a sacrifice for the whole of humanity. That sacrifice is not one of exclusion, but of an infinite and endless and joyous inclusion. And I thank God for it.

I have turned my back to-day upon the great show in Jackson Park in order to see a greater spectacle here. The daring voyage of Columbus across an unknown sea we all remember with deep gratitude. All that we have done and all that we are now doing are not too much to do honor to the loyalty and courage of that one inspired man. But the voyage of so many valorous souls into the unknown infinite of thought, into the deep questions of the soul between men and God—Oh, what a voyage is that! O, what a sea to sail! And I thought, coming to this Parliament of Religions, we shall have found a port at last; after many wanderings we shall have come to the one great harbor where all the fleets can ride, where all the banners can be displayed.

It has been extremely edifying to hear of the good theories of duty and morality and piety which the various religions advocate. I will put them all on one basis, Christian and Jewish and ethnic, which they all promulgate to mankind. But what I think we want now to do is to inquire why the practice of all nations, our own as well as any other, is so much at variance with these noble precepts? These great founders of religion have made the true sacrifice. They have taken a noble human life, full of every human longing and passion and power and aspiration, and they have taken it all to try and find out something about this question of what God meant man to be and does mean him to be. But while they have made this great sacrifice, how is it with the multitude of us? Are we making any sacrifice

at all? We think it was very well that those heroic spirits should study, should agonize and bleed for us. But what do we do?

Now, it seems to me very important that from this Parliament should go forth a fundamental agreement as to what is religion and as to what is not religion. I need not stand here to repeat any definition of what religion is. I think you will all say that it is aspiration, the pursuit of the divine in the human; the sacrifice of everything to duty for the sake of God and of humanity and of our own individual dignity. What is it that passes for religion? In some countries magic passes for religion, and that is one thing I wish, in view particularly of the ethnic faiths, could be made very prominent — that religion is not magic. I am very sure that in many countries it is supposed to be so. You do something that will bring you good luck. It is for the interests of the priesthood to cherish that idea. Of course the idea of advantage in this life and in another life is very strong, and rightly very strong in all human breasts. Therefore, it is for the advantage of the priesthoods to make it to be supposed that they have in their possession certain tricks, certain charms, which will give you either some particular prosperity in this world or possibly the privilege of immortal happiness. Now, this is not religion. This is most mischievous irreligion, and I think this Parliament should say, once for all, that the name of God and the names of his saints are not things to conjure with.

I think nothing is religion which puts one individual absolutely above others, and surely nothing is religion which puts one sex above another. Religion is primarily our relation to the Supreme, to God himself. It is for him to judge; it is for him to say where we belong, who is highest and who is not; of that we know nothing. And any religion which will sacrifice a certain set of human beings for the enjoyment or aggrandizement or advantage of another is no religion. It is a thing which may be allowed, but it is against true religion. Any religion which sacrifices women to the brutality of men is no religion.

From this Parliament let some valorous, new, strong, and courageous influence go forth, and let us have here an agreement of all faiths for one good end, for one good thing — really for the glory of God, really for the sake of humanity from all that is low and animal and unworthy and undivine.

THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS.

By Rev. James S. Dennis, D.D., New York.

Christianity speaks in the name of God. To him it owes its existence, and the deep secret of its dignity and power is that it reveals him. It would be effrontery for it to speak simply upon its own responsibility, or even in the name of reason. It has no philosophy of evolution to propound. It has a message from God to deliver. It is not itself a philosophy; it is a religion. It is not earth-born; it is God-wrought. It comes not from man, but from God, and is intensely alive with his power, alert with his love, benign with his goodness, radiant with his light, charged with his truth, sent with his message, inspired with his energy, regnant with his wisdom, instinct with the gift of spiritual healing and mighty with supreme authority. It has a mission among men whenever or wherever it finds them which is as sublime as creation, as marvelous as spiritual existence, and as full of mysterious meaning as eternity. It finds its focus and as well its radiating center in the personality of Jesus Christ, its great Revealer and Teacher, to whom before his advent all the fingers of light pointed, and from whom, since his incarnation, all the brightness of the day has shone. It has a further and supplemental historic basis in the Holy Scriptures which God has been pleased to give through inspired writers chosen and commissioned by him. Its message is much more than Judaism; it is infinitely more than the revelation of nature; it is even more than the best teachings of all other religions combined, for whatever is good and true in other religious systems is found in full and authoritative form in Christianity. It has wrought in love, with the touch of regeneration, with the inspiration of prophetic vision, in the mastery of spiritual control, and by the transforming power of the divine indwelling, until its own best evidence is what it has done to uplift and purify wherever it has been welcomed among men.

I say welcomed, for Christianity must be received in order to accomplish its mission. It is addressed to the reason and the heart of man, but does no violence to liberty. Its limitations are not in its own nature, but in the freedom which God has planted in man. It is not to be judged, therefore, by what it has achieved in the world, except as the world has voluntarily received it. The sins of Christian nations cannot be rightly charged to Christianity, for it does not sanction but forbids them.

We are asked now to consider the message of Christianity to other religions. If it has a message to a sinful world, it must also have a message

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REV. JAMES S. DENNIS, D.D., NEW YORK.

"THIS IS THE MESSAGE WHICH CHRISTIANITY SIGNALS TO OTHER RELIGIONS AS IT MEETS THEM TO-DAY: FATHERHOOD, BROTHERHOOD, REDEMPTION, INCARNATION, ATONEMENT, CHARACTER, SERVICE, FELLOWSHIP."

to other religions which are seeking to minister to the same fallen race and to accomplish in their own way and by diverse methods the very mission God has designed should be Christianity's privilege and high function to discharge.

Let us seek now to catch the spirit of that message and to indicate in brief outline its purport. We must be content simply to give the message; the limits of this paper forbid any attempt to vindicate it, or to demonstrate its historic integrity, its heavenly wisdom and its excellent glory.

Its spirit is full of simple sincerity, exalted dignity and sweet unselfishness. It aims to impart a blessing, rather than to challenge a comparison. It is not so anxious to vindicate itself as to confer its benefits. It is not so solicitous to secure supreme honor for itself as to win its way to the heart. It does not seek to taunt, or disparage, or humiliate a rival, but rather to subdue by love, attract by its own excellence, and supplant by virtue of its own incomparable superiority. It is a tax upon faith which is often painfully severe to note the apparent lack of energy and dash and resistless force in the seemingly slow advances of our holy religion. Doubtless God has his reasons, but in the meanwhile we cannot but recognize in Christianity a spirit of mysterious reserve, of marvelous patience, of subdued undertone, of purposeful restraint. It does not "cry, nor lift up, nor cause its voice to be heard in the street." Centuries come and go and Christianity touches only portions of the earth, but wherever it touches it transfigures. It seems to despise material adjuncts, and count only those victories worth having which are won through direct spiritual contact with the individual soul. Its relation to other religions has been characterized by singular reserve, and its progress has been marked by an unostentatious dignity, which is in harmony with the majestic attitude of God its author, to all false gods who have claimed divine honors and sought to usurp the place which was his alone.

Christianity is said to be intolerant. I do not think the word is well chosen; it would be more true to say that Christianity is uncompromising; and it is uncompromising because it is true. It is as absurd to complain of the uncompromising nature of Christianity as it is to speak contemptuously of the inflexible character of natural law. Christianity at the same time that it is uncompromising, is tolerant of the convictions of others in a kindly and generous spirit, and if true to itself it would be the last religion in the world to stifle liberty of conscience, or deny all proper freedom of speech. Its tolerance should ever be marked by gentleness, patience and courtesy; its exclusiveness should be characterized by dignity, magnanimity and charity. It is the steel hand of truth encased in the velvet glove of love.

It speaks then to other religions with unqualified frankness and plainness based upon its incontrovertible claim to a hearing; it has nothing to conceal, but rather invites to inquiry and investigation; it recognizes

promptly and cordially whatever is worthy of respect in other religious systems; it acknowledges the undoubted sincerity of personal conviction and the intense and pathetic earnestness of moral struggle in the case of many serious souls who, like the Athenians of old, "worship in ignorance;" it warns and persuades and commands as is its right; it speaks as Paul did in the presence of cultured heathenism on Mars Hill, of that appointed day in which the world must be judged and of "that man" by whom it is to be judged. It speaks with the consciousness of that simple, natural, incomparable, measureless supremacy which quickly disarms rivalry, and in the end challenges the admiration and compels the submission of hearts free from malice and guile.

This being the spirit of the message let us inquire as to its *purport*. There is one immensely preponderating element here which pervades the whole content of the message —it is love for man. Christianity is full of it. This is its supreme meaning to the world—not that love eclipses or shadows every other attribute in God's character, but that it glorifies and more perfectly reveals and interprets the nature of God and the history of his dealings with man. The object of this love must be carefully noted—it is mankind —the race considered as individuals or as a whole. Christianity unfolds a message to other religions which emphasizes this heavenly principle. It reveals therein the secret of its power and the unique wonder of its whole redemptive system. "Never man spake like this man," was said of Christ. Never religion spake like this religion, may be said of Christianity. The Christian system is conceived in love; it is wrought out by love; it brings the provision of love to fallen man; it administers its marvelous functions in love; it introduces man into an atmosphere of love; it gives him the inspiration, the joy, the fruition of love; it leads at last into the realm of eternal love. While accomplishing this end, at the same time it convicts of sin, it melts into humility, it quickens gratitude, it purifies and sanctifies the heart, it glorifies the character, it inspires to obedience, it implants the instincts of service, it introduces a regenerating agent into social life, it teaches unselfishness as the great lesson of heaven to earth, and it proposes love as itself the supreme remedy for the woes and wrongs of the world. It has also its message of warning and judgment, which must not be ignored. It speaks in the name of justice, holiness, and eternal sovereignty of the final issue of that folly which rejects its proposals and appeals, and defies its authority.

Let us look at this message more in detail. In presenting it under present auspices our purpose is not so distinctively controversial as declarative. We do not seek to challenge or rebuke, much less to denounce and condemn other religions, but rather to unfold in calm statement the essential features of the message which Christianity is charged to deliver. We who love and revere Christianity believe that it declares the whole counsel of God, and we are content to rest our case upon the simple statement of

its historic facts, its spiritual teachings, and its unrivaled ministry to the world. Christianity is its own best evidence: its very presence is full of power; its spiritual contribution to the thought of the world is its supreme credential; its exemplification in the life of its Founder, and, to a less conspicuous degree, of all who are truly in His likeness, is its unanswerable demonstration.

I have sought to give the essential outlines of this immortal message of Christianity by grouping its leading characteristics in a series of code words, which, when presented in combination, give the distinctive signal of the Christian religion, which has waved aloft in sunshine and storm during all the centuries since the New Testament Scriptures were given to man.

The initial word which we place in this signal code of Christianity is *Fatherhood*. This may have a strange sound to some ears, but to the Christian it is full of sweetness and dignity. It simply means that the creative act of God, so far as our human family is concerned, was done in the spirit of fatherly love and goodness. He created us in his likeness, and to express this idea of spiritual resemblance and tender relationship the symbolical term of fatherhood is used. When Christ taught us to pray "Our Father," in the spirit not only of natural but of gracious Sonship, he gave us a lesson which transcends human philosophy and has in it so much of the height and depth of divine feeling that human reason has hardly dared to receive, much less to originate, the conception.

A second word which is representative in the Christian message is *Brotherhood*. This exists in two senses—there is the universal brotherhood of man to man, as children of one Father in whose likeness the whole family is created, and the spiritual brotherhood of union in Christ. We are all brother men, would that we were also all brother Christians. Here again the suggestion is love as the rule and sign of human as well as Christian fellowship. The world has drifted far away from this ideal of brotherhood; it has been repudiated in some quarters even in the name of religion, and it seems clear that it will never be fully recognized and exemplified except as the spirit of Christ assumes its sway over the hearts of men.

The next code word of Christianity is *Redemption*. We use it here in the sense of a purpose on God's part to deliver man from sin, and to make a universal provision for that end, which if rightly used insures the result. I need not remind you that this purpose is conceived in love. God as Redeemer has taken a gracious attitude towards man from the beginnings of history, and he is "not far from every one" in the immanence and omnipresence of his love. Redemption is a world-embracing term; it is not limited to any age or class. Its potentiality is world-wide; its efficiency is unrestrained, except as man himself limits it; its application is determined by the sovereign wisdom of God, its author, who deals with each individual as a possible candidate for redemption, and decides his destiny in accordance with his spiritual attitude towards Christ. Where Christ is unknown

God still exercises his sovereignty, although he has been pleased to maintain a significant reserve as to the possibility, extent, and spiritual tests of redemption where trust is based upon God's mercy in general, rather than upon his mercy as specially revealed in Christ. We know from his Word that Christ's sacrifice is infinite.

Another cardinal idea in the Christian system is *Incarnation*—God clothing himself in human form and coming into living touch with mankind. This he did in the person of Jesus of Nazareth. It is a mighty mystery, and Christianity would never dare assert it except as God has taught her its truth.

We are brought now to another fundamental truth in Christian teaching—the mysterious doctrine of *Atonement*. Sin is a fact which is indisputable. It is universally recognized and acknowledged. It is its own evidence. It is, moreover, a barrier between man and his God. The divine holiness, and sin with its loathsomeness, its rebellion, its horrid degradation and its hopeless ruin, cannot coalesce in any system of moral government. God cannot tolerate sin or temporize with it, or make a place for it in his presence. He cannot parley with it; he must punish it. He cannot treat with it; he must try it at the bar. He cannot overlook it; he must overcome it. He cannot give it a moral status; he must visit it with the condemnation it deserves. Atonement is God's marvelous method of vindicating once for all before the universe his eternal attitude towards sin, by the voluntary self-assumption in the spirit of sacrifice, of its penalty. This he does in the person of Jesus Christ, who came as God incarnate upon this sublime mission. This is the heart of the Gospel. It throbs with mysterious love; it pulsates with ineffable throes of divine feeling; it bears a vital relation to the whole scheme of government; it is in its hidden activities beyond the scrutiny of human reason; but it sends the life blood coursing through history, and it gives to Christianity its superb vitality and its undying vigor. It is because Christianity eliminates sin from the problem that its solution is complete and final.

We pass now to another word of vital import—it is *Character*. God's own attitude to the sinner being settled and the problems of moral government solved, the next matter which presents itself is the personality of the individual man. Christianity regenerates, uplifts, transforms, and eventually transfigures the personal character. It is a transcendent school of incomparable ethics.

In vital connection with character is a word of magnetic impulse and unique glory which gives to Christianity a sublime practical power in history. It is *Service*. Here is a forceful element in the double influence of Christianity over the inner life and the outward ministry of its followers. Christ, its founder, glorified service and lifted it in his own experience to the dignity of sacrifice. In the light of Christ's example service becomes an honor, a privilege, and a moral triumph; it is consummated and crowned in sacrifice.

One other word completes the code. It is *Fellowship*, of which the spirit of God is the blessed medium. It is a word which breathes the sweetest hope, suggests the choicest privilege, and sounds the highest destiny of the Christian.

This, then, is the message which Christianity signals to other religions as it greets them to-day: Fatherhood, brotherhood, redemption, incarnation, atonement, character, service, fellowship.

It remains to be said that Christianity through the individual seeks to reach society. Its aim is first the man, then men. It is pledged to do for the race what it does for the individual man.

THE MISSION OF PROTESTANTISM IN TURKEY.

By the Rev. Mardiros Ignados.

Protestantism has had great and palpable results among the Armenian Christians, who are considered leaders among the Asiatics, and who at the beginning of the Christian era accepted Christianity, both individually and also as a nation, and they have to this day kept Christianity in the National Church. Seeing these facts, missionaries of the American Board began to preach among them acceptably, and to establish evangelical churches, so that among the 40,000 Protestants of Turkey 30,000 are Armenians, as well as three-fourths of the evangelical Protestant churches.

Protestantism is an incentive to mental development and ideas of liberty. Therefore its results are generally seen, first, upon mental education. It is so among the peoples in Turkey. The Christians in Turkey, and especially the Armenians, began to think and speak freely and boldly upon religious subjects. They knew that to do this properly they must have learning about all important subjects. Therefore those who are working among them paid great attention to the work of satisfying their minds. The result is apparent in the common schools, in the education of girls, and colleges and theological seminaries which are to be found in Turkey.

Three-quarters of a century ago there were only a few places, even in the larger cities of Turkey, which could be called schools. Half a century ago such schools were established even in the smallest cities. Since a quarter of a century schools were opened even in villages, where the children of Protestants are proportionately more numerous.

It was the result of these schools that adults in general began to read and the young to go to school; new text-books were introduced, new systems of education and new methods of administration.

Protestant missions have rendered great services for higher education. About sixty years ago there was need for a large number of Protestant

INTERIOR OF THE MOSQUE OF OMAR.

preachers. So under the care of Dr. Cyrus Hamlin, a high school was opened for young men where lessons were given on scientific and religious subjects. This institution excited the emulation of Roman Catholic missionaries and other Christian communities, who also established high schools in the larger cities. The government also became conscious of the necessity of such a higher education, and established institutions for young men where languages, science and arts are taught. In this way, every city now has its high school, and even college; the Protestant institutions almost everywhere being the first and most important.

The missionaries began to work for the people. They learned their modern languages and translated the Bible into them. As a result of this modern Armenian began to be used in our religious services. The Protestant people began to use in family worship and public prayers the modern language. Preachers began to write in the colloquial language letters to their people. The missionaries started a periodical publication called *Treasury of Useful Information*, which, by its excellent modern Armenian, became an example for other publications. Modern Armenian became a literary language, was developed and enriched rapidly so that even those of the nation who love the ancient language were compelled to use the modern in all things except the services of the church.

Thus the common people found many useful publications which they could understand, and began to acquire the habit of reading. Children continued their studies when they left school. Many engaged in the work of writing and translating novels and other books. It became the duty of the missionaries to give to these people religious and moral truths through their publications. Books were published on scientific, historical and popular subjects. The educated people began to study the scriptures with reverence and found them published by the Bible societies in the twenty languages used in Turkey. The American Bible Society has begun to do a work which merits specially the gratitude of the Armenian people, namely, publication of the Bible in the ancient Armenian language, which is used in the National Church.

The people of Turkey are generally conservative, especially in ecclesiastical and religious matters. But Protestantism proved mightier than ritualism, especially among the Armenian Christians. Among them, ceremonies and rites that were considered sacred were either abandoned or kept with a new meaning. For example, the lenten fast was abandoned and other fasts moderated. They do not now go on pilgrimages to obtain salvation. They do not worship the pictures of saints and sacred things, but they use them as things of excellent value. Such reformations are preparations for greater internal reformation.

The morality of the Christian communities has been elevated. In the presence of corrupting influences even the youth are well behaved and modest, more than the men of a few generations ago. Through the Gospel

and the labors of those who advocate abstinence and simplicity, many young men voluntarily abandon the use of intoxicating drinks and even smoking. Our young women, too, do not favor following the fashions as much as they would naturally under the circumstances. Truthfulness, honesty and faithfulness in business are more respected, especially among Christians, than they were a century ago. The spirit of charity also has taken root in the hearts of the Christian people. They give ten times more than those who preceded them, not only for churches and schools, but also to establish institutions for the poor, orphanages and hospitals, and to help those stricken by famine or poverty or suffering from disasters.

The last great and direct fruit of Protestantism has been reformation in the heart or the salvation of the soul. By the leadership of Protestant missionaries and the efforts of native ministers in half a century there have been established in Turkey more than 150 evangelical Protestant churches, with more than 15,000 living members, and we have the sure hope that God will raise from among these evangelists full of spirit and fearless reformers. By their efforts, with the preparations so far made, there will come such religious reformation among the Armenians, Greeks, Bulgarians and Kopt churches as has been in the past in Germany and in England. Then the Oriental Church will be strengthened with a new life and youthful spirit, and will join hands with her western sister church. Thus will shine with a glorious light the one universal Catholic Church, to which will come also the non-Christian nation to form one flock under one shepherd.

THE LEADING POWERS SHAPING RELIGION IN FRANCE.

By Rev. G. Bonet-Maury, of Paris.

There are in my country three leading powers which are shaping the future religion of France: Roman Catholicism, Protestantism and Philosophy.

I will say very little of the first one, not only because I am a Protestant, but also because this power is weakening, little by little, in the theological and religious field. The greater part of the Roman Catholic people are nominally Catholic, by chance of birth only. They don't believe in the dogmas of the old church nor use its sacraments except in some extreme cases. Most of the bishops care little for preaching, overloaded as they are by the management of things temporal.

This capital office of the pulpit is generally performed by members of various monastic orders; Jesuits who are exerting great social influence by the confessional and by educational institutions; Capuchins, or disciples of

St. Francis, whose oratory is more popular, and Dominicans, among whom were found some of our most enlightened scholars, viz., the late Lacordaire and Father Didon, who is still living and is principal of the important college of Albert le Grand, near Paris.

However, among French Roman Catholics the leading power belongs now to some godly and highly gifted laymen, viz., M. Chesnelong, president of the Roman Catholic congresses; Comte Albert de Mun, formerly an officer in the army and now lay preacher, who originated the clubs for working people and is helping in many charities; Comte Melchior de Vogue, one of our most brilliant writers, who was just now elected as a deputy to the house of representatives. He is a leading connoisseur in Russian literature, and is most beloved by the students of our Paris University. He was one of the prime movers of our neo-Christian revival.

Of French Protestantism I will say but few words, not because we are a small minority in our country. Indeed, the value of a church is not to be measured by the number of its faithful, but by the fervor, morality and truthfulness of their ideals; since there were religions on earth there were minorities which have led the religious world. No! I should have too much to say of the works of Protestantism in my country. But go to the Manufactures Building at the World's Fair, in the liberal arts section of economical science, ask for the golden book of French Protestantism and you will find therein full information on the charities, associations for mutual help and spiritual work of our people. Thus I hope you will ascertain that French Protestants have not degenerated from their glorious forefathers, the Huguenots.

Second, the concentration in our capital by the side of our Protestant faculty of the foremost leaders of the undenominational party. When people saw Albert Reville and J. Fouque lecturing at the College de France; A. Viguie and Waddington, Jalabert and Planchon teaching in our Paris University; Rabier, the philosopher, acting as general director of our secondary public education; F. Buisson, F. Pecant and J. Steeg organizing our primary schools and training colleges (mostly according to the American plan of education), they understood that there was in liberal Protestantism a pregnant seed of scientific improvement, of ethical and educational progress: they ascertained this truth—that there is a logical connection between nonconfessionalist Protestantism and self-government.

Third, however, the fact which, perhaps, has had the largest share in the magic spell exercised by modern Protestantism on public opinion, is the unconcealed sympathy shown for us by many of our celebrated writers. It will be sufficient to quote the names of Michelet and Quinet, Charles de Remusat and Prevost-Paradol, Henri Martin and Eugene Pelletan, Ernest Renan and Henri Taine. Those leaders of French history, philosophy and criticism not only bestowed the greatest encomiums on Protestantism and vindicated, in some cases of intolerance, the rights of our church, but some mar-

ried Protestant ladies got for their children the benefit of biblical instruction. Even the late Prevost-Paradol, in his preface to the new edition of Samuel Vincent's "Views on Protestantism" (1859), prophesied the final victory of Calvinistic Christianity over Roman Catholicism.

Whatever else may be, it is certain that Christianity will have to take into account philosophy, viz., the free religious thought. There are in France four or five great schools of philosophy –the positivist school, originated by August Comte and Littre, which has gained ground among the medical men, the scientists and working classes, with Pierre Lafitte for its leader; the empiric school, of which T. H. Ribaut is the representative man; the spiritualist school, originated by Victor Cousin, and now represented by G. Simon, P. Janet, Lachelier; the critical school, originated by Charles Renouvier and represented by Pillon, editor of the *Critique Philosophique*, and the idealistic school, independent of official creed and of which Ernest Renan and J. Darmestetter are representative men.

Of these different schools the first two care nothing for religion. The two following only give marks of respect and sympathy to Christianity; but the last took the deepest interest in and exercised the greatest influence on religious thought in France. Therefore, I would like to give you some more detail on the last school, and especially on its late leader, Ernest Renan. I would not stand for every word of Renan's books. I am of opinion that he has failed in interpreting Christ's ethical character, and that he has published in late years too many things which were rather the offspring of his fancy or of familiar chat than the results of mature reflection. However, on the whole he was a most learned and respectable man, loving and tender brother, good husband, excellent father.

He was a religious thinker and procured a Christian teaching for all his children. He was a faithful friend and benevolent to every suffering soul, but he could not agree to any Christian creed. He had sacrificed his livelihood and even a brilliant career in the Roman Catholic hierarchy for reasons of sincerity, and having rejected the pope's authority he was not willing to submit to any other.

God does not reveal himself through wonders; he reveals himself through the heart. Therefore in Renan's eyes the groundwork of religion is the ethical sense.

For this ethical basis Renan was indebted to his Christian mother and sister and the religious training of his childhood at the Roman Catholic seminaries of Treguier and Sulpice. If the first part of Renan's faith was positive, the second was a negative. He did not admit the supernatural belief in wonders. His reason was that such belief is incompatible with the general laws of the material world so far as they are known to modern science. He did not reject the supernatural *in se*, but he said that none of the so-called miracles were proved by satisfactory testimonies.

Now, as to Renan's opinion about the person of Jesus Christ and the

outlook of Christianity, here are his words in the last chapter of his "Life of Christ": "The perfect idealism of Christ is the highest rule of the unselfish and virtuous life. He has created the heavenly home of all pure souls." "We ought thus to place Jesus at the highest top of human greatness." "The sublime person we may call divine, not in the sense that he has absorbed every divine life but that he brought mankind the nearest to the divine ideal. . . . . In him was condensed every good and noble element of our nature. Nobody has ever, as much as he did, sacrificed the meanness of self-love to the good of mankind. Unreservedly devoted to his faith, he has trampled on all joys of the home, on all worldly cares, and by his heroic will Jesus has conquered for us heaven."

At last here is Renan's opinion of the outlook of Christianity: "There are in Christianity, as it results from the preaching and the ethical type of its Founder, the seeds of every improvement of mankind. Except the scientific spirit, which Jesus could not have, nothing is lacking for his religion to be the pure kingdom of God. He cannot be surpassed. His worship will unceasingly grow young again. His life will bring into the most beautiful eyes tears which will never dry up; his sufferings will move the best hearts; all centuries will proclaim that among the sons of men none was born greater than Jesus." Such was Renan's testimony to Christ and to Christianity. Well, that is the man who has been treated as an atheist, as a destroyer of all religion and as an enemy of Christ.

Let us see what are the outlooks of religion in France. I do not boast of being a prophet, but so far as I am acquainted with the inmost aspirations of my country I dare assert these three points:

France will remain a Christian nation, the land of St. Louis and Jeanne d'Arc, of Calvin and St. Vincent de Paul. Thus the twentieth century will not, as was frequently foretold, see the decay of the religion of Christ; on the contrary, it will see the end of every temporal religion, of every church founded on social or political authority and wanting an ethical basis or freedom of conscience.

PRIMITIVE AND PROSPECTIVE RELIGIOUS UNION OF THE HUMAN FAMILY.

By Rev. A. Gmeiner.

I. As there was originally but one human family, so there was but one *primitive religion*. When did man first receive this religion? At the very instant when the Creator breathed into him the immortal soul, the germ of religion was implanted in his inmost nature. The great naturalist, A. de Quatrefages, declares on this point: "The result of my investigation is exactly the opposite of that at which Sir John Lubbock and M. Saint Hilaire have arrived. Obliged, in my course of instruction, to review all human races, I have sought atheism in the lowest as well as in the highest. We nowhere meet with atheism except in an *erratic condition*. In every place, and at all times, the mass of populations have escaped it; we nowhere find either a great human race, or even a division however unimportant of that race, professing atheism. I have proceeded and formed my conclusions—exclusively as a *naturalist*, whose chief aim is to seek for and state *facts*."

We reject the unfounded assumption that the religious faculty of man has been gradually evolved from some animal faculties, but maintain that like reason itself of which it is the complement, it was a primitive gift of his Creator. Besides we have reason to believe, not only on the authority of the inspired books, but also from reliable historical data, that the primitive human family were not only endowed with the religious faculty, but that they had also received particular revelations from their Creator, the acquisition of which transcended the abilities of their merely natural faculties.

II. How was this primitive religious union of the human family lost? With the gradual numerical increase of mankind, it became necessary that tribe after tribe separate itself to an independent existence. The conception of God became gradually obscured or distorted by the gradually changing general mental conceptions of these various tribes. To the same God, often different names were given, and gradually the different names were considered to denote different gods. God was often honored under different symbols. With this fundamental belief in God, also, other religious beliefs, for instance, concerning prayer, sacrifice, or the state of immortality, were gradually changed and vitiated. Yet in the midst of the chaos of polytheism and idolatry, the precious germs of religion, the belief in the existence of invisible superior beings, their active interest in the affairs of men, the voice of conscience admonishing to do right and to shun wrong and the conviction of immortality still remained indestructible in every human soul. We may pity and deplore many improper manifestations of these religious sentiments, but

the sentiments themselves we must profoundly respect as a gift of God even in the lowest savage or fetich-worshiper.

III. But God's fatherly hand is already leading his once separated children together. A unification of the human family is going on, the rapidity and extent of which, even a hundred years ago, no mortal would have dreamed of. Yet one great achievement remains to be accomplished, namely, to crown the work of the unification of the human family with the heaven-given blessings of religious unity.

The one universal religion, to fulfill its mission, must be endowed with the following characteristics:

1. It must be true, that is, in full harmony with itself and the entire universe, the Creator and all his works.

2. It must welcome and tend to assimilate as coming from God, all that is really true, good and beautiful, wherever found; in nature, in art, in science, in philosophy; and in human culture, civilization and progress.

3. It must satisfy all the nobler, higher aspirations implanted by God in the soul of man.

4. It must be provided with such credentials as will satisfy intelligent men that it is indeed the one true religion of God.

What can and should we all do toward promoting religious union among ourselves? Keeping in mind that the one true religion must be God-given, as frail human reason has proved itself throughout human history as utterly incompetent to produce any religion which can satisfy mankind, we must seek devoutly and earnestly for the religion which alone has all the characteristics which the one true religion of mankind must have. With the gradual disappearance of the mists and clouds of prejudices, ignorances and antipathies, there will be always more clearly seen the heavenly, majestic outlines of that house of God, prepared on the top of the mountains for all to see, into which, as Isaias foretold, "all nations shall flow," and countless many on entering will be surprised how it was possible that they had no sooner recognized this true home for all under God, in which they so often professed to believe when they reverently called it by its Providentially given and preserved name, known all over the world—"The Holy Catholic Church."

REV. DR. ASSADOURIAN.
BISHOP DANIEL PAYNE.
REV. W. C. ROBERTS.
DR. PAUL CARUS.
CELIA PARKER WOOLLEY.
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THE WORLD'S RELIGIOUS DEBT TO AMERICA.

By Celia P. Woolley, of Geneva, Illinois.

The world's religious debt to America is defined in one word, Opportunity. The liberty men had known only as a distant ideal had now reached the stage of practical experiment.

It is true if we try to estimate this debt in less abstract terms we shall find we have made a special contribution of no mean degree in both men and ideas. We have had our theologians of national and world-wide fame, men of the highest learning their age afforded, of consecrated lives and broad understanding. But each of these stands for a fresh and stronger utterance of a principle or method of thought already well understood, rather than for any original discovery. The discovery of America did not so much mark the era of higher discoveries in the realm of ideas as it provided a chance for the application of these ideas. The conditions were new, the experiment of self-government was new, under which all the lesser experiments in religious faith and practice were carried on; but the thing to be tried, the ideal to be tested, that was well understood. They knew what they wanted, those stanch and daring ancestors of ours. "As the pilgrims landed," says Bancroft, "their institutions were already perfected. Democratic liberty and Christian worship at once existed in America."

It would be hard to say when or where the gift of liberty was first bestowed on man. Prof. John Fiske, in his Discovery of America, shows how after repeated experiments and failures, each leading to the final triumph, no one standing for that triumph alone, this discovery was, in his own words, "not a single event but a gradual process." Still more are the moral achievements of mankind "gradual processes," not "single events." To say therefore that America's contribution to the race lies less in knowledge of the principle of liberty than in the opportunity to test and apply this principle, is to say enough. Whatever the religious consciousness of man had gained in belief or conviction was ours to begin with. This adult stage of thought in which our national life began deprived us of many of those poetic and picturesque elements which belong to earlier forms of thought. The faith of the new world, being Protestant, aggressively and dogmatically Protestant at times, felt itself obliged to dispense with the large body of stored and storied literature gathered by mother church, and thus impoverished itself in the effective presentation of the truths it held so dear. It has been well said that the Puritan ideal was allied to the Israelitish; in both we find the same stern insistence on practical righteousness as a fundamental requirement of the religious life. Personal integrity, this was the

root of the Puritan ideal in public and private life, one which this nation must continue to observe if it would prosper, which will prove its sure loss and destruction to ignore.

Hand in hand the two ideals of heavenly birth, freedom and goodness, have led the steps of man down the tortuous path of theological experiment and trial out under the blue open of a pure and natural religion. Where except under republican rule can the experiment so well be tried of a personal religion, based on no authority but that of the truth, finding its sanction in the human heart, demonstrating itself in deeds of practical helpfulness and good will? If the world's religious debt to America lies in this thought of opportunity or religion applied, it is a debt the future will disclose more than the past has disclosed it. If ours is the opportunity, ours is still more the obligation. Privilege does not go without responsibility; where much is bestowed much is required.

THE CONTACT OF CHRISTIAN AND HINDU THOUGHT: POINTS OF LIKENESS AND OF CONTRAST.

By Rev. Robert A. Hume, of New Haven, Conn.

When Christian and Hindu thought first came into contact in India, neither understood each other. This was for two reasons: one outward, the other inward. The outward reason was this: The Christian saw Hinduism at its worst. Polytheism, idolatry, a mythology explained by the Hindus themselves as teaching puerilities and sensualities in its many deities, caste rampant, ignorance widespread and profound—these are what the Christian first saw and supposed to be all of Hinduism.

The outward reason why the Hindu at first contact with Christianity failed to understand it was this: Speaking generally, every child of Hindu parents is of course a Hindu in religion, whatever his inmost thoughts or his conduct. The Hindus had never conceived of such an anomaly as an un-Hindu child of Hindu parents. Much less had they conceived of an unchristian man from a country where Christianity was the religion. Seeing the early comers from the West killing the cow, eating beef, drinking wine, sometimes impure, sometimes bullying the mild Indian, the Hindu easily supposed that these men from a country where Christianity was the religion, were Christians. In consequence they despised what they supposed was the Christian religion. They did not know that in truth it was the *lack* of Christianity which they were despising. Even in truly Christian men they saw things which seemed to them unlovely. As at first explained, the Christian had formed an opinion of Hinduism that it was wholly and

fearfully evil. Therefore, when he spoke severely of all Hinduism and undertook to supplant it by Christianity, this was resented by the Hindu. When any one says that another man's religion is imperfect or insufficient, and tries to convert him, for this very reason the followers of the second man's religion all think the worse of the first man, and of his religion too. Moreover, Christianity was to the Hindu the religion of the conquerors of his country. For this *outward* reason, at the first contact of Christian and Hindu thought neither understood the other.

But there was an additional, an *inward* reason why they did not understand each other. It was the very diverse nature of the Hindu and the western mind. The Hindu mind is supremely introspective. It is an ever active mind which has thought about most things in "the three worlds," heaven, earth, and the nether world. But it has seen them through the eye turned inwardly, and has therefore seen everything through introversion. The faculities of imagination and of abstract thought, the faculties which depend least on external tests of validity, are the strongest of the mental powers of the Hindu. The Hindu mind cares little for any facts, except inward, ideal ones. When other facts conflict with such conceptions the Hindu disposes of them by calling them illusions.

A second characteristic of the Hindu mind is its intense longing for comprehensiveness. "There is but one and no second," is the most cardinal doctrine of philosophical Hinduism. So controlling is the Hindu's longing for unity that he places contradictory things side by side and serenely calls them alike or the same.

In marked contrast the western mind is practical and logical. First and foremost it cares for external and historical facts. It needs to *cultivate* the imagination. It naturally dwells on individuality and differences which it knows. It has to work for comprehension and unity. Above all it recognizes that it should act as it thinks and believes. How then, could a mind which first and foremost is practical, logical, and executive, understand and repeat a mind which cares nothing for external facts or for consistency; which does not think that it may act, nor act as it thinks?

But in the providence of God, the Father of both Christian and Hindu, these two diverse minds came into contact. Let us briefly trace the result.

Apart from disgust at the unchristian conduct of some men from Christendom, when the Hindu thinker first looked at Christian thought, he viewed with lofty contempt its pretensions and proposals.

What! a religion whose great Teacher lived on earth only eighteen centuries ago offering itself for the allegiance of Hindus whose religion was hoary with countless cycles, or rather was without beginning or end! How inferior seemed a Bible written by inspired men to religious books believed to have issued without human instrumentality direct from the mouth of the Infinite! When the Christian spoke of inconsistencies between the words and deeds of Hindu deities and of immoralities ascribed to such in their

own popular religious books, the Hindu calmly replied that the gods, being a superior race, are not to be judged by human standards. The gods could do immoral things which they forbid to men without forfeiting the respect or reverence of men. When the Christian said that idols were unworthy representations of God, and that instead of helping men to know the great Spirit they mislead men as to his true nature and character, the Hindu replied that since God is everywhere, he is in the idol, and that "Where there is faith there is God."

Similarly in its first contact with Hinduism the western mind saw only that which awakened contempt and pity. The Christian naturally supposed the popular Hinduism which he saw to be the whole of Hinduism, a system of many gods, of idols, of puerile and sometimes immoral mythologies, of mechanical and endless rites, of thorough-going caste, and often cruel caste. The Christian reported what he saw, and many Christians felt pity. In accordance with the genius of western mind to act as it thinks, and under the inspiration of Christian motive, Christians began efforts to give Christian thought and life to India.

Longer and fuller contact between Christian and Hindu thought has caused a modification of first impressions. The Hindu has been more and more impressed by the unexpected power of Christian thought and life. It has been to him passing strange that any Hindu of good caste should relinquish the ancient religion of his fathers for this new and foreign faith, and thereby suffer the dreadful pains of becoming an outcast from all he had held dear on earth. But the thing was happening. Moreover, the despised lower classes were in considerable numbers embracing the new faith and being benefited intellectually, socially and morally. Then the Hindu characteristically said, "After all, this is what our scriptures foretold, that during the age of disorder and decay, in the revolution of the mighty wheel of fate, the religion of the Greeks and western peoples should supplant Hinduism." And so the Hindu has characteristically offered a place in his pantheon for Jesus Christ. Other Hindus, taking a step farther, say that essentially Christianity and Hinduism do not differ. Others, taking another step, say that Christianity is largely borrowed from Hinduism, and Christ is none other than Krishna, the Christ story was the Krishna story borrowed and modified in the West. There is no historical evidence for this. But it seems comprehensive and ideal. On this ground alone the Hindu could easily believe it.

But the contact of India with the West for half a century has been giving the subtle, introspective Hindu mind a roundness and a soundness which the cycle had not secured. The Hindu mind has begun to look on the outward, as well as the inward, and to understand that the soul of man cannot live by abstract thought alone.

With a growing historic sense and a growing appreciation of the necessity for weighing all facts, some Hindus have seen that the spiritual

enrichment of the West has come from Jesus Christ, and they have asked whether India needs him too. The universality and spirituality of His teachings, the majesty of his life and character, and, above all, his matchless power to communicate his own life to men, have attracted the attention and have begun to command the homage of both the head and heart of India, ranging at every point from honoring him as a great religious teacher to loving trust in him as God manifest in the flesh, the Saviour of mankind. No longer is there anywhere in India contempt for Christ and *his* Christianity. The real question is how far is he to modify Hinduism. Probably the majority of the more than two hundred millions of Hindus still know Christianity only as the religion of their rulers, and fancy it means beef-eating, wine-drinking, looking down on the people of the land, and calling on Christ as they call on Krishna. The better informed classes are perplexed by the many sects of Christendom. The educated classes are repelled by some unattractive and unchristian ways of presenting the doctrines of Christianity. The educated Hindu now believes in the scientific spirit of the West. When he reads that religious, as well as secular, papers and books in the West sometimes represent science and Christianity as in conflict, he supposes that Christianity may be unscientific. Dissatisfied with the mechanical and unethical teachings of popular Hinduism, he is repelled from Christianity by mechanical and unethical statements about Christ's relations to men, about retribution, about the Bible and about the relations of Christianity to the ethnic religions which he hears from *some* Christians. But many Hindus who do not take the Christian name are reverencing Jesus Christ and looking to him for help. The greatest of modern Hindus, who died about eleven years ago, but never took the Christian name, said to me: "The object of my life is to lead my countrymen to Christ."

Turning now to the effect on Christian thought of this latter contact with Hindu thought we find a better understanding, first of the history of Hinduism and next of even modern Hinduism. Nothing is known truly unless it is known historically. Fifty years ago neither Hindu nor Christian could give a comprehensive and rational account of the history of Hinduism. For more than half a century western thought has been studying by the scientific method the origin and growth of religious ideas and practices in India. As a result it is possible now to understand how fetichism, animism, nature worship, hero worship, spiritual worship and idolatry, monotheism, polytheism, atheism and pantheism are all a part of what is included under the general name of Hinduism: how idolatry and caste and the superstitions of modern Hinduism had their roots in better things.

In view of this, well informed Christians are taking, from one standpoint, a more encouraging conception of what God, the universal heavenly Father, has been doing for his Hindu children. Yet no less has become their conviction that the truths of Hinduism need to find their complementary truths in Christ, and also find their fullest development in him. Above

A CHRISTIAN FAMILY IN ALMORA, INDIA, FORMERLY BRAHMANS.

THE FATHER IS NOW A CHRISTIAN PREACHER AND MEDICAL ASSISTANT; THE MOTHER A BIBLE READER, AND THE ELDEST DAUGHTER A QUALIFIED MEDICAL PRACTITIONER.

all, India needs the power which Christ gives to enable men to live by the truth which they may apprehend.

Historical study has shown both Christians and Hindus that there are points of real agreement between their religions. Yet sometimes both Christians and Hindus have, without any adequate basis, *read into* Hinduism not a little of Christian thought.

I mention now points of likeness between Christian and Hindu thought. But first I draw careful attention to the important qualification, which I will soon explain more fully, that the likeness is often more largely verbal than essential.

Both Christian and Hindu thought recognize an Infinite Being with whom is bound up man's rational and spiritual life. Both magnify the indwelling of this Infinite Being in every part of the universe. Both teach that this great Being is ever revealing itself: that the universe is a unit, and that all things come under the universal laws of the Infinite: that to men the Infinite especially reveals itself as "Word," because the word is the chief human expression of thought: that man is the highest element in the universe, and the nearest allied to the Infinite: that in his present state man is not only in an imperfect condition, he is in an evil plight: that the invisible and spiritual is man's ultimate goal: therefore, that the soul has rightful authority over the senses: that present evil is transient: that spiritual gains are to be won only through suffering: that the Infinite has become incarnate to aid men to attain to the higher good: that the higher good is to be gained through obedience to divine conditions, hence obedience is the foot of the soul: that faith, seeing the invisible, the true behind the apparent, is the eye of the soul: yet that a love, which is beyond the thought of constraining law, is higher than simple obedience, hence love is the wing of the soul: that moral penalty is inevitable, yet that there are remedial energies in the universe: that prayer, as intercourse of man with God, is helpful: that after this world there is a future for the soul: that the Infinite has revealed his will to man through scriptures which they should study and follow. In the sacred books of both religions there are found some statements of ethics not very unlike.

While in a spirit of sympathy I have tried to show that both Christian and Hindu thought have points of likeness on these great truths, candor requires me now to make a very important explanation and qualification in regard to the nature and extent of the likeness. In very truth it is often a *verbal* correspondence, more than essential likeness; sometimes it is real, but unconscious agreement, due on the one hand to illogical disregard of Hindu philosophy, and on the other hand, to the teaching of the Heavenly Father, who through his Eternal Word enlighteneth every man that cometh into the world.

The points of likeness between Christian and Hindu thought are often verbal, rather than real, because the dominating philosophy of India is,

what for lack of a better term, we may call pure pantheism, with all its accompanying doctrines of illusion, fatalism and transmigration. To the Hindu there is in the universe but one—call it being, call it essence, call it thing—there is but one, the Pan, the All, the Universal It, Brahma. No man, no thing is so separated from it as to have been created by it. There never has been creation, only emanation from the Universal It. It is ignorance to say that there is a God. There is no essential difference between man and a stone. When man can lose consciousness of personality and say, "Aham Brahma," *i. e.*, "I am the Universal It," then he has attained true wisdom and his true goal; he passes from conscious existence into the Universal It.

By the contact of Christian and Hindu thought each will help the other. By seeing all the truth that there is in Hinduism Christians will better appreciate the ceaseless, loving activity of God in all time for all men, and hence better appreciate his Fatherhood. The Hindu's recognition of the immanence of God in every part of his universe will quicken the present movement of western thought to recognize everywhere a present and a living God. The Hindu's longing for unity will help the western mind not only to admit in theory, but more to appreciate that, since there is but one Infinite Father, his universe must be a unit; that from the beginning forevermore there has been and will be one plan and one purpose from the least atom to the highest intelligence. From the testimony of Hindu thought Christians will more appreciate the superiority of the spiritual and invisible over the material and seen, of the eternal over the evanescent.

It would be merely sentimental and superficial to think that Christian thought had not something fundamental for the enrichment of Hindu thought and life. It is true historically and scientifically in the experience of every man of the race that all our knowledge begins with the material and partial, and only by development grows into the spiritual and universal. The Christian statement of this historical, philosophical truth is in Christ's words: "No man knoweth the Father but the Son, and he to whom the Son shall reveal him," *i. e.*, the unknown is to be explained and understood by the known, God by man, God as Father can only be understood by the filial relation. According to Jesus Christ neither Oriental nor Occidental can truly know God as Father, except by the help of him who was the Son of God and the Son of Man.

Therefore by its contact with Christian thought, Hindu thought and life will be prëeminently enriched, first by that supreme revelation of God and of man which Christ gives; then by that harmony between God and man which Christ secures; and then by the power of the Christian motive. What knowledge of God comes through Christ! God is spirit; immanent in all the universe, in him we live and move and have our being; transcendent, for we are not he, but he is our Father. God is love. What a knowledge of man comes from Jesus Christ! He is man, ideal man, "the first-born among many brethren," like him we all may become, like him the lowest Pariah in

India may become. Then the power of Christian motive, how omnipotent! It was the Christian motive which led the once proud Pharisee Paul to say, "I am debtor, I am debtor both to Jew and to Greek, both to bond and to free." And that has been the quenchless fountain, the matchless power in all Christianity. A knowledge of the Fatherhood of God and the brotherhood of man is the head of Christianity. The Christian motive is the heart of Christianity, or more truly, it is the life of the risen, ever-living Christ working now through his members and through them imparting his life to others.

In all my study and experience in India, the land of my birth and life-work, I have not found in Hindu thought the Christian doctrine of the Holy Spirit: the spirit of God, whose supreme title is "The Holy," whose special function is to make men holy, who makes both the bodies and souls of men his temple that he may apply to them the things of Christ and make them holy. Christian thought will enrich Hindu thought and life with this truth. Christianity is giving to India a weekly day of rest and worship. Christian thought will give to India's life all that wonderful power of organization for the quickening of the spiritual life and for arousing and directing religious activity which is characteristic of the Christian church. Hinduism has no church, no social public worship, no missionary activity.

A VOICE FROM THE YOUNG MEN OF THE ORIENT.

By Herant M. Kiretchjian, of Constantinople.

Brethren from the Sun-Rising of all Lands,—I stand here to represent the young men of the Orient, in particular from the land of the pyramids to the ice-fields of Siberia, and in general from the shores of the Ægean to the waters of Japan. But on this wonderful platform of the Parliament of Religions, where I find myself with the sons of the Orient facing the American public, my first thought is to tell you that you have unwittingly called together a council of your creditors. We have not come to wind up your affairs, but to unwind your hearts. Turn to your books and see if our claim is not right. We have given you science, philosophy, theology, music and poetry, and have made history for you at tremendous expense. And moreover, out of the light that shone upon our lands from heaven, there have gone forth those who shall forever be your cloud of witnesses and your inspiration—saints, apostles, prophets, martyrs. And with that rich capital you have amassed a stupendous fortune, so that your assets hide away from your eyes your liabilities. We do not want to share your wealth, but it is right that we should have our dividend, and as usual, it is a young man who presents the vouchers.

You cannot pay this dividend with money. Your gold you want yourself. Your silver has fallen from grace. We want you to give us a rich dividend in the full sympathy of your hearts. There is a new race of men that have risen up out of all the great past whose influence will undoubtedly be a most important factor in the work of humanity in the coming century. They are the result of all the past, coming in contact with the new life of the present—I mean the young men of the Orient; they who are preparing to take possession of the earth with their brothers of the great West. Constantinople stands to-day as the typical city of the East, as influenced by the civilization of the West. In view of this fact, it seems to me that no voice coming to this Parliament of Religions with its plea for an impartial hearing could be any more worthy of your most indulgent hearing and impartial consideration than that of the voice of the young men of the Orient, coming through the City of Constantinople, the most religious city of the world. Saturated with the religions of the ages, overwhelmed by the philosophy of modern days, the mind and heart of the young men of the Orient have had a development that is not only characteristic of the Orient, but is having its sequel in all the West.

Young men of all the nationalities I have mentioned, who for the past thirty years have received their education in the universities of Paris, Heidelberg, Berlin, and other cities of Europe, as well as the Imperial Lyceum of Constantinople, have been, consciously or unconsciously, passively or aggressively, weaving the fabric of their religion, so that to the thousand young men, for whom their voice is an oracle, it has come like a boon and enlisted their heart and mind.

They find their brothers in large numbers in all the cities of the Orient where European civilization has found the least entrance, and there is scarcely any city that will not have felt their influence before the end of the century. Their religion is the newest of all religions, and I should not have brought it upon this platform were it not for the fact that it is one of most potent influences acting in the Orient and with which we religious young men of the East have to cope efficiently if we are to have the least influence with the people of our respective lands.

For remember, these are men of intelligence, men of excellent parts, men who with all the young men of the Orient have proved that in all arts and science, in the marts of the civilized world, in the armies of the nations and at the right hand of kings they are the equal of any race of men.

They say: "We have nothing against you, but really, as to all religions, we must say that you have done the greatest possible harm to humanity by raising men against men and nation against nation."

So we do not want any of your "isms" nor any other system or doctrine. We are not materialists, socialists, rationalists or pessimists, and we are not idealists. Our religion is the first that was, and it is also the newest of the new—we are gentlemen.

There is another class of young men in the Orient who call themselves the religious young men, and who hold to the ancient faith of their fathers.

Allow me to claim for these young men, also, honesty of purpose, intelligence of mind, as well as a firm persuasion. For them, also, I come to speak to you, and in speaking for them I speak also for myself. You will naturally see that we have to be from earliest days in contact with the new religion; so let me call it for convenience. We have to be in colleges and universities with these same young men.

First, all the young men of the Orient, who have the deepest religious convictions, stand for the dignity of man. For us it is a libel on humanity, and an impeachment of the God who created man to say that man is not sufficient within himself, and that he needs a religion to come and make him perfect. It is libeling humanity to look upon this or that family of man and to say that they show conceptions of goodness and truth and high ideals and a life above simple animal desires, because they have had religious teaching by this or that man or a revelation from heaven. We believe that if man is man he has it all in himself, just as he has all his bodily capacities.

Nor do we accept the unwarranted conclusions of science. We have nothing to do with the monkeys. If they want to speak to us they will have to come up to us. There is a western spirit of creating difficulties which we cannot understand. One of my first experiences in the United States was taking part in a meeting of young ladies and gentlemen in the City of Philadelphia. The subject of the evening was whether animals had souls, and the cat came out prominently. Very serious and erudite papers were read. But the conclusion was, that not knowing just what a cat is and what a soul is, they could not decide the matter.

So far we come with the young men of the gentlemen class, hand to hand, upon the common of humanity. But here is a corner where we part and take widely diverging paths. We cry, "Let us alone, and we will expand and rise up to the height of our destiny;" and, behold, we find an invisible power that will not let us alone. We find that we can do almost everything in the ways of science and art. But when it comes to following our conception of that which is high and noble, that which is right and necessary for our development, that we are wanting in strength and power to advance toward it. But the fact for us is as real as that of the dignity of man. That there is a power which diverts man and woman from the path of rectitude and honor, in which they know they must walk.

So, briefly, I say to any one here who is preparing to boil down his creed, put this in it before you reach the boiling point: "And I believe in the devil, the arch-enemy of God, the accuser of God to man." One devil for the whole universe? We care not. A legion of demons besieging each soul? It matters not to us. We know this; that there is a power outside of man which draws him aside mightily. And there is no power on earth that can resist it.

And so, here comes our religion. If you have a religion to bring to the young men of the Orient, it must come with a power that will balance, yea, counterbalance the power of evil in the world. Then will man be free to grow up and be that which God intended he should be. We want God. We want the spirit of God. And the religion that comes to us in any name or form, must bring that or else, for us, it is no religion. And we believe in God, not the God of protoplasms, that hides between molecules of matter, but God whose children we are.

So we place as the third item of our philosophy and protest the dignity of God. Is chivalry dead? Has all conception of a high and noble life of sterling integrity, departed from the hearts of men that we cannot aspire to knighthood and princeship in the courts of our God? We know we are his children, for we are doing his work and thinking his thoughts. What we want to do is to be like him.

And here comes the preacher from ancient days, and the modern church and tells us of One who did overcome the world. And that He came down from above. We need not to be told that He came from above, for no man born of woman did any such thing. But we are persuaded that by the means of His grace and the path which He shows us to walk in, the spirit of God does come into the hearts of men, and that I can feel it in my heart fighting with me against sin and strengthening my heart to hold resolutely to that which I know to be right by the divine in me. We do not know whether the Spirit of God proceedeth from the Father or from the Son, but we know that it proceedeth into the heart of man and that sufficeth unto us.

FUTURE OF RELIGION IN JAPAN.

By Nobuta Kishimoto, of Okayama, Japan.

Japan at present is the battlefield between religion and no religion, and also between Christianity and other systems of religion.

The prevailing attitude of our educated classes toward any system of religion is one of indifference, if not strong antagonism. Among them the agnosticism of Spencer, the materialism of Comte, and the pessimism of Schopenhauer and Hartmann are most influential. To them God is either the product of our own imagination, or, at most, is unknowable: religion is nothing but superstition; the universe is a chance-work and has no end or meaning; men are nothing but lower animals in disguise, without the image of God in them, and without a bright future before them. The religions of Japan have to contend with these no-God and no-religion doctrines. Atheism, pessimism and agnosticism are common enemies of all the religions. If Christianity has to face these enemies, Shintoism and Buddhism also have to face the same.

What is the prospect of this battle? Can the people of Japan be satisfied with these no-God and no-religion doctrines? Surely not. Atheism, pessimism, and agnosticism are essentially negative and destructive. Man is naturally optimistic and feels the impulse of the possibility of infinite development. He must have something positive to make him grow, and he cannot be satisfied by anything short of the Infinite. Thus there is not much doubt as to the ultimate triumph of religion over no-religion in Japan, as well as elsewhere. It is the law of the struggle for existence that the fittest shall survive, and the fittest in this case is religion.

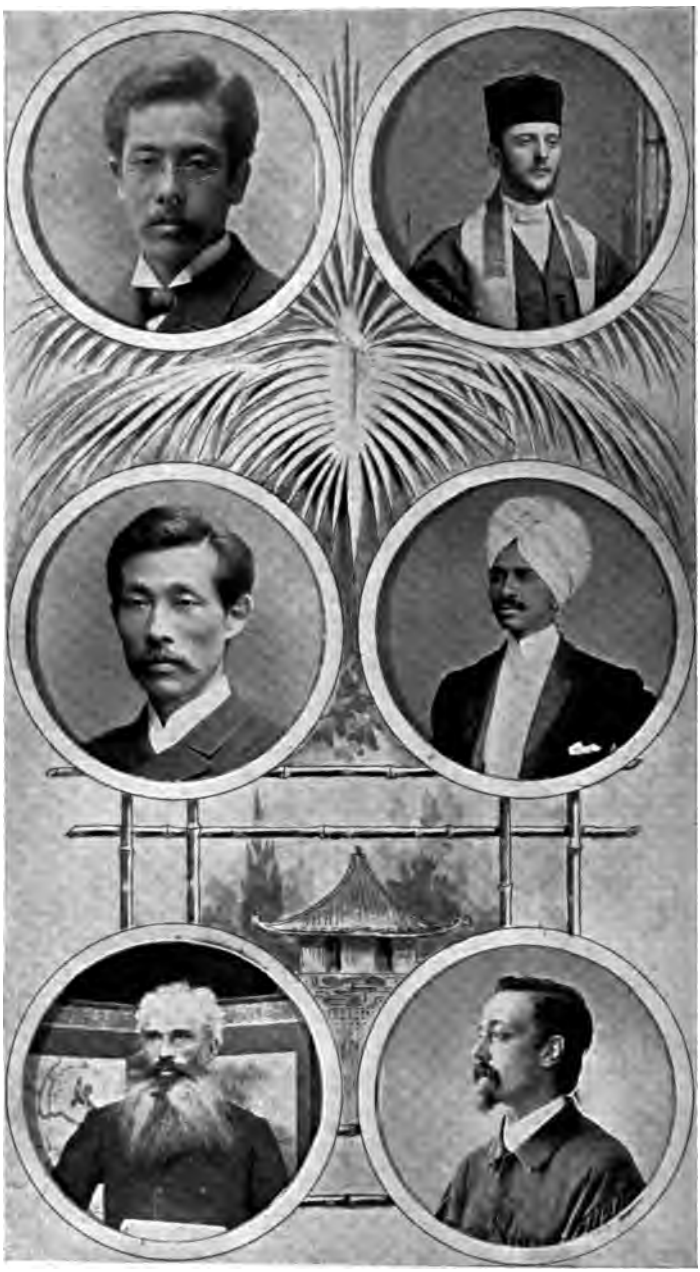
Suppose Japan wants some religion. What will be this religion? There comes the warfare between Christianity and the old religions. Shintoism, the oldest religion of Japan, represents three things in one- totem worship, nature worship and ancestor worship. It is an ethnological religion and as such has no originator, no system of creeds and no code of morals. It teaches that men are the descendants of the gods; that is, the divinity of humanity. Again, it teaches that as the universe came from the gods, it is full of the divine essence, that is, the doctrine of the divine immanence.

Confucianism is the next oldest system in Japan. It came from China. In its native country it developed into a great system. But in Japan the case is different. Here it has never developed into a religious system. It was simply accepted as a system of social and family morals. It had and still has a stronghold among the higher and well educated classes.

Buddhism is the third religion in Japan. It came from India through China and Corea, and now is the most popular religion in Japan. At present there are at least ten different sects which all go by the name of Buddhism, but which are often quite different from one another. Some sects are atheistic and others are almost theistic. Some are strict and others are liberal. Some are scholarly and others are popular. Some are pessimistic in their principles and teach annihilation to be the ultimate end of human existence. Others are optimistic and teach a happy life in a future existence, if not in the present world. But all unite at least in the one thing, viz., the law of cause and effect. "One reaps what he sows," is the universal teaching of Japanese Buddhism, although the application of the law may be different in different sects.

The last and newest religion in Japan is Christianity. We have three forms of Christianity—Roman Catholic, Greek Catholic and Protestant; the whole Christian population being about 100,000. Of these the Roman Catholic Church is the strongest in membership; then comes the Protestant, and finally the Greek Catholic. The Protestant Christianity is already represented by thirty-one different sects and denominations. In the struggle for existence between these old religions in Japan and Christianity, which will be more likely to survive?

In Japan these three different systems of religion and morality are not



REV. J. T. YOKOI.
REV. T. MATSUYAMA.
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LAKSHMI NARAIN.
PROF. CONRAD VON ORELLI.

only living together on friendly terms with one another but, in fact, they are blended together in the minds of the people. One and the same Japanese is both a Shintoist, a Confucianist and Buddhist. This must be strange to you, but it is a fact. Our religion may be likened to a triangle. One angle is Shintoism, another is Confucianism, and a third angle is Buddhism, all of which make up the religion of the ordinary Japanese. Shintoism furnishes the object of objects, Confucianism offers the rules of life, while Buddhism supplies the way of salvation; so you see we Japanese are eclectic in everything, even in religion. Now Christianity comes to the Japanese and claims their exclusive faith in it. The God of Christianity is the jealous God. Here begins the battle between the newcomer and the old religions of Japan.

Which will survive in this struggle for existence? I will simply express my own thoughts concerning the probable result.

There are two ways of comparing the value of different religions—namely, practical and theoretical. In either of these ways one can pick up the defects and shortcomings of different religions and make them the standard of comparison. But this seems to be a very poor method. The better way is by placing side by side the best and most worthy teachings of different systems and then decide which is the best.

In my mind there is no doubt that Christianity will survive and become the future religion of the land. My reasons for this are numerous, but I must be brief. In the first place, Christianity claims to be, and is, the universal religion. It teaches one God, who is the Father of all mankind; but it is so pliable that it can adapt itself to any environment, and then it can transform and assimilate the environment to itself.

In the second place, Christianity is inclusive. It is a living organism, a seed or germ which is capable of growth and development, and which will leaven all the nations of the world. In growing it draws and can draw its nutritious elements from any sources. It survives the struggle for existence and feeds and grows on the flesh of the fallen.

In the third place, Christianity teaches that man was created in the image of God. The human is divine and the divine is human. Here lies the merit of Christianity, in uplifting all human beings to their proper position.

In the fourth place, Christianity teaches love to God and love to men as its fundamental teaching. The golden rule is the glory of Christianity, not because it was originated by Christ—this rule was also taught by Buddha and Lao-tse many centuries before—but because Christ properly emphasized it by his words and life.

In the fifth place, Christianity requires every man to be perfect, as the Father in heaven is perfect. Here lies the basis for the hope of man's infinite development.

In brief these are some of the reasons which make me think that sooner or later Christianity will, as it ought, become the future religion of Japan.

If Christianity should triumph, which form of Christianity will become the religion of Japan, Catholic Christianity or Protestant Christianity? We do not want either. We want the Christianity of the Bible, nay, the Christianity of Christ. We do not want the Christianity of England nor the Christianity of America; we want the Christianity of Japan. On the whole it is better to have different sects and denominations than to have lifeless monotony. The Christian Church should observe the famous saying of St. Vincent: "In essentials, unity; in non-essentials, liberty; in all things charity."

We Japanese want the Christianity of the Christ. We want the truth of Christianity, nay, we want the truth pure and simple. We want the spirit of the Bible and not its letter. We hope for the union of all Christians, at least in spirit if not in form. But we Japanese Christians are hoping more, we are ambitious to present to the world one new and unique interpretation of Christianity as it is presented in the Bible, which knows no sectarian controversy and which knows no heresy hunting. Indeed, the time is coming and ought to come when God shall be worshiped, not by rites and ceremonies, but in spirit and in truth.

CHRISTIANITY—WHAT IS IT? A QUESTION IN THE FAR EAST.

By Rev. J. T. Yokoi.

The student from the non-Christian East ventures to discuss this question for two reasons; first, because Christianity, as it is actively at work in the East, is a variety of sects, each claiming to have the fundamental truth, and, second, because the earliest and deepest motive which led the East to believe in Christianity was the sublimity of the Christian ideal of life as seen in the simple sayings of Jesus, and in the noble lives of a few consecrated teachers. Was the first impression the true one, or are the later voices of the sects to be the guides? Hence, the question forces itself on the East for an independent answer. What is Christianity? We reply:

I. Christianity is the religion of its Founder. His life and teachings are to be the norm and the criteria for all ages to come. The Epistles of Paul, which form so large a portion of the New Testament, contain many priceless pages of religious and ethical instructions, which are besides filled with the exalted and inspiring faith in Christ which conquered the world. But as to those other portions in them which relate to theological and philosophical expositions, we can not regard them as constituting the absolute representation of Christianity. They are useful chiefly in showing us the

way in which Christianity was applied to the need of the first age. Whither then shall we turn? Unquestionably to the Gospels, especially to the Synoptics. Incomplete as these records are, when considered as accurate biographies of Jesus, yet no unprejudiced critic will deny that in their pages we have the earliest impressions of the life of Jesus and the chief sayings which fell from his lips.

II. One of the first things that strikes us on reading the Gospels is the absence of accidental and unessential elements from the ethico-religious teachings of Jesus. As we go through his ethical and religious teachings, they gave us the sense of joy and gratitude uninterrupted. His acts are of universal significance. In his life and teachings we have all the essential elements of ethico-religious life and no more.

The teachings of Christ seem to us capable of being classed under a few simple heads. Perhaps there are no better headings than the famous trinity of Paul—Faith, Hope and Love. Faith in the righteous government of the world; Hope in the future of humanity; and Love to God in man.

Now, compared with this conception of Christianity, what resemblance is there in its common representation put forth by the authorities in the churches? Both orthodoxy and liberalism, both supernaturalism and rationalism, both high churchism and low churchism, how different are all these from what was preached on the hill-tops and lake shores of Galilee eighteen centuries ago!

The Christian thought to-day is divided into three great camps. In the first place there are the two old camps of supernaturalism and of rationalism. There is another class of persons, occupying the third camp, who stand midway between the two—those treading the *via media*—who look right and left so that they may steer clear of the threatening rocks on either side. Hence they are open to attack from both sides. Thus these three classes of theologies keep up discussion and fight, and no one can predict when peace shall be restored. They will probably go on fighting and keep up their separation to the end of time, unless the churches of Christ learn "a more excellent way," the way of escape from their Babel of theological discussion. This way of escape will be reached, it seems to us, when they come to understand fully the essential nature of Christianity, not as dogmas, but as the ethico-religious life in each individual soul and in humanity at large. Such a time shall certainly come, and it is, we trust, not very far off, when all our religious efforts will be concentrated in living again the life and working anew the work of Jesus Christ, so that the reign of dogmas shall be forever at an end. The orthodoxy of dogmas shall give place to the orthodoxy of life and work.

ARBITRATION INSTEAD OF WAR.

By Shaku Soyen.

I am a Buddhist, but please do not be so narrow-minded as to refuse my opinion on account of its expression on the tongue of one who belongs to a different nation, different creed and different civilization.

Our Buddha, who taught that all people entering into Buddhism are entirely equal, in the same way as all rivers flowing into the sea become alike, preached this plan in the wide kingdom of India just three thousand years ago. Not only Buddha alone, but Jesus Christ, as well as Confucius, taught about universal love and fraternity. We also acknowledge the glory of universal brotherhood. Then let us, the true followers of Buddha, the true followers of Jesus Christ, the true followers of Confucius and the followers of truth, unite ourselves for the sake of helping the helpless and living glorious lives of brotherhood under the control of truth. Let us hope that we shall succeed in discountenancing those obstinate people who dared to compare this Parliament with Niagara Falls, saying, "Broad, but fruitless."

International law has been very successful in protecting the nations from each other and has done a great deal toward arbitration instead of war. But can we not hope that this system shall be carried out on a more and more enlarged scale, so that the world will be blessed with the everlasting glorious bright sunshine of peace and love instead of the gloomy, cloudy weather of bloodshed, battles and wars?

We are not born to fight one against another. We are born to enlighten our wisdom and cultivate our virtues according to the guidance of truth. And, happily, we see the movement toward the abolition of war and the establishment of a peace-making society. But how will our hope be realized? Simply by the help of the religion of truth. The religion of truth is the fountain of benevolence and mercy.

We must not make any distinction between race and race, between civilization and civilization, between creed and creed, and faith and faith. You must not say "Go away," because we are not Christians. You must not say "Go away," because we are yellow people. All beings on the universe are in the bosom of truth. We are all sisters and brothers; we are sons and daughters of truth, and let us understand one another much better and be true sons and daughters of truth. Truth be praised!

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SYNTHETIC RELIGION.

By Kinza Riuge M. Hirai.

Having the honor to be here with this great Congress of Religions, I consider it my duty to endeavor to discuss some few important points which are apparently contradictory in different beliefs, so that they can be synthetized and fraternized. If the central truth common to all religions be disclosed, we can accomplish our aim.

Religion is *a priori* belief in an unknown entity, and no human being or lower animal can evade or resist this belief. Knowledge by reasoning is the process of deriving conclusions from premises. If we trace back our premises to anterior premises, and try to reach the source of them, we come to the incomprehensible. Shall we then reject the first premises of our belief because they are inexplicable? No. We are forced to believe them. We believe something which we do not know. This is what I call *a priori* belief in an unknown entity.

Some will argue that truth is a creation of God. But this proposition is self-contradictory on its face. The existence of God must have been a truth before he created anything. Who created this truth before the creation?

It may be protested that as God is absolute, infinite, omnipotent, he can create by methods beyond our human intellect. But these attributes are incompatible and nullify the existence of God. Creation implies relativity, and if God is creator he loses the attribute of absoluteness.

Here is another contradiction, not on the part of God, but on our side. Unless the human mind is unlimited and omnipotent, we cannot prove the divine infiniteness. Here comes in our definition of religion—*a priori* belief of an unknown entity. Let us go a step further and decide whether belief in the gods of pantheism and idol-worship are in another predicament. If God has a personal or animal form, or is a material idol, he is presumed to have a wonderful power *unknown* to the believers.

Thus the features of the above three faiths are very dissimilar on their exterior, yet internally their followers believe in the unknown entity; where is the difference among them? Here will be established a perfect union between atheism and theism; for I cannot consider that truth was created by God, or that God is a different thing from truth; and I can see but one entity—truth—the connecting link of cause and effect, the essence of phenomena. If this is the same thing with God, the terms atheism and theism mean the same thing, or both are misnomers at the same time. All beings of the human and animal kingdom have, consciously or unconsciously,

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INTERIOR OF THE LARGEST BUDDHIST TEMPLE, NINGPO, CHINA.

a priori belief of an unknown One; that is, they are all believers of religion. All the religions in the world are synthetized into one religion, or "Entitism," which has been the inherent spirit in Japan, and is called Satori, or Hotoke, in Japanese. The apparent contradictions among them are only the different descriptions of the same thing seen from different situations, and different views to be observed in the way to the same termination.

POINTS OF RESEMBLANCE AND DIFFERENCE BETWEEN BUDDHISM AND CHRISTIANITY.

By H. Dharmapala.

Max Müller says: "When a religion has ceased to produce champions, prophets and martyrs, it has ceased to live in the true sense of the word, and the decisive battle for the dominion of the world would have to be fought out among the three missionary religions which are alive — Buddhism, Mohammedanism and Christianity." Sir William W. Hunter, in his "Indian Empire," says: "The secret of Buddha's success was that he brought spiritual deliverance to the people. He preached that salvation was equally open to all men and that it must be earned, not by propitiating imaginary deities but by our own conduct. His doctrines thus cut away the religious basis of caste, denied the efficiency of the sacrificial ritual, and assailed the supremacy of the Brahmans as the mediators between God and man." Buddha taught that sin, sorrow and deliverance, the state of man in this life, in all previous and in all future lives, are the inevitable results of his own acts. He thus applies the inexorable law of cause and effect to the soul. What a man sows he must reap.

As no evil remains without punishment and no good deed without reward, it follows that neither priest nor God can prevent each act bearing its own consequences.

By this great law of Karma Buddha explained the inequalities and apparent injustice of man's estate in this world as the consequence of acts in the past, while Christianity compensates those inequalities by rewards in the future. A system in which our whole well-being, past, present, and to come, depends on ourselves, theoretically, leaves little room for the interference, or even existence, of a personal God. But the atheism of Buddha was a philosophical tenet, which, so far from weakening the functions of right and wrong, gave them new strength from the doctrine of Karma, or the metempsychosis of character. To free ourselves from the thraldom of desire and from the fetters of selfishness was to attain to the state of the perfect disciple in this life and to the everlasting rest after death.

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The great practical aim of Buddha's teaching was to subdue the lusts of the flesh and the cravings of self, and this could only be attained by the practice of virtue. In place of rites and sacrifices Buddha prescribed a code of practical morality as the means of salvation.

The life and teachings of Buddha are also beginning to exercise a new influence on religious thought in Europe and America. Buddhism will stand forth as the embodiment of the eternal verity that as a man sows he will reap, associated with the duties of mastery over self and kindness to all men, and quickened into a popular religion by the example of a noble and beautiful life.

Here are some Buddhist teachings as given in the words of Jesus, and claimed by Christianity:

Whosoever cometh to me and heareth my sayings and doeth them, he is like a man which built a house and laid the foundation on a rock.

Why call ye me Lord and do not the things which I say?

Judge not, condemn not, forgive.

Love your enemies and do good, hoping for nothing again, and your reward shall be great.

Blessed are they that hear the word of God and keep it.

Be ready, for the Son of Man cometh at an hour when ye think not.

Sell all that ye have and give it to the poor.

Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall these things be which thou has provided?

The life is more than meat and the body more than raiment. Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple.

Here are some Buddhist teachings for comparison:

Hatred does not cease by hatred at any time. Hatred ceases by love. This is an ancient law. Let us live happily, not hating those who hate us. Among men who hate us, let us live free from hatred. Let one overcome anger by love. Let him overcome evil by good. Let him overcome the greedy by liberality. Let the liar be overcome by truth.

As the bee, injuring not the flower, its color or scent, flies away, taking the nectar, so let the wise man dwell upon the earth.

Like a beautiful flower, full of color and full of scent, the fine words of him who acts accordingly are full of fruit.

Let him speak the truth, let him not yield to anger, let him give when asked, even from the little he has. By these things he will enter heaven.

The man who has transgressed one law and speaks lies and denies a future world, there is no sin he could not do.

The real treasure is that laid up through charity and piety, temperance and self-control; the treasure thus hid is secured, and passes not away.

Nirvana is a state to be realized here on this earth. He who has reached the fourth stage of holiness consciously enjoys the bliss of Nirvana. But it is beyond the reach of him who is selfish, skeptical, realistic, sensual, full of hatred, full of desire, proud, self-righteous and ignorant. When by supreme and unceasing effort he destroys all selfishness and realizes the oneness of all

beings, is free from all prejudices and dualism, when he by patient investigation discovers truth, the stage of holiness is reached.

Among Buddhist ideals are self-sacrifice for the sake of others, compassion based on wisdom, joy in the hope that there is final bliss for the pure-minded, altruistic individual.

In his inaugural address, delivered at the Congress of Orientals, last year, Max Müller remarked: "As to the religion of Buddha being influenced by foreign thought, no true scholar now dreams of that. The Religion of Buddha is the daughter of the old Brahman religion, and a daughter in many respects more beautiful than the mother. On the contrary, it was through Buddhism that India, for the first time, stepped forth from its isolated position and became an actor in the historical drama of the world."

R. C. Dutt says: "The moral teachings and precepts of Buddhism have so much in common with those of Christianity that some connection between the two systems of religion has long been suspected. Candid inquirers who have paid attention to the history of India and of the Greek world during the centuries immediately preceding the Christian Era, and noted the intrinsic relationship which existed between these countries in scientific, religious and literary ideas, found no difficulty in believing that Buddhist ideas and precepts penetrated into the Greek world before the birth of Christ."

A DECLARATION OF FAITH AND THE TRUTH OF BUDDHISM.

By Yoshigiro Kawai.

In the Buddhist church of Japan there are some sixteen sects, which are again divided into over thirty sub-sects, but among these denominations the Nichiren School stands preëminent, owing to its teachings being founded on the true and most excellent doctrines of the Buddhist law as taught directly by the blessed one, Gautama Buddha.

The Nichiren Sect sets up three Secret Laws. They are as follows:

1. "Honzon," or the chief object of worship.

2. "Daimoku," or the title on the Holy Book of the Lotus of the Good Law.

3. "Kaidan," or the place for learning Moral Precepts.

What the sect has taken for the chief object of worship is a hanging chart, called "Great Mandala." The Mandala is identified with Sakyamuni and the Truth. In its middle part there are inscribed the seven Chinese Characters: "Na-mu-myo-ho-ren-ge-kyo." The group of these seven characters is called the "body in general" of the Buddha, while the beings arranged on both sides of these seven characters are called the "bodies

separate of Buddha." These beings are the representatives of the ten worlds of living beings. The ten worlds represented by them are as follows: (1) The world of Buddha, (2) the world of Bodhisattvas, or wise beings, (3) the world of singly enlightened beings, (4) the world of beings of low understanding, (5) the world of deities, (6) the world of human beings, (7) the world of human spirits, (8) the world of beasts, (9) the world of hungry devils, (10) the world of infernal beings.

These ten worlds, when looked at as regards their degrees of enlightenment, are called as follows: (1) The state of mind where the intellect and virtue are perfectly attained, (2) The state of mind where one can save both himself and others from evils of all kinds, (3) The state of mind where one saves only himself without any effort, (4) The state of mind where one saves only himself, and that with great effort, (5) The state of mind where one merely enjoys pleasures, (6) The state of mind where one acts well for duty's sake, (7) The state of mind where one acts well for the sake of his own fame and interest, (8) The state of mind where one is a fool and without shame, (9) The state of mind where one is sordid and covetous, (10) The state of mind where one is hard-hearted and lawless.

The Mandala shows that all things and all phenomena in all times and all spaces are in essence one and the same, and that they are in nature pure and eternal. In short, the Mandala is the Buddha of original enlightenment, but not the Buddha of glorious stature and features. The Buddha of original enlightenment pervades all times and all spaces, and is closely interwoven with all things and all phenomena. He is universal and all-present. Earth, water, fire and air are the spiritual body of the Buddha. Color, sound, smell, taste, touch and things, are also the Buddha's spiritual body. Form, perception, name, conception and knowledge, as well as the actions of body, mouth and will, are the Buddha's compensation body. Head, trunk, hands and feet, as well as eyes, ears, nose, tongue, etc., are the Buddha's transformation body. Things and events are all convertible with one another; they are not in any measure different from one another. When these reasons are understood there are displayed the three bodies of the Buddha of original enlightenment. The anger of infernal beings, the folly of beasts, the avarice of hungry devils, and all base qualities proper to other living beings, they all put together form the whole body of the Buddha of original enlightenment. What represents this mysterious relation of things is called the great Mandala. As the waters of thousands of rivers entering into the ocean are mixed up with one another, and have one and the same taste in spite of their original difference of taste, so all things and all beings of all the worlds, when once entered in the ocean of Truth and seen by the intellectual eyes of the Buddha, instantly become one and the same, and show themselves identical with the great intellect of the Buddha of original enlightenment.

That Nichiren became enlightened shows that even the vulgar people of

the Last Days of Law can get free from all evils and become Buddhas. To attempt to be a Nichiren ought to be the first motive of any one who believes in the doctrines of our sect.

The "Daimoku," or the title of the Holy Book, is now to be explained. The body of any one is nothing else than the Buddha's body. If this reason is known, everybody ought to set forth the Buddha-heart when any thought is formed in his mind. The Buddha-heart means a benevolent heart. He ought to pursue the greatest interest proper to his real nature, which is nothing else than enlightenment, and to reap the fruits which issue from the mutual pleasure between himself and his fellows. But the vulgar people, being not firm in their determination, cannot maintain and enjoy these fruits with a strong will and a deep meditation. Therefore, our sect lets them pursue the oral practice instead of the mental one; that is, substitute the repetition of the "Daimoku," or the title of the Holy Book, for intellectual discipline. To repeat the words "Na-Mu-Myo-Ho-Ren-Ge-Kyo" is the oral practice in our sect. If any one sincerely meditates on the Truth in mind and repeats the "Daimoku" in heart, he will surely receive and enjoy great blessings. Then we are able to make ourselves the masters of our heart and mind. We can suppress the five appetites and seven passions, and become possessed of a Buddha-body, which is full of the four virtues of eternity, peace, enlightenment and purity. Thus conditioned, we are able to make our mind get rid of baseness and meanness. If anger and fury are raging, let us quiet ourselves and meditate upon the matter, when we are able to attain to our goal. Ignorant men and women, who cannot read and write, can surely attain to the state of Buddhas, if they sincerely repeat the "Diamoku," or "Na-Mu-Myo-Ho-Ren-Ge-Kyo." This is the miraculous oral practice in our sect.

What is the "Kaidau." or the place for receiving moral precepts? It is easy to be understood, since we have already learned what are the "Houzou" and the "Diamoku," namely, the chief object of worship and the title of the Holy Book. It is said above that our bodies are the body of the Buddha of original enlightenment. The real state of things is the miraculous scene to be reflected by the Buddha's enlightenment, that is, to be known by the Buddha's intellect. We ourselves are the Buddha's intellect, while the real state of things is a scene to be reflected by our own enlightenment. The intellect is in the same relation to this miraculous scene as the cover of a vessel is to the vessel itself. As the cover corresponds to the vessel, so the intellect corresponds to the scene. If we practice the repetition of the "Daimoka" and make our thoughts pure and clean, the bad appetites and passions naturally disappear by themselves, so that we are inspired with the good moral precepts of our sect. Walking, stopping, sitting upright, lying down, speaking, being silent, engaging in an action, in all these situations we can let ourselves get at the mysterious deliverance; birth, old age, disease and death disappear by themselves; fears, sorrows, pains and trouble

vanish away forever. What are left behind are only eternity, peace, enlightenment and purity. Thus we find ourselves in the paradise of Buddhas. The region in which we live is the land of glorious light. Therefore, the Holy Book says, "We ought to know that this place is the 'Kaidau.'"

SOME CHARACTERISTICS OF BUDDHISM AS IT EXISTS IN JAPAN WHICH INDICATE THAT IT IS NOT A FINAL RELIGION.

By Rev. M. L. Gordon, of the Doshisha School, Kyoto, Japan.

Despite all that might be said in its favor, and that is much, Buddhism possesses characteristics which clearly indicate that it is not to be the final permanent religion of Japan or of any other country. Some of these characteristics it is our purpose to notice in this paper.

1. Buddhism's doctrine of the soul. It has no adequate recognition of personality. Where there is the union of corporeal form, sensations, perceptions, conformations, and consciousness, the word "person" is used; but subject, soul, person, in the strict sense of the word, there is not. But if no soul, then it is needless to say, no personal, individual existence in a future life. In Northern Buddhism the masses certainly look forward to a future existence in the "Pure land of the West," where there are infinite sources of sensuous enjoyment. Yet question the more intelligent of the priests on the subject and we are told not only that the objective existence of this western paradise may with equal propriety be admitted or denied, but also, in the language of one of the most prominent priests of Japan, "there the distinction between I and thou does not exist."

2. Its doctrine of God, the Supreme, the Absolute. The mono-theistic, or better, mono-Buddhistic Shin sect of Japan, which makes Amitabha Buddha an infinite being, holds that he was once a man, and obtained buddhahood by his own exertions. They have no place for a Creator and Preserver. In their own words, "Our sect forbids all prayers for happiness in the present life to any of the Buddhas, even to Amitabha Buddha, because the events of this life cannot be altered by the power of others" (than ourselves). And if one presses for the thought of personality, self-consciousness and will in Amitabha, or in other Buddhas, he is again disappointed. The polytheism of the masses becomes the pantheism of the learned.

3. Hence Buddhism has a superficial and inadequate doctrine of sin. Suffering is more dwelt upon than sin. The sense of personal sin against a personal God, who is both a loving father and a righteous judge, Buddhism does not allow of. It is one of the commonest testimonies of Buddhists who have afterward become Christians, that sin as a personal burden was unknown

to them; although of course the intellectual recognition of the fact of sin and its consequences is universal with man.

The fact just mentioned is one cause of the extremely low morality of the priesthood. The general opinion of the people, the testimony of the priests themselves often naïvely given, the statistics of hospitals as to the prevalence of immoral diseases among them, and the fact that high government officials have repeatedly urged upon assemblies of leading priests the necessity of personal moral reform among the members of their order, make the proof on this point irrefragable.

4. Hence an unsatisfactory doctrine of salvation. Subjectively speaking there is no adequate motive to repentance, and this inherent weakness is increased by the transfer of emphasis from sin to suffering. Original Buddhism found no help for man outside of himself. On the other hand, the most popular Buddhism in the northern countries finds salvation in "the power of another." This saving power, according to some sects, is to be secured by endless repetitions of the name Amitabha; according to others, by a single believing pronunciation of that name.

5. Its pessimism. It looks upon this world as one of suffering only, a world to flee from. Logically he has nothing to do with social reform and progress. "Let the state and society remain what they are; the true Buddhist priest has renounced the world and has no part in its cares and occupations."

6. Its teaching with reference to women. According to it women are greater sinners than men; they hardly know the difference between truth and falsehood, and so are the greatest snares to mankind. Among all Buddhist sects and in all Buddhist lands the position of woman is an inferior and servile one. She is "houseless," she is the "creature of three obediences." "In childhood let her be subjected to the will of her father; in adult life to the will of her husband; to her son's will when her husband has died; a woman is not permitted to enjoy independence." Her father, her husband, her brother, may command her to spend weary years in the loathsome life of the brothel for his pecuniary gain; to the "sinner with three obediences" there is left only the choice between obedience and death. In the brief career of Christianity in Japan it has again and again rescued women who were about to enter or had already entered upon such a life.

7. Its lack of unity and homogeneity. In one circle it is materialistic and atheistic, in another polytheistic and idolatrous, in a third idealistic and pantheistic. One forbids prayer and all worship, and makes salvation come entirely by self-help; another delights in vain repetitions, denies all merit to the devotee and makes salvation by faith alone.

8. Its failure to command the exclusive reverence of the human heart. As Buddhism cannot satisfy man's moral, spiritual and intellectual needs, we find in Ceylon, Burmah, Thibet, China and Japan that Buddhists, in

STONE LANTERNS BEFORE THE SHINTO TEMPLES, TOKIO, JAPAN.

addition to the rites of their own sect, worship the Buddhas of other Buddhist sects, and also the gods, demons, and other beings of the indigenous religion, or the prevailing superstition. Rhys Davids says, "Not one of the hundreds of millions who offer flowers now and then on Buddhist shrines and who are more or less molded by Buddhist teaching, is only or altogether a Buddhist."

BUDDHISM AND CHRISTIANITY.

By Rev. S. G. McFarland, of Bankok, Siam.

An experience of more than thirty-three years of teaching Christianity and studying Buddhism in Siam, has given me the opportunity of making some comparisons respecting the life and teachings of these two systems. In speaking of Buddhism, I refer not to what is taught in books so much as to its principles and fruits in the daily life of its disciples.

The tenets of Buddhism, so far as the morals of social life are concerned, agree remarkably with those of the decalogue of the Christian system. The commandments of the *second table* of the decalogue each finds its counterpart in the Buddhistic code, which is also made up of "ten" commandments.

In the teachings of Buddhism great stress is laid on the spirit of the sixth commandment. To the minds of the common people, this has special reference to animal life, and some go so far as to include vegetable life. But while no special mention is made of taking human life, still it is a fact that human life is spared to a remarkable degree in Buddhist countries. It it a part of the prescribed duty of Buddhist priests, while clad in their sacred yellow robes, to have special regard for animal life. So stringent is this rule, that all the water they use must first be strained, lest the germs of animal life be found in it.

With reference to the seventh commandment, the tenets of the Buddhist religion aim to control the natural passions of men and women, and stimulate them to lives of purity. But their social code in reference to the marriage relation, and their customs and laws in regard to polygamy are widely different from those of the Christian religion.

Violations of the eighth commandment are found principally among those classes that are addicted to the use of opium and the vice of gambling. After he has sold or pawned all his own property, as well as his wife and children, the slave to opium does not hesitate to take whatever else he can lay his hands on, to be exchanged for money in the pawnshops with which to procure the drug. And the gambler, regardless of all scruples, never hesitates to either steal or kill to obtain money for his exciting game of chance. Outside of these two large classes of Siamese, the people are as trustworthy as they are in any other country.

The spirit of the ninth commandment is violated by the people of Siam, as a people, more universally, perhaps, than any of the other commandments. Prevarication and falsehood, although denounced as a sin, are practiced by the great majority of the people.

The principle inculcated in the fifth commandment of the Christian decalogue forms one of the most beautiful features of Buddhism in Siam. Whether this is pure Buddhism, or whether it is a graft from Confucianism, I am not prepared to say. But I do know that the affectionate devotion of children to their parents, grand-parents, teachers, elders and superiors, is a most attractive and lovely feature in the Siamese character.

I have said that some of the commandments of the Christian religion find a counterpart in the religion of the Siamese. These are the commandments that relate to the conduct of man with his fellow-man. But here the line of agreement must stop; and we feel that it stops far short of supplying the needs of the sinful and immortal human soul.

Whatever may be said of Esoteric Buddhism and its teachings, the fact cannot be denied, that so far as the ordinary Siamese Buddhist's belief is concerned, he acknowledges no *Creator;* no *Great First Cause;* he owns allegiance to no *Supreme Being;* and he looks forward to no accountability. In the trials and troubles of this life he has no *Guide* and no *Almighty Helper;* while the certain and dreaded future is a dark and mysterious unknown and unknowable state.

The teachings of the new school Buddhism, as far as I am able to judge, have no effect on the hearts of those who believe and trust in it. A man renounces all worldly cares, leaves his parents, wife and children, puts on the sacred robes and gives his entire time and strength for years, it may be almost a life-time, to the study of Buddhism and to the storing up of merit; but whatever that man was before he entered the priesthood, he is still when he returns to the world. Sometimes he is not as good. Temple-life is not always a school of "industry and morals."

But on all these points the Christian religion claims to differ from the Buddhist. This life is full of trouble, disappointment, sorrow and distress of every kind, and those who have firmly trusted their all, both for time and eternity, into the all-powerful hands of a loving, unchanging Saviour, firmly believe that no other religion than that of Jesus Christ can give us the peace of mind we seek. On inquiry as to his hopes for the future, an aged Buddhist priest, who had spent his life in the monastery, once said to me, "The future is all dark, no light as yet for me." Even if Christians are wrong in their beliefs, their chances are on a level with those of the Buddhist. During life he reaps a comfort and consolation; a strength and encouragement that nothing else can give; and if it is all a dream, then let him dream on, and let him hold fast to the Bible, since there is nothing else so well suited to the needs of sinful, helpless humanity.

WHAT THE CHRISTIAN BIBLE HAS WROUGHT FOR THE ORIENT.

By Rev. A. Constantian, of Constantinople.

The Bible has given impetus to mental activity in the Orient.—Before the introduction of Christianity, Greeks were sitting among the ruins of their past glory; Egyptians, Chaldeans, Armenians, Georgians, Slavonian, were shrouded in darkness. As soon as the gospel light began to shine in the Orient, a new mental activity began to work, as if new life were put into the skeleton of dry bones. Faith in an Almighty God enlarged the scope of the mind; the infinite love of God, shown through the death of his only begotten Son kindled the heart; the promise of an eternal life gave new hopes and aspirations to the soul; and the awakened energies of an inner man, aroused by the renovating power of the Holy Spirit, began to exert themselves in theological researches and in the fundamental doctrines of new faith. The mysterious doctrine of the Incarnation excited the keenest intellect to grasp the new idea, and thus an impulse was given to mental activity, not known hitherto, except it may be in the days of Socrates and Plato, which is believed to be a providential preparation for the coming light.

In mental activity the Greek Church was the most favored of all the Oriental Churches, inasmuch as she had the rare privilege of access to the very words of the apostles, without the disadvantage of a translation, while other nations were obliged to resort to translation from the original Greek.

Of the neighboring nations the Chaldean was the first in the field, as the Bible was translated into Syriac very early, probably in the first quarter of the second century.

Next comes the Coptic version, which probably was executed during the third century. According to some accounts Armenia heard the Gospel news first through the preaching of the Apostles Thaddeus and Bartholomew. But we have no means of knowing how far the Armenians were enlightened during the first three centuries of the Christian era. But it is certain that in the beginning of the fourth century, namely, at 302 Tridat, the then reigning king of Armenia being baptized by Gregory the Illuminator, gradually the whole nation accepted Christianity. During a whole century Armenia had no Bible of its own. The Bible was read in Greek and in Syriac, as the Armenians being neighbors to these nations understood to some degree their languages. But the Armenian Church was never satisfied with such an arrangement. Consequently in the first quarter of the fifth century Messob, one of the learned bishops of Armenia, tried to remedy this evil; he prepared the present admirable Armenian alphabet in order to be able to translate the

Bible into the Armenian language, which he did in company with Sahaz and others.

What Sahaz and Messob were doing in the first quarter of the fifth century in Armenia, Cyril and Methodius did in the latter half of the ninth century in Macedonia, and thus the Christian Bible laid the foundation of the present civilization and mental culture of the vigorous Slavonic nations.

Thus we see that the Bible in several cases gave birth to the national alphabet, and thus prepared the way for a Christian literature in the East, and refined others, who had already a literature to some degree.

The Bible has produced a better morality in the Orient.—The fearful description given by St. Paul in the first chapter of his Epistle to the Romans, in regard to the immorality of his time, faithfully represents the utter corruption of the Oriental nations too.

And how could it be otherwise? The evil was at the very root. The radical mistake was as to the gods worshipped by the heathen. The god of a nation is the personification of what in the opinion of that nation is the highest good.

But when the Orient was freed from the baneful influence of these deities, a reformation in morality began to be seen unparalleled in the history of Oriental nations.

The Bible has purified society in the Orient from some of its appalling evils.- Before the introduction of Christianity, womanhood was degraded, her rights were denied, the nuptial relation was carried to a very improper affinity, even allowing men to contract marriage with their own sisters. Family purity was rare, polygamy and concubinage were in practice, and divorce was of frequent occurrence. Weak children were put to death by the hand of their own parents. More than half of the human race was either slaves to the other half, or something like it. Towns and villages were often desolated by wars, and prisoners of war were often put to death in cold blood. But when the Orientals were brought under the influence of the Gospel, these evils began to disappear gradually. How could a community practice polygamy after receiving the Gospel? Had not Almighty God commanded two uniting to make one body? Could concubinage continue among a community who believed the union of the husband with his wife to represent the mystic union of Christ to his Church? Could a Christian despise womanhood, or deny her rights after reading his New Testament? Was not one of these the blessed mother of Jesus? Did not Jesus love Mary and Martha? Did not Peter command to "Give honor unto the wife?" Again, how could Christians practice slavery after reading the New Testament, and seeing that all are the children of God, and hence brethren to each other?

Thus in the Orient the elevation of womanhood, the existing normal state of marriage, the improved system of legislation, first formulated by Justinian in the sixth century, the freedom of slaves, the preservation of the

lives of thousands of weak children, the cessation of wars to a great extent, and the amelioration of the miseries of prisoners of war, may be traced back mainly to the healthy and beneficent influence of the Christian Bible.

The Bible has been the means of spiritual life in the Orient.—Although I do not come here to assert that spiritual life in the Oriental churches has been in a state of progress without interruptions in the past centuries, under the various forms of sacerdotal authority, amid the vicissitudes of political life, yet I believe a spiritual life has been continued in our land, dead sometimes to all appearance, still alive, like the coals of a mighty oak seemingly extinguished, but living under the cover of the ashes!

In conclusion I may say, without exaggeration, that, whatever is bright and encouraging in our land, either in family or in society, we owe it directly or indirectly to the Bible. Nay, even the comparative value of our country may be attributed to the Bible. Other countries may have better soil, a healthier climate, or higher mountains, but our country surpasses all on account of its connection with the Bible.

Whatever languages a university may teach, no curriculum shall be satisfactory if it does not contain the two languages of the Orient, the Hebrew and the Greek.

M. POBEDONOSTZEFF.

PROCURATOR OF THE HOLY SYNOD, ST. PETERSBURG, RUSSIA.

MUSSULMANS ANNOUNCING THE HOUR OF PRAYER.

THE SEVENTEENTH DAY.

RELIGION AND MUSIC.

By Mr. W. L. Tomlins, of Chicago.

In my professional experience I have had to examine thousands of adult voices, and I have been struck with the large proportion that were spoiled, in some cases ruined, by habits which could have been corrected in childhood. So I started children's classes, in order that I at least might help the coming generation, and for twelve or fourteen years I have had from two to ten classes every year in the city of two hundred or more boys and girls in a class. I started out simply to harmonize the action of the mouth and the throat and the lungs, to get a harmonious physical action of the vocal machinery, but I was soon carried past first intentions.

I found that as soon as the machinery was well ordered the highest emotions, one by one, would come down and govern that machinery, and I was led by the force of my own teaching up into the realms of emotional singing. I found as I harmonized the various emotions and made them into a brotherhood, as previously I had harmonized the vocal machinery with the brotherhood of emotions, there came the development of the spiritual nature, which before had refused to govern or control either the emotions or the machinery when they were out of order.

Here in my hand I hold a little piece of paper four or five inches long. It would represent the scale of miles on a geographical map. It would stand, perhaps, for two or three hundred or two or three thousand miles, but whether miles or inches it is finite, it is a measurable quantity. I may treble it in shape, still it is only so long. I may make it still more round and bring it so that it represents nine-tenths of the circle, still it is finite. If you go along it and reach the ends you will have to come back, but once connect the ends and it is a circle infinite in its suggestion. It represents the infinite. Not only does it represent that but it may stand for individuality, and in that sense I wish to use the illustration.

Again you will imagine I have a bell; it is easy to imagine that. If I strike that bell the vibrations pass entirely round and it gives out its tone. It says to you in sound: "I am a bell." I take up another round thing, and on striking that it says: "I am a gong." It speaks out for itself. If, however, I shorten the vibrations, holding the bell with my hand so that the vibration is not a complete circle, it does not say, "I am a bell" nor "I am

a gong," but it gives a little dull chink like a piece of dead scrap iron. It is a dead tone.

It is just so with a child. When the child has made a complete circle of the machinery of the voice and the attributes of the child nature, the individuality comes out. Not only does it say, "I am a child," but "I am a child of God, and there is none other made like me in the universe." It is when you develop that in the child, when the voice is in complete harmony with this, you have real singing. Music is not to know about scales and flats and sharps and clefs. Singing is not the fireworks agility of the voice, to be able to run up and down, to sing long and short, and slow and soft, and loud and quick. Singing is the utterance of the soul through the machinery of the voice.

Suppose that bell is broken; the broken bell is self-conscious in its disposition to mend itself. The boy who is incomplete in his circle is simply concerned about himself. It is so when he is sick; he has pain, that is all he thinks of; but let him come to health and completeness and then there is an absence of self-consciousness, and after that, which is health, which is harmony, which is virtue, there comes the sense of manhood and completeness, and after that manhood in its higher development comes this marvelous thing which I cannot talk to you about except I tell it to you—brotherhood.

The boy when he is complete with his voice he wants to go out and sing and tell you all about it, and when he is complete in that way there comes a governing center, and that center is an emotional one and with that emotion coming to the center he feels vitalized; he takes a breath to complete that vitalization, and the voice goes right out from the boy to his brethren. The boy joys in his heart. Then the machinery expresses that and joy goes forth; the boy sorrows, commands, entreats, all these things in turn. Then there is a change. At first he joys selfishly. The little fellows in my class think everything is sunshine, and they sing like the lark in sunshine; they sing simply from companionship, not for love of their brothers. But soon another change comes. Instead of commanding for the love of commanding, the boy commands me out of love for me for my good. Instead of entreating because he is helpless, he entreats me with a kingly courtesy; instead of joying in his own success selfishly, with that joy is a sympathy with those who have not had the same advantages as himself; and instead of sorrowing with an utter sorrow, he has a hopefulness that will come in the morrow.

ELEMENTS OF UNIVERSAL RELIGION.

By Dr. Emil G. Hirsch, of Chicago.

The dominion of religion is coëxtensive with the confines of humanity. Religion is one of the natural functions of the human soul; it is one of the natural conditions of human, as distinct from mere animal life. Man alone in the wide sweep of creation builds altars. And wherever man may tent there also will curve upward the burning incense of his sacrifice or the sweeter savor of his aspirations after the better, the diviner light. A man without religion is not normal. There may be those in whom this function approaches atrophy. But they are undeveloped or crippled specimens of the completer type. A society without religion has nowhere yet been discovered. Religion may then in very truth be said to be the universal distinction of man.

Still, the universal religion has not as yet been evolved in the procession of the suns. It is one of the blessings yet to come. There are now even known to men and revered by them great religious systems which pretend to universality. And who would deny that Buddhism, Christianity and the faith of Islâm present many of the characteristic elements of the universal faith? In its ideas and ideals the religion of the prophets, notably as enlarged by those of the Babylonian exile, also deserves to be numbered among the proclamations of a wider outlook and a higher uplook. These systems are no longer ethnic. They have advanced far on the road leading to the ideal goal; and modern man in his quest for the elements of the still broader universal faith will never again retrace his steps to go back to the mile-posts these have left behind on their climb up the heights. The three great religions have emancipated themselves from the bondage of racial tests and national divisions. Race and nationality cannot circumscribe the fellowship of the larger communion of the faithful, a communion destined to embrace in one covenant all the children of man.

The day of national religions is past. The God of the universe speaks to all mankind. He is not the God of Israel alone, not that of Moab, of Egypt, Greece or America. He is not domiciled in Palestine. The Jordan and the Ganges, the Tiber and the Euphrates hold water wherewith the devout may be baptized unto his service and redemption. "Whither shall I go from thy spirit? Whither flee from thy presence?" exclaims the old Hebrew bard.

The church universal must have the pentecostal gift of the many flaming tongues in it, as the rabbis say was the case at Sinai. God's revelation

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must be sounded in every language to every land. But, and this is essential as marking a new advance, the universal religion for all the children of Adam will not palisade its courts by the pointed and forbidding stakes of a creed. Creeds in time to come will be recognized to be indeed cruel barbed-wire fences wounding those that would stray to broader pastures and hurting others who would come in. Will it for this be a godless church? Ah, no; it will have much more of God than the churches and synagogues with their dogmatic definitions now possess. Coming man will not be ready to resign the crown of his glory which is his by virtue of his feeling himself to be the son of God. He will not exchange the church's creed for that still more presumptuous and deadening one of materialism which would ask his acceptance of the hopeless perversion that the world, which sweeps by us in such sublime harmony and order is not cosmos but chaos—is the fortuitous outcome of the chance play of atoms producing consciousness by the interaction of their own unconsciousness. Man will not extinguish the light of his own higher life by shutting his eyes to the telling indications of purpose in history, a purpose which when revealed to him in the outcome of his own career he may well find reflected also in the interrelated life of nature. But for all this man will learn a new modesty now woefully lacking to so many who honestly deem themselves religious. His God will not be a figment, cold and distant, of metaphysics, nor a distorted caricature of embittered theology. "Can man by searching find out God?" asks the old Hebrew poet. And the ages so flooded with religious strife are vocal with the stinging rebuke to all creed-builders that man cannot. Man grows unto the knowledge of God, but not to him is vouchsafed that fullness of knowledge which would warrant his arrogance to hold that his blurred vision is the full light.

Says Maimonides, greatest thinker of the many Jewish philosophers of the middle ages: "Of God we may merely assert that he is; what he is in himself we cannot know. 'My thoughts are not your thoughts and my ways are not your ways.'" This prophetic caution will resound in clear notes in the ears of all who will worship in the days to come at the universal shrine. They will cease their futile efforts to give a definition of him who cannot be defined in human symbols. The religion universal will not presume to regulate God's government of this world by circumscribing the sphere of his possible salvation and declaring, as though he had taken us into his counsel, whom he must save and whom he may not save. The universal religion will once more make the God idea a vital principle of human life. It will teach men to find him in their own heart and to have him with them in whatever they may do. No mortal has seen God's face, but he who opens his heart to the message will, like Moses on the lonely rock, behold him pass and hear the solemn proclamation.

It is not in the storm of fanaticism nor in the fire of prejudice, but in the still, small voice of conscience that God speaks and is to be found. He

believes in God who lives a Godlike, *i. e.*, a goodly life. Not he that mumbles his credo, but he who lives it, is accepted. Were those marked for glory by the great teacher of Nazareth who wore the largest phylacteries? Is the sermon on the mount a creed? Was the decalogue a creed? Character and conduct, not creed, will be the keynote of the Gospel in the Church of Humanity Universal.

But what then about sin? Sin as a theological imputation will perhaps drop out of the vocabulary of this larger communion of the righteous. But as a weakness to be overcome, an imperfection to be laid aside, man will be as potently reminded of his natural shortcomings as he is now of that of his first progenitor over whose conduct he certainly had no control and for whose misdeed he should not be held accountable. Religion will then as now lift man above his weaknesses by reminding him of his responsibilities. The goal before is Paradise.

This religion will indeed be for man to lead him to God. Its sacramental word will be duty. Labor is not the curse but the blessing of human life. For as man was made in the image of the Creator, it is his to create. Earth was given him for his habitation. He changed it from chaos into his home. A theology and a monotheism, which will not leave room in this world for man's free activity and dooms him to passive inactivity, will not harmonize with the truer recognition that man and God are the co-relates of a working plan of life. Sympathy and resignation are indeed beautiful flowers grown in the garden of many a tender and noble human heart. But it is active love and energy which alone can push on the chariot of human progress, and progress is the gradual realization of the divine spirit which is incarnate in every human being. This principle will assign to religion once more the place of honor among the redeeming agencies of society from the bondage of selfishness. On this basis every man is every other man's brother, not merely in misery, but in active work.

"As you have done to the least of these you have done unto me," will be the guiding principle of human conduct in all the relations into which human life enters. No longer shall we hear Cain's enormous excuse, a scathing accusation of himself, "Am I my brother's keeper?" no longer will be tolerated or condoned the double standard of morality, one for Sunday and the church and another diametrically opposed for week-days and the counting-room. Not as now will be heard the cynic insistence that "business is business," and has as business no connection with the decalogue or the sermon on the mount. Religion will, as it did in Jesus, penetrate into all the relations of human society. Not then will men be rated as so many hands to be bought at the lowest possible price, in accordance with a deified law of supply and demand, which cannot stop to consider such sentimentalities as the fact that these hands stand for soul and hearts.

An invidious distinction obtains now between secular and sacred. It will be wiped away. Every thought and every deed of man must be holy or it

is unworthy of men. Did Jesus merely regard the temple as holy? Did Buddha merely have religion on one or two hours of the Sabbath? Did not an earlier prophet deride and condemn all ritual religion? "Wash ye, make ye clean." Was this not the burden of Isaiah's religion? The religion universal will be true to these, its forerunners.

But what about death and hereafter? This religion will not dim the hope which has been man's since the first day of his stay on earth. But it will be most emphatic in winning men to the conviction that a life worthily spent here on earth is the best, is the only preparation for heaven. Said the old rabbis: "One hour spent here in truly good works and in the true intimacy with God is more precious than all life to be." The egotism which now mars so often the aspirations of our souls, the scramble for glory which comes while we forget duty, will be replaced by a serene trust in the eternal justice of him "in whom we live and move and have our being." To have done religiously will be a reward sweeter than which none can be offered. Yea, the religion of the future will be impatient of men who claim that they have the right to be saved, while they are perfectly content that others shall not be saved, and while not stirring a foot or lifting a hand to redeem brother men from hunger and wretchedness, in the cool assurance that this life is destined or doomed to be a free race of haggling, snarling competitors in which by some mysterious will of providence the devil takes the hindmost.

Will there be prayer in the universal religion? Man will worship, but in the beauty of holiness his prayer will be the prelude to his prayerful action. Silence is more reverential and worshipful than a wild torrent of words breathing forth not adoration but greedy requests for favors to self. Can an unforgiving heart pray "forgive as we forgive?" Can one ask for daily bread when he refuses to break his bread with the hungry? Did not the prayer of the great Master of Nazareth thus teach all men and all ages that prayer must be the stirring to love?

Had not that little waif caught the inspiration of our universal prayer who, when first taught its sublime phrases, persisted in changing the opening words to "Your father which is in heaven?" Rebuked time and again by the teacher, he finally broke out, "Well, if it is our father, why, I am your brother." Yea, the gates of prayer in the church to rise will lead to the recognition of the universal brotherhood of men.

Will this new faith have its bible? It will. It retains the old bibles of mankind, but gives them a new luster by remembering that "the letter killeth, but the spirit giveth life." Religion is not a question of literature, but of life. God's revelation is continuous, not contained in tablets of stone or sacred parchment. He speaks to-day yet to those that would hear him. A book is inspired when it inspires. Religion made the Bible, not the book religion.

And what will be the name of this church? It will be known not by

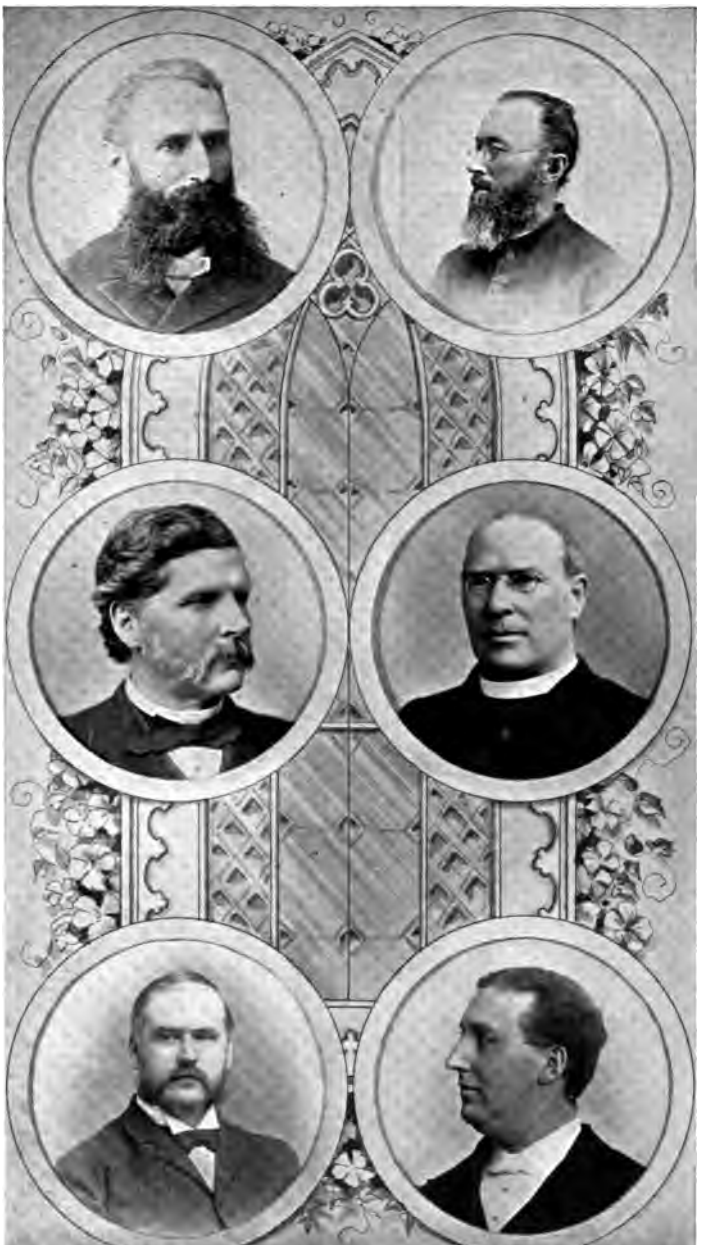
its founders, but by its fruits. God replies to him who insists upon knowing his name: "I am he who I am." So it will be with the church. If any name it will have, it will be "the Church of God," because it will be the church of man.

When Jacob, so runs an old rabbinical legend, weary and footsore the first night of his sojourn away from home, would lay him down to sleep under the canopy of the star-set skies, all the stones of the field exclaimed: "Take me for thy pillow." And because all were ready to serve him all were miraculously turned into one stone. This became Beth El, the gate of heaven. So will all religions, because eager to become the pillow of man, dreaming of God and beholding the ladder joining earth to heaven, be transformed into one great rock which the ages cannot move, a foundation stone for the all-embracing temple of humanity, united to do God's will with one accord.

THE WORLD'S SALVATION.

By Rev. John Duke McFadden, D.D., Carleton, Neb.

In working for the world's salvation, we are to work for the overthrow of creeds. The religious world is divided, because of creeds and not because of God; theories and opinions are made substitutes for truth. The substitutes are relied on, and the truth is left in the background. The prophet's staff could not put new life into the dead boy: the man of God must touch and breathe in him, and human creeds cannot give life to the dying race of men—God himself must touch and heal and save. Christ was the greatest of men. This man came to save the lost; he did not preach creeds, but the Word. This was why the common people heard him gladly—the word of truth satisfied their spirit and enables them to taste and see. The Brethren Church which I represent, takes the Word of God for its guide in religious faith and practice. Where it is silent, we cannot command; where it speaks we must echo. By that Word we are to be judged, and by it we are to shape our action until we reach the judgment. In working for the world's salvation we are to work for the union of all God's forces. Ezekiel says: "Make a chain, for the land is filled with bloody crimes and the city is filled with violence." The pulpits and churches and organizations must be linked for the work of saving from crime and violence. The same writer in his vision saw united a figure having the face of a man, of a lion, of an eagle, and of an ox united for God's work. He teaches the union of different forces for a great object. I believe that God wants the union of America, and Europe, and Asia, and Africa. Union for salvation—for the lifting up of humanity. For this purpose God made all nations of one blood, and for this purpose the Master prayed, and that prayer God will answer through all who do his will.



REV. LUTHER F. TOWNSEND.
REV. JAMES A. HOWE.
REV. H. K. CARROLL.
REV. JOHN GMEINER.
PROF. THOMAS O'GORMAN.
PRES. B. L. WHITMAN.

WHAT HAS CHRISTIANITY DONE FOR THE CHINESE?

By the Rev. Y. K. Yen.

There are nominally three religions in our country –Confucianism, Taoism and Buddhism; but practically the three have grown into one, which may fitly be called the National religion.

Under the providence of God, this religion has fulfilled a very important function in the civilization of our country. It has kept alive in our people the ideas of God, of the evil of sin, of retribution, of the need of pardon, of the existence of the soul, and has given all the blessings which flow from these ideas. Like the law of the Jews, though in a less degree, it has been a schoolmaster leading our people to Christ. The relation of Christianity to our National religion is the same as its relation to natural religion in general. It comes not to destroy, but to fulfill.

The benefits of Christianity to China, so far as it has made a lodgment there, may be divided into the necessary and the accidental.

I. The benefits which necessarily flow from Christianity are the spiritual and the moral.

1. *The Spiritual Benefits.*—The idea of God given us by our National religion is vague and rudimentary, and being left to itself has degenerated into the grossest materialism. Worship is associated with temporal good; purity is cultivated as a means to a worldly end; in the last analysis, the National religion consists in making "the belly the god." Christianity, giving us new ideas of God and the experience of their reality, has inspired us with lofty thoughts and lifted us from the grossness of earth to the spirituality of heaven. It helps us to forsake sin and to live a life of godliness, and comforts us in our trials and sorrows. Concentrating our minds on one eternal Deity, it produces in us a deeper, more real piety than can be produced by polytheism, with its gods, demigods, nature-gods, and spirits of heroes. It teaches a future personal existence, as our religion cannot do. To those educated in the old religion the state beyond the seen is unknown, unthought of, and a blank. The Bible's clear words on the nature of the soul have made it a reality to us, and its future life a certainty.

2. *The Moral Benefits.*—In our national temples there are scrolls exhorting to a moral life, with the sanction that the gods see our conduct, and that there is a retribution as sure as that "shadows follow objects." That our National religion has been a promoter of virtue is as true as the saying of St. Paul, "The Gentiles do by nature the things contained in the law." But the moral teaching does not occupy the foreground of it, nor is it brought to the

mind of the people constantly and systematically. The National religion has no institutions for this function.

The moral character of the people is reflected in its institutions, manners, customs and forms of etiquette.

In government there is an absence of the idea that it is for the benefit of the people: hence it becomes a colossal business corporation. Generally, no one gets into office except by money; and once in he makes money, righteously or unrighteously, to recoup himself for the outlay, or to secure higher office, or to retire rich.

Take business. Large corporations are impossible, for lack of mutual confidence. They have been lately attempted, in large numbers, but with few exceptions have collapsed through the corruption of directors or cashiers Why is it that the government obtains its loans through foreign banks, and not directly from the people? Why is it that hongs, stores and shops find their greatest difficulty with the bookkeepers? Why is it that nearly every man owes money to somebody? Why is it that to give the lie to another is no offense? Why is it that we have no national currency beyond the copper coin of one one-thousandth of a dollar?

Cruelty is everywhere. Torture prevails in the administration of justice. There is hardheartedness in families, in schools, in workshops, and especially in the treatment of girls bought for domestic service or for impure purposes, and of those adopted into families as future wives for the sons.

Woman has no legal status. "When young, she submits to her father; when married, to her husband; when a widow, to her son;" she is a minor all her life. A husband may divorce his wife, but not *vice versa*. The marriage of a widow is considered disreputable. Widowhood in China is only a step removed from that in India.

The contrast between the rich and the poor is everywhere marked. Though the former do show some benevolence, yet, from their egoistic motives to virtue, they do not show it to the extent they ought.

Concubinage is legal and is freely practised. Girls are not educated, partly because there is no pure literature.

Sociologists tell us that awe of power, shown in groveling submission to despotism, abject loyalty, fondness for ceremony and pageantry, is the necessary concomitant of disregard of life, liberty and property. In our country "kneeling three times and bowing the head to the ground three times three" is the ceremony by which the mandarins approach the emperor; and like ceremonies are used from inferior to superior through all grades of society.

Summing up: If, as appears from the state of official and social life, there is a want of high integrity, sympathy and social purity, and a disregard of life, liberty and property, then the religion which has shaped our character is surely amiss.

The benefits of Christianity may now be inferred. Just in the degree that it is a superior teacher of a higher standard of morals, in that degree it has

helped us in the conduct of life. Not that we Christians have any ground to boast of our virtues; but this I do say, that it has helped us to be better than we otherwise should have been.

II. Turn we now to the accidental benefits.

1. *The intellectual benefits* brought to us are incalculable. Since 1839, when the Morrison Educational Society began its first Anglo-Chinese school, schools of all grades for boys and girls have increased till in the year 1890 there were 16,836 pupils in college, boarding and day schools.

China in her own schools studies only ancient learning, most of which has little bearing on the present welfare of the people. Christianity, in introducing the liberal sciences of the West has opened to us a wide field of information. The "School and Text Books Committee" of the Missionary Conference of 1877, has published in Chinese 107 works, in 193 volumes, on physical and metaphysical science for three grades of schools. The graduates of the mission schools have made their influence felt in all departments of life. The indirect result is immense. Our government has established schools of modern learning and is increasing them. This new education is yet in its infancy but has already produced visible fruits and has in itself great possibilities.

2. Christianity has given us *physical benefits* in establishing hospitals and dispensaries, training medical students and publishing medical books. In 1890 the number of patients treated in 105 hospitals and dispensaries was 348,439. This branch of Christian work has won general favor, even in high official stations, and large gifts have been bestowed on it by men of wealth. The blessings of Christian medical missions cannot be told.

HOW TO ACHIEVE RELIGIOUS UNITY.

By Rev. Dr. William R. Alger, of Boston.

The first form of partial unification of the human race is the æsthetic unification. The second step is the scientific unification, the third is the ethnic, the fourth is the political unification by the establishment of an international code for the settlement of all disputes by reason. The fifth will be the commercial and social, the free circulation of all the component items of humanity through the whole of humanity. Our commerce, steamships, telegraph and telephone, and the ever increasing travel is rapidly bringing that about; but the commercial spirit, as such, is cosmic, is selfish. Men seek to make money out of others by the principle of profit, getting more than they should.

The next partial form of unification is the economic. The economic unification of the human race will be what? The transfer of civilization from its pecuniary basis to the basis of labor. The whole effort of the

human race must not be to purchase goods and sell them in order to make money. It must be to produce goods and distribute them on the principles of justice for the supply of human wants, without any profit. The pursuit of money is cosmic and hostile. The money I get nobody else can have but the spirit of coöperation is unifying and universal, because in the spiritual order there is no division; there is nothing but wholes. The knowledge I have all may have, without division.

There are three in unity. The unification of the whole race is summed up in the seventh form of unification, which is made up of the six preceding forms or distinctions. Now the seventh is a trinity. Let us see what are the three. We have the philosophical unification and the theological unification, and the unity of those is the religious unification. Let me define. Philosophy is the science of ultimate ground. Theology is the science of the first principle. The unity of those two, transfused through the whole personality and applied as the dominant spirit of life in the regulation of conduct through all its demands, is religion. That is the pure, absolute, universal religion in which all can agree.

The first great obstacle to overcome is our environment—our social environment. Our social environment, instead of being redeemed, instead of representing the archetype mind of God, the redemptive, is cosmic, and it is utterly vain for us to go and preach Christianity, when just as fast as we utter these precepts they are neutralized by the atmospheric environments in which they pass. The great anti-Christ of the world is the unchristian character and conduct of Christendom. All through Christendom we preach and profess one set of precepts and practice the opposite. We say, "Seek ye first the kingdom of heaven and its righteousness, and all else shall be added unto you." We put the kingdom of heaven and its righteousness in the background and work like so many incarnate devils for every form of self-gratification.

The great obstacle to the religious unification of the human race is the irreligious always associated and often identified with the religious. There are three great specifications of that. First, hatred is made religion. Did not the Brahmans and the Mohammedans slaughter each other in the streets of Bombay a few days ago, hating each other more than they loved the generic humanity of God? Did not the Catholics and Protestants struggle together furiously and come near committing murder in Montreal and Toronto a few days ago? All over the world the hatred of the professors of religion for one another is irreligion injected into the very core of religion. That is fatal.

Rites and ceremonies are not religion. A man may repeat the soundest creed verbally a hundred times a day for twenty years. He may cross himself three times, and bend his knee and bow his head and still be full of pride and vanity; or he may omit those ceremonials and retreat to himself into his closet and shut the door and in struggle with God efface his egoism

and receive the Divine Spirit. That is religion, and so on through other manifestations. We must arrive at pure, rational, universal interpretations of all the dogmas of theology. We must interpret every dogma in such a way that it will agree with all other dogmas in a free circulation of the distinctions through the unity. Then the human race can be united on that. They never can on the other. We must put the preponderating emphasis, without any division, on the ethical aspects of religion instead of on the speculative. Formerly it was just the other way. We are rapidly coming to that. The liberalists began their protests against the Catholic and Evangelical theologies by supporting the ethical—emphasizing character and conduct. But all the churches now recognize that a man must have a good character, that he must behave himself properly, morally. There is not one that doubts or questions it. These have become commonplace, and yet the liberals stay right there and don't move a step. Liberalism thus far has been ethical and shallow. Evangelicanism has been dogmatic, tyrannical and cruel, to some extent irrational, but it has always been profound. It has battled with the real problems which the liberalists have simply blinked at, and settled these problems in universal agreement. For example, the doctrine of the fall of Adam. There was a real problem. The world is full of evil; God is perfect; he could not create imperfections. How happened it? Why, man was created all right, but he fell. It was an amazingly original, subtle and profound stroke to settle a real problem. The liberals came up, and, saying it was not the true solution, they blinked at the problem and denied that it existed. Now the real solution seems to me is not that the evils in the universe have come from a fall. The fall of an archdemoniac spirit in heaven does not settle the problem; it only moves it back one step. How did he fall? Why did he fall? There can be no fall in the archetypal idea of God. Creatures were created in freedom to choose between good and evil in order that through their freedom and the discipline of struggle with evil they might become the perfected and redeemed images of God. That settles the problem, and we can all agree on that. Of course you want an hour to expound it. This hint may seem absurd, but there is more in it. Finally, I want to say we must change the emphasis from the world of death to this world. Redemption must not be postponed to the future. It must be realized on the earth. I don't think it is heresy to say that we must not confine the idea of Christ to the mere historic individual, Jesus of Nazareth; but we must consider that Christ is not merely the individual. He is the completed genus incarnate. He is the absolute generic unity of the human race in manifestation. Therefore, he is not the follower of other men, but their divine exemplar We must not limit our worship of Christ to the mere historic person, but must see in the individual person the perfected genus of the divine humanity which is God himself, and realize that that is to be multiplied. It cannot be divided, but it may be multiplied commensurately with the dimensions of the whole human race.

FESTIVAL CAR AT TRIPLICANE, MADRAS, INDIA.

EVOLUTION AND CHRISTIANITY.

By Henry Drummond, LL.D., F.R.S.E., F.G.S.

No more fit theme could be chosen for discussion at this Congress than the relation of Christianity and evolution. Evolution—and by that I do not mean Darwinism, which is not yet proved, nor Spencerianism, which is incomplete, nor Weismannism, which is in the hottest fires of criticism, but evolution as a great category of thought --is the supreme word of the nineteenth century. More than that, it is the greatest generalization the world has ever known.

The mere presence of this doctrine in science has reacted as by an electric induction on every surrounding circle of thought. Whether we like it or not, whether we shun the change, or court it, or dread it, it has come, and we must set ourselves to meet it. No truth now can remain unaffected by evolution. We can no longer take out a doctrine in this century or in that, bottle it like a vintage, and store it in our creeds. We see truth now as a profound ocean still, but with a slow and ever-rising tide. Theology must reckon with this tide. We can store this truth in our vessels, for the formulation of doctrine must never stop; but the vessels, with their mouths open, must remain in the ocean. If we take them out the tide cannot rise in them, and we shall only have stagnant doctrines rotting in a dead theology.

To the student of God's ways, who reverently marks his progressive revelation and scans the horizon for each new fulfillment, the field of science under the influence of this great doctrine, presents just now a spectacle of bewildering interest. To say that he regards it with expectation is feebly to realize the dignity and import of the time. He looks at science with awe. It is the thing that is moving, unfolding. It is the breaking of a fresh seal. It is the new chapter of the world's history. What it contains for Christianity, or against it, he knows not. What it will do, or undo—for in the fulfilling it may undo--he cannot tell. The plot is just at its thickest as he opens the page ; the problems are more in number and more intricate than they have ever been before, and he waits almost with excitement for the next development.

And yet this attitude of Christianity towards science is as free from false hope as it is from false fear. It has no false fear, for it knows the strange fact that this plot is always at its thickest ; and its hope of a quick solution is without extravagance, for it has learned the slowness of God's unfolding and his patient tempering of revelation to the young world which has to bear the strain. But for all this, we cannot open this new and closely written page as if it had little to give us. With nature as God's

work; with man, God's finest instrument, as its investigator; with a multitude of the finest of these fine instruments, in laboratory, field and study, hourly engaged upon this book, exploring, deciphering, sifting and verifying — it is impossible that there should not be a solid, original and ever increasing gain.

The idea of gain for religion to be made out of its relations with science is almost a new thing. Its realization with whatever partial success is by far the most striking feature of the present situation. The intercourse between these two, until very recently, was remote, suspicious and strained. After the first great quarrel — for they began the centuries hand in hand — the question of religion to science was the peremptory one: "How dare you speak at all?" Then as science held to its right to speak, the question became more pungent: "What new menace to our creed does your latest discovery portend?" By and by both grew wiser, and the coarser conflict ceased. For a time we find religion suggesting a compromise, and asking simply what particular adjustments to its latest hypothesis science would demand. But all that is changed. We do not now speak of the right to be heard, or of menaces to our faith, or even of compromises. Our question is a maturer one — we ask what *contribution* science has to bestow, what good gift the Wise Men are bringing now to lay at the feet of our Christ.

To survey the field, therefore, for the mere purpose of celebrating the triumphs of religion and science is, let us hope, an extinct method. True science is as much a care of true theology as any branch of truth, and if it is necessary for a few moments to approach the subject partly in an apologetic attitude, the final object is to show, not how certain old theological conceptions have saved their skins in recent conflicts, but that they have come out of the struggle enriched, purified and enlarged.

I. The first fact to be registered is that evolution has swept over the doctrine of creation, and left it untouched, except for the better. The stages in the advance here are easily noted. Working in its own field, science made the discovery of how God made the world. To science itself this discovery was as startling and as unexpected as it has ever been to theology. Exactly fifty years ago Mr. Darwin wrote in dismay to Hooker that the old theory of specific creation—that God made all species apart and introduced them into the world one by one—was melting away before his eyes. He unburdens the thought, as he says in his letter, almost "as if he were confessing a murder." But so entirely has the world bowed to the weight of the facts before which even Darwin trembled, that one of the last books on Darwinism, by so religious a mind as that of Mr. Alfred Russell Wallace, contains in its opening chapter these words: "The whole scientific and literary world, even the whole educated public, accept as a matter of common knowledge the origin of species from other allied species, by the ordinary process of natural birth. The idea of special creation, or any other

exceptional mode of production, is absolutely extinct." Theology, after a period of hesitation, accepted this version on the whole. The hesitation was not due, as is often supposed, to prejudice. What theology waited for was what science itself was waiting for—the arrival of the proof.

That the doctrine of evolution is proved yet, no one will assert. That in some of its forms it is never likely to be proved, many are even convinced. It will be time for theology to be unanimous about it when science is unanimous about it. Yet it would be idle not to record the fact that in a general form it has received the widest assent from modern theology. And there is nothing here but gain. If science is satisfied, even in a general way, with its theory of evolution as the method of creation, "assent" is a cold word with which those whose business it is to know and love the ways of God should welcome it. It is needless at this time of day to point out the surpassing grandeur of the new conception. How it has filled the Christian imagination and kindled to enthusiasm the soberest scientific minds from Darwin downwards is known to every one. For that splendid hypothesis we cannot be too grateful to science; and that theology can only enrich itself, which gives it even temporary place in its doctrine of creation. The theory of evolution fills a gap at the very beginning of our religion; and no one who looks now at the transcendent spectacle of the world's past as disclosed by science, will deny that it has filled it worthily. Yet, after all, its beauty is not the part of its contribution to Christianity which one emphasizes here. Scientific theology required a new view, though it did not require it to come in so magnificent a form. What it needed was a credible presentation, in view especially of astronomy, geology, palæontology, and biology. These, as we have said, had made the former theory simply untenable. And science has supplied theology with a theory which the intellect can accept, and which for the devout mind leaves everything more worthy of worship than before.

As to the time-honored question of the relation of that theory to the Book of Genesis, it may surely be said that theology has now no longer any difficulty. The long and interesting era of the "reconcilers" is to be looked upon as past. That was a necessary era. With the older views of revelation there was no alternative but to harmonize the Mosaic cosmogony with palæontology. And no more gallant or able attempts were ever made to bridge an apparently serious gulf than were the "Reconciliations" of Hugh Miller and Chalmers, of Kurtz and Guyot, and the band of brilliant men who spent themselves over this great apology. But the solution, when it came, reached us from quite another quarter.

For, wholly apart from this problem, theology meantime was advancing in new directions. The science of Biblical criticism was born. The doctrine of evolution, casting its transforming light over every branch of knowledge, came in time to be applied to the literature and doctrine of the Old Testament. Under the new light the problem of the reconciliation of

Genesis and science simply disappeared. The two things lay in different regions, no bridge was necessary and none was called for. Genesis was not a scientific but a religious book, and there being no science there, for theologians to put it there, or "reconcile" as if it were there, was seen to be a mistake. This new position is as impregnable as it is final. Genesis is a presentation of one or two great elementary truths to the childhood of the world. It can only be read aright in the spirit in which it was written, with its original purpose in view and its original audience. Dating from the childhood of the world, written for children, and for that child-spirit in man which remains unchanged by time, it takes color and shape accordingly. Its object is purely religious, the point being not how certain things were made —which is a question for science which the revealer of truth has everywhere left to science -but that God made them. It is not dedicated to science, but to the soul. It is a sublime theology, a hymn of creation, given in view of idolatry or polytheism, telling the worshipful youth of the earth that the heavens and the earth and every flying and creeping thing were made by God.

This conclusion, and it cannot be too widely asserted, is now a commonplace with scientific theology. The misfortune is that, with the broken state of the churches, there is no one to announce in the name of theology that this controversy is at an end. The theological world needs nothing as much just now as a clearing house, a register office, a something akin to the ancient councils, where the legitimate gains of theological science may be registered, the new advances chronicled, popular errors exploded, and authoritative announcements made of the exact position of affairs. The waste of time both to friends and foes—to friends in laboriously proving what is settled, to foes in ingloriously slaying the slain—is a serious hindrance to the progress of truth; and could any council have dealt with this controversy, let us say, as a British Association with Bathybius—the religious world would be spared such paltry spectacles as Mr. Huxley annihilating Mr. Gladstone, in presence of a blaspheming enemy, over a problem, which, to real theology, is non-existent. Probably nine-tenths of the "modern attacks" upon religion from the side of science are assaults upon positions which theological science has itself discredited, but whose disclaimers, for want of a suitable platform to announce them from, have not been heard.

II. Evolution has swept over the church's conception of origins and left it also untouched except for the better. The method of creation is one thing, the question of origins is another. There is only one theory of the method of creation in the field, and that is evolution; but there is only one theory of origins in the field and that is creation. Instead of abolishing a creative hand, in short, as is sometimes supposed, evolution demands it. All that Mr. Darwin worked at was the origin of species; he discovered nothing new, and professed to know nothing new, about the origin either of matter or of life.

Nothing is more ignorant than the attempt to pit evolution or natural law against creation, as if the one excluded the other. The Christian apologist who tries to refute objections founded upon their supposed antagonism is engaged in a wholly superfluous task. Evolution instead of being opposed to creation assumes creation. Law is not the cause of the order of the world but the expression of it —so far from accounting for the origin of the world, it is one of the chief things whose origin has to be accounted for. Evolution only professes to offer an account of the development of the world, but it does not profess either to account for it, or for itself.

The neutrality of evolution here has been again and again asserted by its chief exponents, and the fact ought to take a place in all future discussion of the subject. Mr. Huxley's words alone should be sufficient to set the theological mind at rest. "The doctrine of evolution," he writes, "is neither theistic nor anti-theistic. It has no more to do with theism than the first book of Euclid has. It does not even come in contact with theism considered as a scientific doctrine." "Behind the coöperating forces of nature," says Weissman, "which aim at a purpose, we must admit a cause. . . inconceivable in its nature, of which we can say only one thing with certainty, that it must be theological."

Far too lightly, in the past, have religious minds been wont to assume the irreligiousness of scientific thought. Scientific thought, as scientific thought, can neither be religious nor irreligious, yet when the pure man of science speaks a pure word of science—a neutral and colorless word—because he has failed to put in the theological color he has been branded as an infidel. It must not escape notice, in any summing up of the present situation, how scientific men have themselves repudiated this charge. It is not denied that some have given ground for it by explicit utterance even by blatant, insolent and vulgar utterance. But far more, and among them those who are currently supposed to stand foremost in the opposing ranks, have expressly denounced it and gone out of their way to denounce it.

Professor Tyndall says, "I have noticed during years of self-observation that it is not in hours of *clearness* and *vigor* that atheism commends itself to my mind; that in the hours of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell and of which we form part."

Apart from that, it may well be that some of the protest of science against theism is directed not against a true theism, but against those superstitions and irrational forms which it is the business of science, in whatever department, to expose. What Tyndall calls a "fierce and distorted theism," and which elsewhere he does not spare, is as much the enemy of Christianity as of science; and if science can help Christianity to destroy it, it does well. What we have really to fight against is both unfounded belief and unfounded unbelief; and there is perhaps just as much of the one as of the other afloat in current literature. "In these

days," says Ruskin, "you have to guard against the fatalist darkness of the two opposite prides: the pride of faith, which imagines that the nature of the Deity can be defined by its convictions, and the pride of science, which imagines that the energy of Deity can be explained by its analysis."

The question as to the proportion of scientific men who take the Christian side is too foreign to the present theme to call for remark; but as a matter of fact there is probably no more real unbelief among men of science than among men of any other profession. The numbering of heads here is not a system that one fancies, but as it is a line often taken on the opposite side, and seems to have a weight with certain minds, I record here, in passing, the following authorized statement by a well-known Fellow of the Royal Society of London:

"I have known the British Association under forty-one different presidents—all leading men of science, with the exception of two or three appointed on other grounds. On looking over these forty-one names, I count twenty who, judged by their private utterances or private communications, are men of Christian belief and character, while, judged by the same test, only four disbelieve in any divine revelation. Of the remaining seventeen, some have possibly been religious men, and others may have been opponents; but it is fair to suppose that the greater part have given no very serious thought to the subject. I do not mean to say that all these twenty have been men of much spirituality, and certainly some of them have not been classed as 'orthodox,' but the figures at least indicate that religious faith rather than unbelief has characterized the leading men of the Association."

But to return. Instead of robbing the world of a God, science has done more than all the philosophies and natural theologies of the past to sustain and enrich the theistic conception. Thus: (1) It has made it impossible for the world ever to worship any other God. The sun, for instance, and the stars have been "found out." Science has shown us exactly what they are. No man can worship them any more. If science has not by searching found out God, it has not found any other God, or anything the least like a God that might continue to be even a conceivable object of worship in a scientific age. (2) By searching, though it has not found God, it has found a place for God. At the back of all phenomena science posits God. As never before, from the purely physical side, there is room in the world for God; there is a license to anyone who can name this name to affirm, to speak out, to introduce to the world the object of his faith. And the gain here is distinct. Hitherto, theology held it as an almost untested dogma that God created the world. That dogma has now passed through the fiercest of crucibles and comes out untarnished. A permission to go on, a license from the best of modern science to resume the old belief, is at least something.

(3) By vastly extending our knowledge of creation, science has given us

a more God-like God. The new-found energies in the world demand a will, and an ever present will. God no longer made the world and withdrew; he pervades the whole. Appearing at special crises, according to the old view, he was to be conceived of as the non-resident God, the occasional wonder-worker. Now he is always there. Science has nothing finer to offer Christianity than this exaltation of its supreme conception - God. Is it too much to say that in a practical age like the present, when the idea and practice of worship tend to be forgotten, God should wish to reveal himself afresh in ever more striking ways? Is it too much to say that at this distance from creation, with the eye of theology resting largely upon the incarnation and work of the Man Christ Jesus, the Almighty should design with more and more impressiveness to utter himself as the Wonderful, the Counselor, the Great and Mighty God? Whether this be so or not, it is certain that every step of science discloses the attributes of the Almighty with a growing magnificence. The author of *Natural Religion* tells us that "the average scientific man worships just at present a more awful, and as it were a greater, deity than the average Christian." Certain it is that the Christian view and the scientific view together form a conception of the object of worship, such as the world in its highest inspiration never reached before. The old student of natural theology rose from his contemplation of design in nature with heightened feelings of the wisdom, goodness and power of the Almighty. But never before had the attributes of eternity, and immensity, and infinity, clothed themselves with language so majestic in its sublimity.

III. Evolution has swept over the argument from design and left it unchanged except for the better. In its old form, it is as well to admit squarely, this argument has been swept away. To it, as to the doctrine of special creation, the work of the later naturalists has proved absolutely fatal. But the same hand that destroyed, fulfilled, and this beautiful and serviceable argument has lately received such a rehabilitation from evolution as to promise for it a new lease of life and usefulness. Darwin has not written a chapter that is not full of teleology. The "design" is there still, less in the part than in the whole, less in the parts than in the relations of the parts; and though the time is not quite ripe yet for the full re-statement of the venerable argument, it is clear we are to have it with us again invested with profounder significance. It is of this that Mr. Huxley after showing that the old argument is scientifically untenable, writes: "It is necessary to remember that there is a wider teleology which is not touched by the doctrine of evolution, but is actually based upon the fundamental proposition of evolution."

Passing away from these older and more familiar problems, let me indicate lastly, and in a few closing words, one or two of the more recently disclosed points of contact. Not a few theological doctrines, and some of supreme significance, are for the first time beginning to feel the effect of the new standpoint; and though it were premature to claim actual theological

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contribution from this direction, one cannot fail to notice where the rays are striking and to prophesy that before another half century is past a theological advance of moment may result. The adjustments already made, it will be observed, have come exactly where all theological reconstruction must begin, with the foundation truths, the doctrines of God, creation and providence. Advances in due order and all along the line from these upward are what one might further and next expect. With suggestions in some of these newer directions the whole field of theology is already alive, and the opportunity now offered to theological science for a reconstruction or illumination of many of its most important doctrines has never been surpassed in hopefulness or interest.

Under the new view, for instance, the whole question of the Incarnation is beginning to assume a fresh development. Instead of standing alone, an isolated phenomena, its profound relations to the whole scheme of nature are opening up. The question of Revelation is undergoing a similar expansion. The whole order and scheme of nature, the books of science, the course of human history, are seen to be only parts of the manifold revelation of God. As to the specific revelation, the Old and New Testament Scriptures, evolution has already given the world what amounts to a new Bible. Its peculiarity is that in its form it is like the world in which it is found. It is a word, but its root is now known, and we have other words from the same root. Its substance is still the unchanged language of heaven, yet it is written in a familiar tongue. The new Bible is a book whose parts, though not of unequal value, are seen to be of different kinds of value; where the casual is distinguished from the essential, the local from the universal, the subordinate from the primal end. This Bible is not a book which has been made; it has grown. Hence it is no longer a mere word-book, nor a compendium of doctrines, but a nursery of growing truths. It is not an even plane of proof-texts without proportion or emphasis, or light and shade; but a revelation varied as nature with the divine in its hidden parts, in its spirit, its tendencies, its obscurities and its omissions. Like nature, it has successive strata, and valley and hill-top, and atmosphere, and rivers which are flowing still, and here and there a place which is desert, and fossils, too, whose crude forms are the stepping-stones to higher things. It is a record of inspired deeds, as well as of inspired words, an ascending series of inspired facts in a matrix of human history. This is not the product of any destructive movement, nor is this transformed book in any sense a mutilated Bible. All this has taken place, it may be, without the elimination of a book or the loss of an important word. It is simply the transformation by a method whose main warrant is that the book lends itself to it.

Other questions are moving just now, but one has only time to name them. The doctrine of immortality, the relation of the person of Christ to evolution, and the modes of operation of the Holy Spirit, are attracting

attention, and lines of new thought are already at the suggestion stage. Not least in interest also is a possible contribution from science on some of the more practical problems of soteriology, and the doctrine of sin. On the last point, the suggestion of evolution that sin may be the relic of the animal past of man, the undestroyed residuum of the animal and the savage—ranks at least as a hypothesis, and with proper safeguards may one day yield some glimmering light to theology on its oldest and darkest problem. If this partial suggestion, and at present it is nothing more, can be followed out to any purpose, the result will be of much greater than speculative interest. For if science can help us in any way to know how sin came into the world, it may help us better to know how to get it out. Even to diagnose it more thoroughly will be a gain. Sin is not a theme to be expounded only through the medium of proof-texts ; it is to be studied from the life, to be watched biologically, and followed out through all its psychological states. A more accurate analysis, a better understanding of its genesis and nature, may modify some at least of the attempts now being made to get rid of it, whether in the national or individual life, which are as futile as they are unscientific. But the time is not ripe to speak with other than the greatest caution and humility of these still tremendous problems.

FUTURE OF RELIGION.

By Merwin-Marie Snell.

Religion is as indestructible as force ; it is, in fact, the manifestation of the mightiest as well as the most exalted of all forces, the aspiration of man. In the very structure of human organism, in the pulsations of every soul, in the interlacings of every fiber, are writ the great truths of the solidarity of life, the coördination of beings, the coöperation of wills. Every human breath is a sigh for the unattained, every human thought is a dream of cosmic brotherhood, every human volition is a grasping of the garment of a Saviour God. Is there a human being that does not aspire ? Well, be it so; but where is he who does not love ? Religion in its five-fold aspect of doctrine, spiritual life, ethics, ceremonial and organization, is to be found in every nation and tribe that bears the name of man. It is true that the forms of its manifestation, intellectual, spiritual, moral, æsthetic and practical, are almost countless in their variety ; but at bottom of them all are the same principles, the same instincts, the same aspirations.

We know that religion is true, and therefore immortal, because it is universal. Whatever is an essential element of human nature must be true, for if we could doubt the veracity of our own natures, all reasoning, all thought, all action, would become an absurdity, and we should be engulfed in a skepticism so complete as to constitute an immediate and literal suicide. But

because of the veracity of nature all its various manifestations must be looked upon as so many pearls of thought and feeling hung upon the same golden thread of truth. If this be so, truth is universal, and not the monopoly of a single priesthood. Every religion must be at bottom a religion of truth, every cultus must be at heart a revelation of beauty; every moral code must be in effect a school of goodness.

We live in a wondrous age, and the superscription of its wonders is this one word, *universality*. All the varied commodities of mind and matter, men and books, ideas and things, are passing from one land to another with astonishing rapidity. Now it is possible, as never before, to know our fellow men in the ends of the earth, and be known by them. If, then, every doctrine is true, every worship beautiful, and every form of duty good, it appears that there lie before us spiritual treasures far more lavish than any material goods which nation can acquire from nation or man from man. Is any one so dull of perception as to believe that while silks and porcelains and delicacies and machinery are becoming the common possessions of mankind, the intellectual and spiritual commodities will alone remain inert? Not so; religion is of all things least local and provincial in its character.

It appears then, that the religion of the future will have no fences; perhaps I had better say, it will have no blinds. It will be open on every side towards every vehicle of truth, every embodiment of beauty, every instrument of goodness, that is to say, toward all expressions of thought, all manifestation of feeling, all standards of conduct. Since love is the father of all the gods, the root and essence of the spiritual sense, it is especially by love and in love that this breaking down of the old barriers will be realized. The fundamental characteristic of the religious future will be a universal union in love.

If to this accord of spirit there is to be added an accord of thought and worship and conduct, it must be based, not upon a minimizing of religious differences, not upon a rejection of all but a few supposed fundamentals, but upon a full, unreserved acceptance of all the elements of all religions. Vain is his task who would lastingly suppress any manifestations of the spiritual sense which any time or any age has witnessed. Religion is eternal, not only in its essence, but in its infinitude of forms. Truth is one, but the aspects of truth are infinite; beauty is one, but the manifestations of beauty are endless; goodness is one, but the applications of goodness are innumerable. The human mind is broad enough to contain and reconcile all doctrines; the human heart is large enough to embrace and harmonize all sympathies and admirations; the human will is strong enough to execute all duty.

If religion has a future, surely each of its elements will share in that future. Doctrine has a future, discipline has a future, morality has a future, ritual has a future, organization has a future; and by the law of evolution the future can be expected to be an advance upon the present. Religion

in the future will not only become broad enough to take in every form of doctrine, of spirituality, of morality, of ritual, of organization, but will progress until each of these elements shall have reached its highest degree of development.

We must look forward, then, not to a hazy mist of general religious notions, but to a definite and compact doctrinal system, far-reaching yet elastic, in which all the religious ideas of the whole world shall have been taken into consideration; a discipline for the spiritual life, consisting of exact scientific laws based upon the broadest possible inductions; a moral code summing up all the ethical lights of the race in a strong, clear norm of beauty, not crudely reached, but so constituted as to be adaptable to all the varying circumstances of life and environment; a ceremonial system in which there shall be room for every beauty and dignity of ritual, every simplicity and spontaneity of informal fraternization, which has been ever enjoyed on earth; a cosmopolitan organization which shall leave the fullest play for individual method and initiative, and shall unite in itself all the different forms of religious organization that men and women have ever dared to contend over, and which shall yet have unity enough to insure the highest economy of effort and to constitute a true coöperative brotherhood of universal humanity. This must be the outcome, if one only premise the perpetuity of the spiritual sense in its five-fold manifestation, and the sovreignty of the law of evolution in the realm of mind as well as in that of matter.

The religion of the future will be universal in every sense. It will embody all the thought and aspiration and virtue and emotion of all humanity; it will draw together all lands and peoples and kindreds and tongues, into a universal brotherhood of love and service; it will establish upon earth a heavenly order.

THE RELIGION OF THE FUTURE.

By John Talbot Gracey, D. D., of Rochester, N. Y.

The religions of the world are susceptible of classification into ethnic and catholic divisions.

Ethnic religions are controlled by the character of the nations holding them. They are limited by the laws which limit the races among which they are found, and they manifest neither desire nor power to pass those boundaries. Zoroastrianism has been confined to the tribes of Iran; Confucianism to the races of China. Greece, Rome, Scandinavia and Egypt had each a national religion. Brahmanism is limited to geographical territory. It is also bounded by blood. It must be propagated by birth, and hence it follows the Hindu law of inheritance.

Catholic religions affect to be adapted to all men, and their adherents

have, to a greater or less degree, felt it incumbent on them to propagate them. Islâm, Buddhism, and Christianity are the chief representatives of this class. Judaism may, on some theories of interpretation of the older Jewish Scriptures, possibly be included with the universal religions, though in all its later history it has been a national one.

That there is a common religion to come is suggested in many ways. The increased admixture of races in our day tends to a fusion of varieties, and a return to a common type, which is not an accidental but a permanent tendency, resulting from the increased communication amongst the races. The result of this was clearly seen by De Tocqueville: "It seems evident that the more the barriers are removed which separate nation from nation amongst mankind, and citizen from citizen amongst a people, the stronger is the bent of the human mind, as if by its own impulse, toward an only and all-powerful Being, dispensing equal laws in the same manner to every man." If civilization demands that men ascertain their community of interests in relation to their bodies and minds, it is inevitable that they shall institute inquiries as to their community of religious interests. Thus the irresistible laws that hold human society impel men toward some common faith.

Further, in this age men are eager in their search after universal principles in all departments of human thinking. The best thinkers are inquiring after universal laws. It would seem impossible that men should come to know that common laws from a common lawgiver govern them in their relations to material things, without going on to the logical and irresistible conclusion that common laws from a common lawgiver govern their spiritual interests.

But what will that common religion be? "There is nothing in religious history," said Archdeacon Hardwick, "which is more remarkable than the striking resemblances which the religious thought of the world often presents in widely separated quarters of the globe." How widespread, for instance, is the notion of the unity of the godhead! The doctrine of the incarnation of Deity is also a prevailing notion. The world's altars show a wide demand for a sacrificial cult. These coincidences and correspondences among the religious notions and traditions of mankind, appear in broken and disjointed fragments; but they are not void of value. What I want to emphasize is, that broken, malformed and distorted though these ideas may be, they are the dearest things these people know. They will sacrifice their wealth for them; they will look cannon out of countenance to defend them; they will wander into distant parts and lay them down on burning sands and die for them. The instances are rare in which any such great formulas of faith have ever been displaced. Men cling to them as their solace and defence, for guidance and for merit.

It seems easy of assertion that the religion which contains within itself the largest number of these great root-thoughts of the world's faiths, and correlates them on a logical basis, has a huge chance of becoming the religion of the world.

RHEIMS CATHEDRAL, RHEIMS, FRANCE.

Now I, a Christian, need not assert that all the great ideas of men are included in the faith I would defend with my life. I may challenge the presentation of any faith held by men to-day, or known to past history, which contains so many of the great ideas of religion which men hold dear as the Christian religion. It is doubtful if anything can be found in the history of religious thought prior to the coming of Jesus Christ which men would concede to be lovely or of good report, which Jesus Christ did not re-formulate and reaffirm. It is impossible to discover in all the intervening history of the race since Jesus Christ the appearance of a new religious idea. Christianity has the thought of the unity of the godhead, and that of the trinity in unity, and that of incarnation of the godhead, and that of sacrifice and propitiation for sin, and that of intercession, and that of regeneration. All the other great items of the faiths of the world are not only present, but coördinated, correlated, and logically presented as a whole. Jesus Christ not only restated all that men had ever held to be of good report, but beggared the future by anticipating the very power to adjust and correlate them. His logical order of religious thought and his high spiritualization of ethics have not been substituted, displaced nor supplemented. In every point of theology, as in every point of morals, he is the world's master at this hour. He is the monarch of morals, and the prophet who has announced the final theology of the race.

It is much more probable that the faiths of the world will be re-adjusted than displaced, and just that religion which shall hold the key of the ultimate adjustment of the discordant beliefs of mankind will force itself into final acceptance.

In addition to holding in solution the great germs of all human belief, this successful religion will be uniform in its adaptation to the highest religious instincts of men. And finally this religion will provide for its own dissemination by the profoundest philosophy of propagandism.

The Christian religion propounds a germ-theory of extension. It is seed; it is yeast. It has a power inherent in itself. It is in the nature of its beginnings to grow. It demands of its followers that it be put into juxtaposition with all peoples. Its law of dissemination demands that it be placed at all the greatest centers of human influence. In accordance with this program it is established to some degree in every great center from which influence radiates at this hour among men It is already the recognized dominant religion of nations which control much more than half the land surface of the globe and all of the seas. I have not assumed the divine character of this Christian system of faith; I did need not for my argument so much as to assert its superiority over other faiths. I have only estimated the probabilities, whether following the drift of things this Christian religion is to become the religion of men.

THE ULTIMATE RELIGION.

By Rt. Rev. John J. Keane, D.D.

At the close of our Parliament of Religions, it is our duty to look back and see what it has taught us, to look forward and see to what it points.

These days will always be to us a memory of sweetness. Sweet indeed it has been for God's long separated children to meet at last, for those whom the haps and mishaps of human life have put so far apart, and whom the foolishness of the human heart has so often arrayed in hostility, here to clasp hands in friendship and in brotherhood, in the presence of the blessed and loving Father of us all; sweet to see and feel that it is an awful wrong for religion, which is of the God of love, to inspire animosity, hatred, which is of the evil one; sweet to tie again bonds of affection broken since the days of Babel, and to taste "how good and how sweet a thing it is for brethren to live in unity." And we have felt, as we looked in one another's eyes, that the only condition on which we can ever attain to unity in the truth, is to dismiss the spirit of hostility and suspicion and to meet on the basis of mutual truthfulness and charity.

These days have been days of instruction too. They have given us object-lessons in old truths, which have grown clearer because thus rendered concrete and living before us.

In the first place, while listening to utterances which we could not but approve and applaud, though coming from sources so diverse, we have had practical, experimental evidence of the old saying that there is truth in all religions. And the reason is manifest. It is because the human family started from unity, from one undivided treasury of primitive truth; and when the separations and the wanderings came, they carried with them what they could of the treasure. No wonder that we all recognize the common possession of the olden truth when we come together at last. And as it is with the long divided children of the family of Noah, so also it is with the too long separated children of the Church of Christ.

Then we have heard repeated and multifarious, yet concordant, definition of what religion really is. Viewed in all its aspects, we have seen how true is the old definition that Religion means the union of man with God. This, we have seen, is the great goal towards which all aim, whether walking in the fullness of the light or groping in the dimness of the twilight.

And, therefore, we have seen how true it is that religion is a reality back of all religions. Religions are orderly or disorderly systems for the attainment of that great end, the union of man with God. Any system not having that for its aim may be a philosophy, but cannot be a religion.

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And, therefore, again, we have clearly recognized that religion, in itself and in the system for its attainment, necessarily implies two sides, two constitutive elements,—the human and the Divine, man's side and God's side in the union and in the way or means to it. The human side of it, the craving, the need, the aspiration, the endeavor, is, as here testified, universal among men. The distinguished scientist, Quatrefages, is borne out by all the evidence of facts in asserting that man is essentially a religious being. And this is demonstration that the Author of our nature is not wanting as to His side; that the essential religiousness of man is not a meaningless freak of nature; that the craving is not a Tantalus in man's heart meant only for his delusion and torture; nay, that its Author has not left it to guess and grope in the dark for its object, but with the mighty aspiration and need gives the Divine response and guidance and fruition. This Parliament has thus been a mighty blow to atheism, to deism, to agnosticism, to naturalism, to mere humanism. Had it tended to foster any of these, it would have been false to humanity, to God, and to truth; it would have been a misfortune. But while the utterances of these various philosophies have been listened to with courteous patience and charity, yet its whole meaning and moral has been to the contrary; the whole drift of its practical conclusion has been that man and the world never could, and in the nature of things never can, do without God; and so it is a blessing.

From this standpoint, therefore, on which our feet are so plainly and firmly planted by this Parliament, we look forward and ask, Has religion a future, and what is that future to be like? Again, in the facts which we have been studying during these seventeen days, we find the data to guide us to the answer.

Here we have heard the voice of all the nations, yea, and of all the ages, certifying that the human intellect must have the great First Cause and Last End as the alpha and the omega of its thinking; that there can be no philosophy of things without God.

Here we have heard the cry of the human heart all the world over that, without God, life would not be worth living.

Here we have heard the verdict of human society in all its ranks and conditions, the verdict of those who have most intelligently and most disinterestedly studied the problem of the improvement of human conditions, that only the wisdom and power of religion can solve the mighty social problems of the future, and that, in proportion as the world advances toward the perfection of self-government, the need of religion as a balance-power in every human life, and in the relations of man with man and of nation with nation, becomes more and more imperative.

Yes, humanity proclaims with all its lungs and with all its tongues, that the world can never do without religion; that the future of religion must, in the nature of things, be more influential and more glorious than the past; that the chief characteristic and the chief instrumentality of human progress must be progress in religion.

Next we must ask, shall the future tendency of religion be to greater unity, or to greater diversity?

This Parliament has brought out in clear light the old, familiar truth that religion has a two-fold aim: the improvement of the individual, and, through that, the improvement of society and of the race; that it must therefore have in its system of organization and its method of action a two-fold tendency and plan; on the one side what might be called religious individualism, on the other side what may be termed religious socialism, or solidarity; on the one side, adequate provision for the dealings of God with the individual soul, on the other, provision for the order, the harmony, the unity, which is always a characteristic of the works of God, and which is equally the aim of wisdom in human things, for "Order is heaven's first law."

The Parliament has also shown that if it may be truly alleged that there have been times when solidarity pressed too heavily on individualism, at present the tendency is, on the contrary, to an extreme of individualism, threatening to fill the world more and more with religious confusion and distract the minds of men with religious contradictions. Sensible people everywhere seem to be growing sick of this confusion and tired of these contradictions, and no wonder that they are. On all sides we hear the demand for more religious unity, an echo of the cry that went up from the heart of Christ, "O, Father, grant that all may be made one."

But on what basis, by what method, is religious unity to be attained or approached? Is it to be by a process of elimination, or by a process of synthesis? Is it to be by laying aside all disputed elements, no matter how manifestly true and beautiful and useful, so as to reach at last the simplest form of religious assertion, the protoplasm of the religious organism? Or, on the contrary, is it to be by the acceptance of all that is manifestly true and good and useful, of all that is manifestly from the heart of God as well as from the heart of humanity, so as to attain to the developed and perfected organism of religion? To answer this momentous question wisely, let us glance at analogies.

First, in regard to human knowledge, we are and must be willing to go down to the level of uninformed or imperfectly informed minds, not, however, in order to make that the intellectual level of all, but in order that from that low level we may lead up to the higher and higher levels which knowledge has reached.

In like manner, as to civilization, we are willing to meet the barbarian or the savage on his own low level, not in order to assimilate our condition to his, but in order to lead him up to better conditions.

From this universal rule of wisdom religion cannot differ. In its study, too, we must be willing to go down to the simplest assertion of the truth and the simplest plan for man's improvement; but not in order to make this the universal religious level, but in order from this to lead up to the highest and

the best that the bounty of God and the response of humanity offer us. In this process, the comparative study of religions makes us acquainted with many stages of arrested development. It is assuredly not the will of God that any portion of humanity should remain in these imperfect conditions always.

In the light, therefore, of all the facts here placed before us, let us ask to what result that gradual development will lead us.

In the first place, this comparison of all the principal religions of the world has demonstrated that the only worthy and admissible idea of God is that of monotheism. It has shown that polytheism in all its forms is only a rude degeneration. It has proved that pantheism in all its modifications, obliterating as it does the personality both of God and of man, is no religion at all, and therefore inadmissible as such; that it cannot now be admitted as a philosophy, since its very first postulates are metaphysical contradictions. Hence the basis of all religion is belief in the one living God.

Next, this Parliament has shown that humanity repudiates the gods of the Epicureans, who were so taken up with their own enjoyment that they had no thought for poor man, had nothing to say to him for his instruction, and no care to bestow on him for his welfare. It has shown that the god of agnosticism is only the god of the Epicureans dressed up in modern garb, and that as he cares nothing for humanity, but leaves it in the dark, humanity cares nothing for him and is willing to leave him in his unknowableness. As the first step in the solid ascent of the true religion is belief in the one living God, so the second must be the belief that the Great Father has taught his children what they need to know and what they need to be in order to attain their destiny, that is, belief in divine revelation.

Again, the Parliament has shown that all the attempts of the tribes of earth to recall and set forth God's teaching, all their endeavors to tell of the means provided by Almighty God for uniting man with himself, logically and historically lead up to and culminate in Jesus Christ. We have seen that all the great religious leaders of the world declared themselves gropers in the dark, pointing on toward the fullness of the light, or conscious precursors and prophets of him who was to be the Light of the World. We have seen that whatever in their teaching is true and beautiful and good is but the foretaste of the fullness of the true, the beautiful, and the good to be bestowed in him. "Blessed," he exclaims to his disciples, "blessed are the eyes that see the things which you see; for I say to you that many prophets and kings have desired to see the things that you see and have not seen them, and to hear the things that you hear and have not heard them." We know the honesty and sincerity of the sages of old; and we know there was not one of them but would have considered it a folly and an impiety that he, poor distant groper for the light, should be even compared to the Holy One who declared, "I am the Way and the Truth and the Life. I am the Light of the world; he that followeth me walketh not in darkness but

shall have the light of life." The world's longing for the truth points to him who brings its fullness. The world's sad wail over the wretchedness of sin points not to the despairing escape from the thralls of humanity—a promise of escape which is only an impossibility and a delusion—but to humanity is cleansing and uplifting and restoration in his redemption. The world's craving for union with the Divine finds its archetypal glorious realization in his incarnation; and to a share in that wondrous union all are called as branches of the mystical Vine, members of the mystical Body, which lifts humanity above its natural state and pours into it the life of love. What Wordsworth and Emerson caught faint glimpses of through the immanence of God in nature is that wondrous dwelling of God in sanctified man which he bestows, who makes us partakers in his own Sonship. He it is that does full justice to all the human in religion, because he is the Son of Man, and can say with far more truth than the poet: "There is nothing human that does not concern me." He it is that does full justice to all the divine in religion, because he is the Son of God who has taken humanity in his arms in order to lift it to its Creator. Therefore is he, among all that have ever taught of God, the "one mediator between God and man." Therefore does the verdict of the ages proclaim, in the words of the Apostle of the Gentiles, who knew him and knew all the rest: "Other foundation can no man lay but that which God hath laid, which is Christ Jesus." As long as God is God, and man is man, Jesus Christ is the center of religion forever.

But, still further, we have seen that Jesus Christ is not a myth, not a symbol, but a living personal reality. He is not a vague, shadowy personality, leaving only a dim, vague, mystical impression behind him; he is a clear and definite personality, with a clear and definite teaching as to truth, clear and definite command as to duty, clear and definite ordaining as to the means by which God's life is imparted to man and by which man receives it, corresponds to it, and advances toward perfection. "In Him," says the apostle, "there is not *it is* and *it is not*, but *it is* is in him," sublime declaration of the definiteness and positiveness of his provision for the enlightenment and sanctification of mankind.

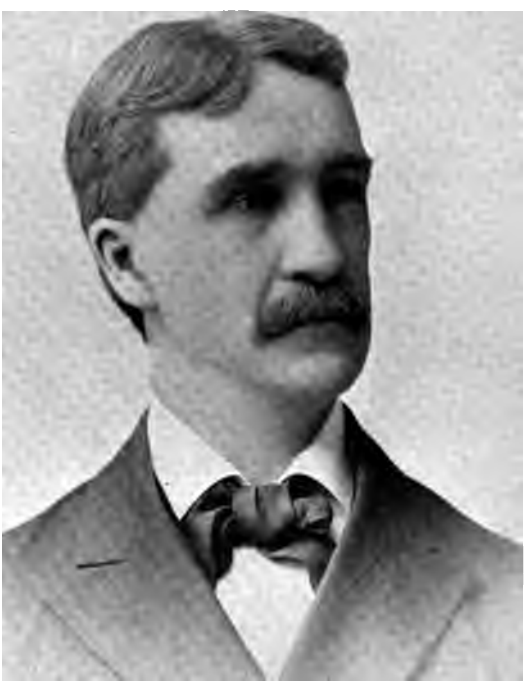
Not merely to ears long closed in death did he utter his heavenly message; he embodied it in everlasting form, in the written code penned by his inspired followers, and in the ever-living tribunal to which he said: "As the living Father hath sent me, so do I send you: go therefore, teach all nations, and behold I am with you all days, even to the end of the world."

That wondrous message he sent "to every creature," proclaiming as it had never been proclaimed before the value and the rights of each individual soul, the sublimest individualism the world had ever heard of. And then, with the heavenly balance and equilibrium which brings all individualities into order and harmony and unity, he calls all to be sheep of one Fold, branches of one Vine, members of one Body, in which all, while mem-

bers of the head are also "members one of another," in which he is the fulfillment of his own sublime prayer and prophecy: "That all may be one, as thou, Father, in me, and I in thee, that they also may be one in us, that they may be made perfect in one." Thus he makes his church a perfect society, both human and divine; on its human side, the most perfect multiplicity in unity and unity in multiplicity, the most perfect socialism and solidarity that the world could ever know; on its divine side, the instrumentality devised by the Saviour of the world for imparting, maintaining and perfecting the action of the divine life in each soul; in its entirety, "the body of Christ," as the apostle declares it, a Body, a Vine, both divine and human, a living organism, imparting the life of God to humanity. This is the way in which the Church of Christ is presented to us by the apostles and by our Lord himself. It is a concrete individuality, as distinct and unmistakable as himself. It is no mere aggregation, no mere coöperation or confederation of distinct bodies; it is an organic unity, it is the Body of Christ, our means of being engrafted in him and sharing in his life. This is unmistakably his provision for the sanctification of the world; will anyone venture to devise a substitute for it? Will any one, in the face of this clear and imperative teaching of our Lord, assert that any separated branch may choose to live apart by itself, or that any aggregation of separated branches may do instead of the organic unity of the Vine, of the Body?

From the depths of my soul I sympathize most tenderly with those who look fondly on ways and organizations made dear by heredity and by proud historic memories. But reverence and loyalty to the Son of God must come first; the first question must be, Is this the Vine, the Body, fashioned by the hands of the Saviour of the world? And if history shows that it is not, then to all the pleadings of kith and kin the loyal Christian must exclaim, as did the apostles of old: "Whether we should obey man or obey God, judge ye."

Men of impetuous earnestness have embodied good and noble ideas in separate organizations of their own. They were right in the ideas; they were wrong in the separation. On the human side of the Church of Christ, there will always be, as there always has been, room for improvement; room for the elimination of human evils, since our Lord has given no promise of human impeccability; room for the admission and application of every human excellence, room for the employment and the ordering of every human energy in every work that is for God's glory and man's welfare; room not only for individual twigs, but for strong, majestic branches and limbs innumerable; but all in the organic unity of the one Vine, the one Body. For on the divine side there can be "no change nor shadow of alteration;" and the living organism of the Vine, of the Body, must ever maintain its individual identity, just as a living human being, though ever subject to a life of vicissitudes, is ever the same identical self. Therefore we understand why the great apostle denounces and deplores schisms, organic sepa-



REV. GEORGE C. LORIMER, D.D., BOSTON.

"THE BAPTISTS HAVE BEEN PROMINENT IN FOUNDING MODERN MISSIONS TO THE HEATHEN, AND ARE EVERYWHERE ACKNOWLEDGED AS THE HEROIC LEADERS IN AN ENTERPRISE WHICH MEANS THE SALVATION AND UNIFICATION OF RACES IN CHRIST, AND WITHOUT WHICH THIS PARLIAMENT OF RELIGIONS WOULD NEVER HAVE BEEN DREAMT OF, MUCH LESS SO WONDERFULLY REALIZED."

rations. Therefore we understand why the world's craving for unity can never be satisfied by mere aggregations and confederations of separated bodies, for such a man made union can never realize the oneness prayed for and predicted by the Son of God.

Jesus Christ is the ultimate center of religion. He has declared that his one organic church is equally ultimate. Because I believe him, here must be my stand forever.

CHRIST THE UNIFIER OF MANKIND.

By Rev. George Dana Boardman, D.D., LL.D.

Envoys Extraordinary and Ministers Plenipotentiary in the Kingdom of God—Men and Women,—The hour for the closing of this most extraordinary convention has come. Most extraordinary, I say, for this Congress is unparalleled in its purpose; that purpose is not to array sect against sect, or to exalt one form of religion at the cost of all other forms; but "to unite all religion against all irreligion." Unparalleled in its composition, save on the day of Pentecost; and it is Pentecostal day again, for here are gathered together devout men from every nation under heaven; Parthians, and Medes, and Elamites, and the dwellers in Mesapotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretes and Arabians, we do hear them speaking, every man in his own language, and yet as though in one common vernacular, the wonderful works of God. And so is fulfilled in a sense more august than on Pentecost itself, the memorable prophesy of the one coming, universal religion: "It shall be in the last days, saith God, I will pour forth of my Spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Yea, and on my servants and handmaidens in those days will I pour forth of my Spirit; and they shall prophesy."

All honor to Chicago, whose beautiful White City suggestively symbolizes the architectural unity of the One City of our One God. All honor to this noble Chairman—this John the Beloved, whose surname is Barrows—for the Christian bravery and the consummate skill with which he has managed this most august of human Parliaments, this crowning glory of earth's fairest Fair.

And what is the secret of this marvelous unity? Let me be as true to my own convictions as you, honored representatives of other religions, have been nobly true to your own. I believe it is Jesus of Nazareth, who is the one great unifier of mankind.

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And, first, Jesus Christ unifies mankind by his own incarnation. For when he was born into the world, he was born, as I believe, more than a single person; more even than history's uniquest hero; he was born, to use the Bible phrase, "The Son of Man." Ponder the profound significance of this unique title. It is not "a son of man;" it is not "a son of men;" it is not "the son of men;" but it is "The Son of Man." That is to say, Jesus of Nazareth is the universal Homo, the essential Vir, the Son of human nature. Blending in himself all races, ages, sexes, capacities, temperaments, Jesus is the archetypal man, the ideal hero, the consummate incarnation, the symbol of perfected human nature, the sum total of unfolded, fulfilled humanity, the Son of Mankind. Towering above all mankind, yet permeating all mankind, Jesus Christ is mankind's one great Inductive Man. As such, he is the inhabitant of all lands and of all times. See, for instance, how he blends in himself all race marks—Shemitic reverence, Hamitic force, Japhetic culture. See how he illustrates in himself all essential human capacities—reason, imagination, conscience, courage, patience, faith, hope, love—blending in his own pure whiteness all colors of all manly virtues, all hues of all womanly graces, being himself the Eternal God's own infinite solar light. See how he absorbs and assimilates into his own perfect religion all that is good in all other religions—the symbolism of Judea, the aspiration of Egypt, the æstheticism of Greece, the majesty of Rome, the hopefulness of Persia, the conservatism of China, the mysticism of India, the enthusiasm of Arabia, the energy of Teutonia, the versatilities of Christendom. All other religions, comparatively speaking, are more or less topographical. For example. There is the Institute religion of Palestine, the Priest religion of Egypt, the Hero religion of Greece, the Empire religion of Rome, the Gueber religion of Persia, the Ancestor religion of China, the Vedic religion of India, the Buddha religion of Burma, the Shinto religion of Japan, the Valhalla religion of Scandinavia, the Moslem religion of Turkey, the Spirit religion of our own American aborigines. But Christianity is the religion of mankind. Zoroaster was a Persian, Confucius was a Chinaman, Gautama was an Indian, Mohammed was an Arabian, but Jesus is the Son of Man. And therefore his religion is equally at home among black and white, red and tawny, mountaineers and lowlanders, landsmen and seamen, philosophers and journeymen, men and women, patriarchs and children. Like the great sea, his religion keeps flowingly conterminous with the ever-changing shore line of every continent, every island, every promontory, every recession. And this because he is the Son of Man, in whom there is and can be neither Jew nor non-Jew, neither Greek nor Scythian, neither Asiatic nor American, neither male nor female, but all are one new man in him, and he is all in all. Thus is he unifying all mankind by his own incarnation. The Son of Man, and he only, is history's true Avatar.

Again, Jesus Christ is unifying mankind by his own teaching. Take,

in way of illustration, his doctrine of love, as set forth in his own mountain sermon, for instance; his beatitudes, his precepts of reconciliation, non-resistance, love of enemies; his bidding each of us use, although in solitary closet prayers, the plural "Our, we, us:"

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father, who seeth in secret. After this manner therefore pray ye: Our Father who art in heaven; Give us this day our daily bread; Forgive us our debts, as we also have forgiven our debtors; Bring us not into temptation; Deliver us from the evil one."

Do you not see that when every human being throughout the world carried out in daily life the loving precepts of the mountain instruction—becoming, like the Master himself, a peacemaker, declining to retaliate, loving his enemies, recognizing in his own private chamber the universal brotherhood by saying "Our Father:" do you not see, I say, that when all mankind does all this, all mankind will also become one blessed unity?

Or take particularly Christ's summary of his mountain teaching, as set forth in his own golden rule: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." It is Jesus Christ's positive contribution to sociology, or the philosophy of society. Without loitering amid minute classifications, it is enough to say that the various theories of society may, substantially speaking, be reduced to two. The first theory, to borrow a term from chemistry, is the atomic. It proceeds on the assumption that men are a mass of separate units, or independent Adams, having no common bond of organic union or interfunctional connection. Pushing to the extreme the idea of individualism, its tendency is egoistic, disjunctive, chaotic. Its motto is "After me the flood." It is the theory of Diabolus and those who are his. The second theory, to borrow again from chemistry, is the molecular. It proceeds on the assumption that there is such an actuality as mankind; and that this mankind is—so to speak—one colossal person; each individual member thereof forming a vital component, a functional factor in the one great organism; so that membership in society is universal, mutual co-membership. Recognizing each individual of mankind as a constituent member of the one great human corpus, or corporation, its tendency is altruistic, coöperative, constructive. Its motto is: "We are members one of another." It is the theory of Jesus Christ and those who are his. I say then that it is Jesus Christ himself who has given us the key to that greatest of modern problems—the problem of sociology. Even the great Comte, in whose elaborate system of religion the worship of humanity lies as the corner-stone, discerned, as from afar, this splendid truth; for he taught that the key to social regeneration is to be found in what he called "altruism:" that is, the state of being regardful of the good of others; the victory of the sympathetic instincts over self-love; in a single word, Otherism. Oh, that the scales had fallen from this great man's eyes, and that he

had recognized in the Man of Nazareth and of Calvary the true, infinite Altruist! For Christianity—I mean Christ's own Christianity—exalts mankind as a whole by exalting each man as being a constituent part of that whole; thus transfiguring individualism into wholeism. Here is the acme of human genius; here is the zenith of human majesty.

Do you not see, then, that when every human being throughout the world obeys our Master's golden rule, all mankind will indeed become one glorious unity?

Or take Christ's doctrine of neighborhood, as set forth in his own parable of the Good Samaritan. According to this parable, neighborhood does not consist in local nearness; it is not a matter of ward, city, state, nation, continent: it is a matter of glad readiness to relieve distress wherever found. According to human teachers, it was the Jewish priest and the Jewish Levite who were neighbors of the Jewish traveler to Jericho. According to the divine teacher, it was the Samaritan foreigner who was the real neighbor of the waylaid Jew. That is to say, every human being who is in distress, and whom I can practically help -- whether he lives in Chicago or in Pekin — is my neighbor. As a matter of fact, the locomotive and the steam engine and the telegraph are swiftly making all mankind one vast physical neighborhood. And Jesus, in his parable of the Good Samaritan, transfigures physical neighborhood into moral; abolishing the word "foreigner," making "the whole world kin." "Mankind" — what is it but "Man-kinned?" How subtile Shakespeare's play on words when he makes Hamlet whisper aside in presence of his royal, but brutal uncle: "A little more than kin, and less than kind." Now do you not see that when every human being — American, Asiatic, European, African, Islander — regards and treats every other human being as his own neighbor, all mankind will indeed become one blessed unity?

Or take Christ's doctrine of mankind, as set forth in his own missionary commission: "All authority hath been given unto me in heaven and on earth. Go ye therefore into all the world, preach the Gospel to the whole creation, make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway even unto the end of the world" (the consummation of the æon). How startlingly these words must have fallen on the ears of those Jewish disciples! Hitherto they had been taught to believe that Israel was Jehovah's only chosen people, and that no foreigner could secure his favor except by being circumcised, and so grafted into the Abrahamic stock. And now, after two thousand years of an exclusively Jewish religion, the risen Lord bids his countrymen go forth into all the world, and preach the evangel of reconciliation to every creature, discipling to himself every nation under heaven. How majestically the Son of Abraham dilates into the Son of Man! How heroically his great Apostle to the Gentiles, St. Paul, sought to carry out his

Master's missionary commission! In fact, the mission of Paul was a reversal of the mission of Abraham. Great was Abraham's call; but it was a call to become the founder of a single nationality and an isolated religion. Greater was Paul's call; for it was a call to become the founder, under the Son of Man, of a universal brotherhood and a cosmopolitan religion. He himself was the first conspicuous human illustration of his Master's parable of the Good Samaritan. Being Christ's chosen vessel, to convey as in an elect vase his name before Gentiles, he magnified his great office, feeling himself a debtor to every human being, whether Greek or barbarian. And he illustrated his Master's doctrine of neighborhood, because he had caught his Master's own spirit. For the Son of God himself was time's great foreign missionary; mankind's sublime, typical neighbor; stooping from heaven to bind up the wounds of our far-off, alien, waylaid, bleeding humanity, and convey it to the blessed inn of his own redeeming grace. And as the Father had sent the Son into the world, even so did the Son send Paul into the world. Nobly conscious of this divine mission, he recognized in every human being, however distant or degraded, a personal neighbor and brother. And so he went forth into all the world of the vast Roman Empire, announcing, it might almost be said in literal truth, to every creature under heaven the glad tidings of mankind's reconciliation in Jesus Christ. And in thus proclaiming everywhere the blessed news of a common Saviour, in whom there is neither Jew nor non-Jew, but all are one new man in Christ, St. Paul became the first human announcer of the characteristic and glorious doctrine of modern times, human brotherhood. In the matter of the "solidarity of the nations," Paul, the Jew-Apostle to the Gentiles, towers over every other human hero, being himself the first conspicuous human deputy to "the Parliament of Man, the Federation of the World."

Do you then not see that when every human being believes in Christ's doctrine of mankind as set forth in his missionary commission, all mankind will indeed become one blessed unity?

Or take Christ's doctrine of the church, as set forth in his own parable of the sheep and the goats; a wonderful parable, the magnificent catholicity of which we miss, because our commentators and theologians, in their anxiety for the standards, insist on applying it only to the good and the bad living in Christian lands, whereas it is a parable of all nations in all times.

Read it and behold the unspeakable catholicity of the Son of Man! Oh, that his church had caught more of his spirit!

Do you not see, then, that when every human being recognizes in every ministering service to others a personal ministry to Jesus Christ himself, all mankind will indeed become one blessed unity?

Once more, and in general summary of Christ's teaching, take his own epitome of the law, as set forth in his answer to the lawyer's question: "Master, which is the greatest of the commandments?" and the Master's answer was this: "The first is, Hear, O Israel; the Lord our God is one;

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"THIS PARLIAMENT IS UNPARALLELED IN ITS PURPOSE NOT TO ARRAY SECT AGAINST SECT, OR EXALT ONE FORM OF RELIGION AT THE COST OF ALL OTHER FORMS, BUT TO UNITE ALL RELIGION AGAINST ALL IRRELIGION. ALL HONOR TO ITS PROMOTERS FOR THE FAR REACHING SAGACITY WITH WHICH THEY HAVE CONCEIVED, AND THE CONSUMMATE SKILL WITH WHICH THEY HAVE MANAGED, THIS MOST AUGUST OF HUMAN PARLIAMENTS, THIS CROWNING GLORY OF THE EARTH'S FAIREST FAIR."

and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first and great commandment. And a second one like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets."

Not that these two commandments are really two; they are simply a twofold commandment; each is the complement of the other, both being the obverse and the reverse legends engraved on the golden medallion of God's will. In other words, there is no real difference between Christianity and morality; for Christianity is morality looking Godward, and morality is Christianity looking manward. Christianity is morality celestialized. Thus on this twofold commandment of love to God and love to man hangs, as a mighty portal hangs on its two massive hinges, not only the whole Bible from Genesis to Apocalypse, but also all true morality, natural as well as revealed. Or, to express myself in language suggested by the undulatory theory: Love is the ethereal medium pervading God's moral universe, by means of which are propagated the motions of his impulses, the heat of his grace, the light of his truth, the electricity of his activities, the magnetism of his nature, the affinities of his character, the gravitation of his will. In brief, Love is the very definition of Deity himself: "God is love; and he that abideth in love abideth in God, and God in him."

Do you not then see that when every human being loves the Lord his God with all his heart and his neighbor as his own self, all mankind will indeed become one blessed unity?

Again: Jesus Christ is unifying mankind by his own death. Tasting by the grace of God death for every man, he became by that death the propitiation, not only for the sins of the Jew, but also for the sins of the whole world. And in thus taking away the sin of the whole world by reconciling in himself God to man and man to God, he also is reconciling man to man. What though his work of reconciliation has been slow; ages having elapsed since he laid down his own life for the life of the world, and the world still rife with wars and rumors of wars? Underrate not the reconciling, fusing power of our Mediator's blood. Recall the memorable prophecy of the high priest Caiaphas when he counseled the death of Jesus on the ground of the public necessity: "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not." But the Holy Ghost was upon the sacrilegious pontiff, though he knew it not; and so he builded larger than he knew. Meaning a narrow Jewish policy, he pronounced a magnificently catholic prediction: "Now this he said not of himself; but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together (synagogue) into one the children of God that are scattered abroad." Accordingly, the moment that the Son of Man bowed his head and gave back his spirit to his Father,

the vail of the temple was rent in twain from the top to the bottom, thus signifying that the way into the true holy of holies was henceforth open to all mankind alike; to Roman Clement as well as to Hebrew Peter, to Greek Athanasius as well as to Hebrew John, to Indian Khrishnu Pal as well as to Hebrew Paul. For in Christ Jesus Gentiles who once were far off are made nigh; for he is the world's peace, making both Jews and non-Jews one body, breaking down the middle wall of partition between them, having abolished on his own cross the enmity, that he might create in himself of the twain (Jews and non-Jews) one new man, even mankind Christianized into one unity, so making peace. And in that coming day of completed catholic unity, when the daughter of Jehovah's dispersed ones shall bring her offering, and all the nations under heaven shall be turned unto one pure language, and shall serve him with one consent; then shall it be seen that the saying of Caiaphas was but the echo of the saying of him whom he adjudged to the cross: "I am the good Shepherd, and I know my sheep, and I lay down my life for them; and other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and they shall become one flock, one Shepherd."

Thus the cross declares the brotherhood of man, under the Fatherhood of God, in the Sonhood of Christ.

Once more, Jesus Christ is unifying mankind by his own immortality. For we Christians do not worship a dead, embalmed deity. We believe that the Son of Man has burst the bars of death, and is alive forevermore, holding in his own grasp the keys of hades. The followers of Buddha, if I mistake not, claim that Nirvana—that state of existence so nebulous that we cannot tell whether it means simply unconsciousness or total extinction—is the supremest goal of aspiration; and that even Buddha himself is no longer a self-conscious person, but has himself attained Buddhahood or Nirvana. On the other hand, the followers of Jesus believe that he is still alive, sitting at the right hand of the Majesty in the heavens, from henceforth expecting till he make his foes his footstool. Holding personal communion with him, his disciples feel the inspiration of his vitalizing touch, and, therefore, are ever waking to broader thoughts and diviner catholicities. As he himself promised, he is with his followers to the end of the æon; inspiring them to send forth his evangel to all the nations; to soften the barbarism of the world's legislation; to abolish its cruel slavery, its desolating wars, its murderous dram-shops, its secret seraglios; to found institutes for body and mind and heart; to rear courts of arbitration; to lift up the valleys of poverty; to cast down the mountains of opulence; to straighten the twists of wrongs; to smooth the roughness of environments; in brief, to uprear out of the débris of human chaos the one august temple of the new mankind in Jesus Christ.

Thus the Son of Man, by his own incarnation, by his own teachings, by his own death, by his own immortality, is most surely unifying mankind.

And the Son of Man is the sole unifier of mankind. Buddha was in many respects a very noble character; no Buddhist can offer him heartier reverence than myself. But Buddha and his religion are Asiatic; what has Buddha done for the unity of mankind? Why are we not holding our sessions in fragrant Ceylon? Mohammed taught some very noble truths; but Mohammedanism is fragmental and antithetic; why have not his followers invited us to meet at Mecca? But Jesus Christ is the one universal man; and therefore it is that the first Parliament of Religions is meeting in a Christian land, under Christian auspices. Jesus Christ is the sole bond of the human race; the one nexus of the nations; the great vertebral column of the one body of mankind. He it is who by his own personality is bridging the rivers of languages; tunneling the mountains of caste; dismantling the fortresses of nations; spanning the seas of races; incorporating all human varieties into the one majestic temple-body of mankind. For Jesus Christ is the true centre of gravity; and it is only as the forces of mankind are pivoted on him that they are in balance. And the oscillations of mankind are perceptibly shortening as the time of the promised equilibrium draws near. There, as on a great white throne, serenely sits the swordless King of the ages—himself both the Ancient and the Infant of Days—calmly abiding the centuries, mending the bruised reed, fanning the dying wick, sending forth righteousness unto victory; there he sits, evermore drawing mankind nearer and nearer himself; and, as they approach, I see them dropping the spear, waving the olive-branch, arranging themselves in symmetric, shining, rapturous groups around the Divine Son of Man; he himself being their everlasting Mount of Beatitudes.

"Yea, Truth and Justice then
Will down return to men,
Orb'd in a rainbow; and, like glories wearing,
Mercy will sit between,
Throned in celestial sheen,
With radiant feet the tissued clouds down steering;
And Heaven, as at some festival,
Will open wide the gates of her high palace-hall."

THE SCIENTIFIC SECTION.

REPORTS AND ABSTRACTS OF PAPERS PREPARED FOR THE PARLIAMENT AND READ IN WHOLE OR IN PART

SERVICE OF THE SCIENCE OF RELIGIONS TO UNITY AND MISSION ENTERPRISE.

By Mr. Merwin-Marie Snell, Chairman.

[The speaker pointed out the universality of religion, and the necessity of the scientific study of religions, for which he gave the following principles]: 1. Collect all data regarding religions; 2. One need not disbelieve his own creed to examine others without bias; 3. Where facts are in dispute, the testimony of the adherents of the system under consideration outweighs that of others; 4. Study the facts chronologically; 5. Superficial resemblances between systems must not be accepted as conclusive evidence of relationship; 6. Apparent absurdities or falsities may result from error as to the facts, or misunderstanding of their significance. To study the science of religions intelligently it is not necessary to be a scientist. Missionary work, Christian, Buddhist, or Moslem, can not dispense with this science. Every missionary training-school should be a college of comparative religion. Ignorance and prejudice in the propagandist are as great an obstacle to the spread of a religion as in those whom it seeks. The first requisite of successful mission work is knowledge of the truths and beauties of the religion to be displaced, that they may be used as a *point d'appui* for the special arguments and claims of the religion to be introduced. Into this union of religious science all can enter. Much has been said about the union of science and religion; much more important is the union of all men in science and religion.

THE EGYPTIAN RELIGION AND ITS INFLUENCE ON OTHER RELIGIONS.

By J. A. S. Grant (Bey), A.M., M.D., LL.D.

Egyptian history was divided into the mythical and the historic periods. These were subdivided by dynasties. The beliefs have their foundation in the mythical period, and its dynasties reveal an evolution. They comprise a dynasty of gods (Cf. Heb. Elohim) as rulers, probably over nature and the lower creation; a second dynasty of gods, rulers over a higher creation (man); a dynasty of demi-gods ruling over man as a race, and a dynasty of prehistoric kings of communities. Leaving out this fourth dynasty we see transitions that Manetho did not explain. The first dynasty created the world, the second arose through some great change at the creation of man, whom the gods ruled and had free intercourse with. From some cause they were obliged to withdraw from man, and end intercourse with him. Being naturally religious this left him ill at ease. He could no more raise himself to their level. The gods pitied him, partook of his nature and came to earth again. This introduced the third dynasty.

The teaching as to the demi-gods ran thus: Sky was the goddess Nut, earth the god Seb. Their children share the natures of the father and mother, and are partly terrestrial, partly celestial. The more prominent are Osiris and Set, the sons, and Isis and Nephthys, the daughters. Osiris ruled, and married Isis, but we read of no children. Osiris was the personification of good, and always journeying to do his people good. Ambition inspired Set to kill him and to usurp his place, becoming the personification of evil (Cf. the Apocalypse, rebellion in heaven, and Satan's rule on earth). Isis became miraculously pregnant and bore Horus, who warred against Set and overcame him. Being demi-gods neither could be annihilated, and Seb decided that each should have place and power. This arbitration explains the continuance of good and evil. Osiris, though slain in body, appears in the nether world as judge of the dead, and Horus in the world of spirit introduces the justified to him (Cf. the Christian Messiah, and the sacrifice for sin). The death of Osiris on account of sin was the atoning sacrifice, all others being sacrifices of thanksgiving. Osiris, Isis and Horus were universally worshiped as a triad. Isis was frequently represented with the sucking child, Horus, on her knee (Cf. the Madonna and infant).

The Egyptians believed that the body consists (1) of the *sahoo*, the fleshy body; (2) the *ka*, the spiritual and unseen double of the substantial body, an intelligence permeating it and guiding its functions; and (3) the *ba*, the spirit. When the flesh-body died, the spiritual body and the spirit

continued to live, but separately. The spirit went to the judgment of Osiris. If justified, it was admitted into his presence, and made daily progress in the celestial life. Obstacles were easily overcome by assuming the form of the deity. The justified spirit is always called the Osiris; *i. e.*, it became assimilated to the god. The spiritual body (*ka*) continued to live on earth wherever it had existed before disembodiment. It lived especially in the tomb, where it could rest in the mummy or in the portrait-statue. It continued to hunger and thirst, etc., as when embodied, lived on the spiritual essence of offerings, and could starve to death, *i. e.*, undergo annihilation. There is some indication that this spiritual body was to unite with the spirit, for occasionally the spirit visited the tomb where the spiritual body dwelt, and there was a divinity called "Uniters of spirit-bodies."

The spirit, if condemned, underwent punishment. The guiltier spirits suffered hell-fire and final annihilation. The less guilty spirits were incarnated in unclean animals, and sent back to earth for second probation.

The Egyptians, though accused of animal worship, saw in animals attributes of their one nameless god. Originally, the apparent adoration of animals was really adoration of their god for some beneficent attribute. The history of the early dynasties proves the result elevating. Bunsen says that animals were at first mere symbols, but the inherent curse of idolatry rendered them real objects of worship. Maspero believes that Egyptian religion was at first pure and spiritual, but its later developments became grossly material. To symbolize spiritual truth is dangerous. The Egyptians figured the attributes of their one god; and in time each was worshiped as a deity. The one god was nameless, but the combination of all the other good divinities made up his attributes, which were simply powers of nature. Renouf says a Power behind all these was recognized and frequently mentioned. But to that Power no temple was raised. The name Osiris was held so sacred that it was never pronounced, while sculptors and scribes always spelled it backwards as Ari-as. In the Hebrew religion Jahveh-Elohim created the heavens and the earth; so Osiris-Ra received material from Ptah to create the world. In Christianity God created all things through Christ; so Ptah created all, working visibly through Osiris-Ra, the creative principle. Egyptian religion, therefore, depicts an almighty deity, nameless, self-existent and uncreate.

GENESIS AND DEVELOPMENT OF CONFUCIANISM.

By Dr. Ernest Faber, Shanghai.

Confucianism comprises all the doctrines and practices acknowledged by Confucius and his best followers during 2,400 years. It has become the characteristic feature in the life of China. It is the key to deeper understanding of China and the Chinese. Confucius professed to be only a transmitter. He received his ideas from ancient records. He published what suited his purpose in the Five Sacred Books. To these were added his Analects, and, centuries later, a few other works. The canon was completed in the seventh Christian century. It comprises thirteen works of various contents and unequal value, most of them compilations written neither by one author nor at one time. The text has undergone many changes in these thousand years. About the meaning the best scholars have never agreed. There have been opposing schools of interpretation. Taoism, Buddhism and other agencies have with those internal causes modified ancient into modern Confucianism.

1. *Chinese Life Before Confucius.*—Confucianism has its roots in antiquity; it branched from the main stream, Taoism representing ancient China in its principal features. The elements of Confucianism go back centuries before Confucius. The religious features of pre-Confucianism were these: Mankind was regarded as subject to a superior power called Heaven, the supreme ruler (Shang-ti), or God (Ti). Under him many minor deities ruled as ministering spirits over lesser or larger spheres. A multitude of spirits roamed about, evil spirits causing all evil. Animals and trees were inhabited by spirits, and worshiped. Sacrifices were offered to propitiate the higher beings. Exorcism and deprecatory services warded off evil. Oracles, etc., revealed the will of the gods, or fate, and thus directed human action. A primitive philosophy based on dualism and the evolution of the five elements explained all. Under the Chow dynasty (B.C. 1123?), ancestor-worship became the most prominent religious service.

II. *Confucius and his work.*—He was of superior moral character. His aim was political; the reëstablishment of strong imperial government. Against anarchy he found it necessary to lay the greatest stress on authority and subordination. In his moral teaching man is principally a political being on a basis of social relations. Development of personal character is subordinated to social and political duties. The Chinese empire is visible heaven on earth. Its emperor is the the only-begotten son of heaven, holding power over earth as his right. Like the laws of nature his laws are

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"THE PARSEES OF INDIA AND PERSIA PROFESS THE ANCIENT RELIGION OF ZOROASTER THE RENOWNED SAGE AND PROPHET OF PERSIA. WHILE OTHER RELIGIONS OF THE ANCIENT WORLD, SUCH AS THOSE OF ANCIENT EGYPT, CHALDEA, ASSYRIA, BABYLON, GREECE AND ROME, HAVE DISAPPEARED FROM THE FACE OF THE EARTH, THIS HAS SURVIVED MANY TRIALS AND VICISSITUDES, AND STILL FLOURISHES, IF NOT IN ALL ITS PRISTINE VIGOR AND GLORY, WITH MANY OF ITS DISTINCTIVE FEATURES PRESERVED PRACTICALLY INTACT."

laws of heaven, every transgression causing evil consequences. Return to the right path restores harmony. Religion is subordinated to government. The emperor is subject only to heaven, with the exclusive privilege and duty of sacrificing to heaven. Gods and spirits are subject to the emperor, who rewards or punishes them. The invisible world corresponds exactly to every Chinese institution. To avoid confusion with the common concept of gods Confucius spoke of "heaven" instead of God and gods. All his fundamental views (except that of woman) were optimistic. Human nature is the same in every man. Each can become a sage, no excuse being allowed for failure. Human depravity was not taken into account. As Confucius left sin unremoved, no regeneration of China could result. Ancestral worship became the characteristic of Confucianism. It aimed to confine worship to the worshipers' sphere of life, a mistake that favored the spread of Buddhism and increase of idolatry. Confucius laid down the *lex talionis* in its fullest extent, and the bad effects are evident even in the present. Yet he is the greatest Chinese teacher, the embodiment of all ideals of Chinese character. His consciousness of his divine mission is the secret of his strength, the cloak of his weakness. China worships Confucius as her teacher.

[Prof. Faber did not discuss the sacred books and the schools of Confucianism.]

III. *Modern Confucianism.*—The immense extent of modern China is due not to the teachings of Confucius, peaceful attraction of neighboring states, but to war and suppression. "Are not these all wars of unrighteousness?" said Mencius. The Confucian constitution of the state has changed. In parts of China ruin is everywhere. Splendid temples and rich monasteries number hundreds of thousands, but the majority of the people living near are poor and sunk in vice. Most of the temples are dedicated to gods Confucius and Mencius never heard of. In temples to Confucius cattle, sheep, pigs, fish and fowl are slaughtered, and silk burned. The ancients did not do so. They invited his presence to one place only. Misery is neither properly relieved, nor its causes removed. Man's queue and woman's small feet were not the custom of the [Confucian] Middle Kingdom. Denuding roads of trees, increasing their length by sharp turns to more than twice the straight-line distance, pagodas, and horse-shoe-like graves scattered everywhere, are instances of the *fung-shui* (good-luck) superstition, of which Confucius knew nothing, nor was the term mentioned in the ancient records. To expect luck from external things is in contradiction to the teachings of the ancients; they cultivated their virtue, and expected their blessings from heaven. Examination of students is far from the pattern of the ancients, is nothing but phraseology and empty routine. Where is the formation of character? Can such examinations get men strong to withstand temptation, to overcome evils, to sacrifice themselves for the people? In literature is found the same state as 2400 years ago, the very thing that induced Confucius to clear away

thousands of useless volumes. . . . Erecting arches in honor of women violates "the rule of antiquity, that nothing, either good or evil, should be known of women outside the female departments." Imperial sanction for the Taoist pope; favor to Buddhism (especially, to the Pekin lamas), spiritism, animal-worship, fortune-telling, abuses and excesses in ancestral worship, theatrical performances, dragon-boat festivals, idol-processions, street displays, infanticide, prostitution, making retribution a prominent motive in morals, codifying penal law, publishing the statutes, the cessation of the imperial tours of inspection and many other things would not be approved by Confucius and Mencius. But the railroad and steamship and electric light would make Confucius say: "The spirit of the ancients now appears in western lands, as millenniums ago in China. All who honor my name! the people of the West are in advance of you, as the ancients were of the rest of the world. Learn what they have good; correct their evil by what you have better. This is my meaning in the great principle of reciprocity."

SELECTIONS FROM "A SKETCH OF ZOROASTRIANISM."

PREPARED BY THE PARSEES OF BOMBAY.

Zoroastrianism has, perhaps, stronger claims on our interest than Islâm, Buddhism, Brahmanism or Confucianism. It flourished originally in Afghanistan, eastern Persia and adjacent districts; under the Achæmenians it extended to western Persia, and under the Sassanians it influenced Asia Minor and Egypt. Its founder was Zarathushtra Spitama, an authentic personage who lived not later than B.C. 1200. He was philosopher, poet and prophet. He suffered persecution on account of the reform he promulgated. In opposition to the Daëva-worship, the prehistoric polytheism of the forefathers of Hindus and Iranians, Zoroaster named his religion Mazda-worship, Mazda being the Parsee name of God. Other reformers had previously struggled against Daëva-worship, but it was Zoroaster who succeeded in extirpating it. His religion teaches the worship only of the one true God, and every Zoroastrian makes this confession of faith: "I confess myself a worshiper of Mazda, a follower of Zoroaster, an opponent of false gods, and subject to the laws of the Lord." Thus Mazda-worship in the Avesta is emphatically termed the good religion, and it elevates Zoroaster alone to the worshipful beings. This distinction is conferred only upon divine ones, and never upon another man throughout the Avesta.

The extant scriptures of Zoroastrianism consist of the Zend-Avesta, Zend meaning "commentary" and Avesta "text." It is a collection of writings by several authors at different times. The present form is a later

arrangement for liturgic purpose. The text contains two groups of compositions: (1) The Yasna, including the five Gathas or sacred songs of Zoroaster himself; (2) The Visparad, Vendidad and Kordeh-Avesta. Only the Gathas originated with Zoroaster; the rest are the compositions of priests after his death, but not later than B.C. 559. In the Gathas we find Zoroaster in flesh and blood, preaching pure monotheism and lofty morality. Nearly every stanza contains one or more names of God, either his proper name, Ahura Mazda, or one of his six appellations called Holy Immortals. Later than the Gathas is the book of sacrificial or liturgical prayers, called Yasna, to be recited at ceremonies. The Visparad consists of invocations to all chiefs of creations, virtues, etc. It is never recited alone, but with parts of the Yasna at higher ceremonies. The Vendidad comprises laws against evil and impure beings or things. The Khordeh-Avesta is a smaller collection of miscellaneous pieces.

We conclude this presentation of the literature with a citation from a sermon of Zoroaster:

"Now will I proclaim to you, give ear unto me, now hear,
Ye who look from near or afar,
It has been now all revealed (to me). Verily be ye the worshipers of the Most Wise
So that the evil-doctrined one may not again spoil the world,
He the wicked one who has caused tongues disbelieving with an evil faith. . . .
Not to be deceived is the All-pervading Lord. . . .
Now I proclaim to you the Most High of all.
Praise with righteousness (Him), who is the Giver of good . . .
And let the Wise Lord hear it through the holy spirit. . . .
Him only choose thou for our praises of salutation,
(For) verily now I have transparently seen Him with my (mental) eyes,
Of good mind, word, and deed,
The Knower with righteousness, Him the Wise Lord.
Let us deposit His adorations in the house of purity.
Him only propitiate with our good mind,
Who has made us content (who is our consoler) both in felicity and distress;
So that the Wise Lord working with might would make
Our cattle and brave men to prosper,
Until (there come to us) good knowledge of the good mind with righteousness.
To Him only offer sacrifice with the worship of pious thought,
Who has been sung with the proper name of Ahura Mazda (the Wise Lord),
Since He gives through good mind and righteousness
In His kingdom His fullness and immortality,
To everyone of those who would give power and strength (to the helpless)."

Many more passages in the Gâthâs prove that Zoroaster proclaimed pure theism.

TAOISM.

A PRIZE ESSAY.

Taoism and Confucianism are the oldest religions of China. Taoism originated with the originator of all religions. He transmitted it to Lao-tsze, who was born in the Chow dynasty (about B.C. 604), was contemporary with Confucius, and kept the records. His *Tao Teh King* treats of the origin and philosophy of nature, of the mystery behind and above the visible universe, in order to educate the ignorant. In time, Taoism divided into four schools—the Original, the Mountain, the Barrier and the Orthodox schools. After ten generations these schools became one again. The Barrier school is probably represented to-day by the Pure Truth school, which really originated with Wang Chieh in A.D. 1161, and has flourished all the more since the rise of the Mongol dynasty. The present head of Taoism is of the Orthodox school. At present Taoism has a northern and a southern branch. Our sacred books are divided into advanced, secondary and primary classes, the advanced class discussing the question how to find truth or the eternal, the secondary class the origin of things, and the elementary class treating of spirits. There are also three secondary classes in three books—*The Great Beginning*, *The Great Peace*, *The Great Purity*. The Orthodox school also has a literature divided into three independent classes, and called the sacred literature of the three classes.

If Taoists seek Taoism's deep meaning in earnest, and put unworthy desires aside, they are not far from its original goal. But in after generations the marvelous overclouded this; Taoists left the right way, and boasted wonders of their own. Legends of gods and genii became incorporated with Taoism. In the Han dynasty Taoism had thirty-seven books and the genii religion ten. These were different at first. But from the time Taoism ceased to think purity and peaceableness sufficient to satisfy men, it became the genii religion [magic and spiritualism], though still called Taoism. From B.C. 206 to A.D. 220 the doctrines of Hwangti and Lao-tsze flourished together. The former ones related to miracles and wonders, the latter to truth and virtue. The *Tao Teh King* had said nothing of the pellet of immortality, but about A.D. 420 this theory of a spiritual germ was read into it. Kwo Chang Keng held that what the *Tao Teh King* says about things being produced by what existed before nature, is the source of the germ of immortality. The *Wu Chin Pien*, another of our orthodox books, discusses nothing except the importance of this eternal germ. The art of breathing the breath of life was practiced, and the fundamental nature of Taoism underwent change. Then the secret of the germ of life and the

art of refining one's nature were sought; and its foundations experienced another change. Finally Chang Lu (*circa* A.D. 385–582 ?) used charms in his teaching, and employed fasting, prayer, hymns and incantations to obtain blessings and repel calamities; and Taoism's fundamental doctrines had utterly disappeared.

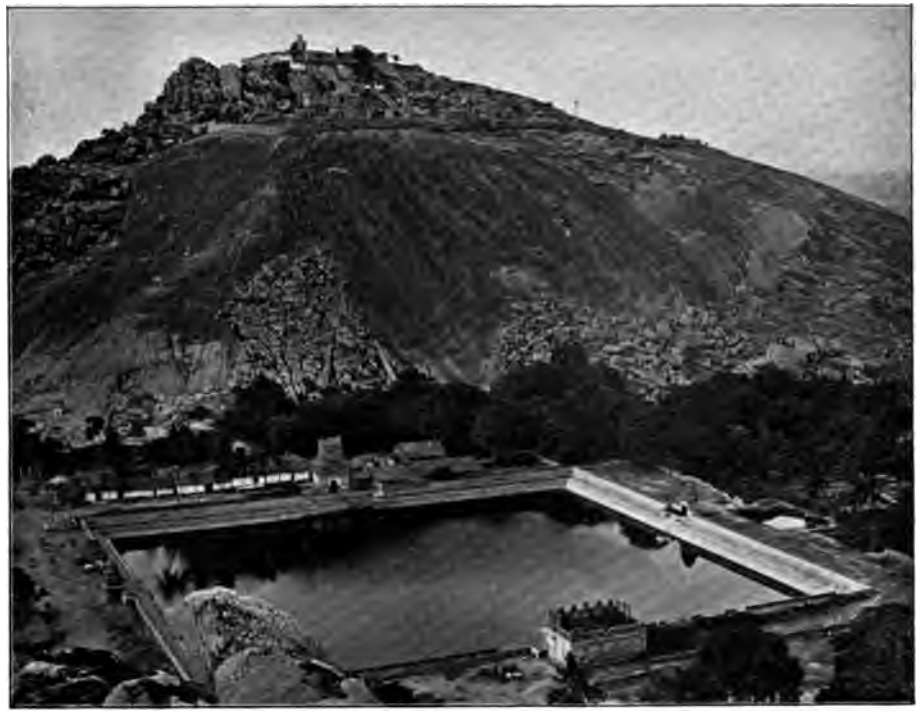
What does Taoism mean by the phrase, Carrying out heaven's will ? It means that heaven is the first cause of religion, that man is produced by two forces, Yin and Yang; that heaven gave the spiritual nature; and that when this is lost he cannot carry out heaven's will nor be a man. Heaven is called the great clearness, the great space, and this clear space is heaven's natural body. Taoism regards heaven as its lord, and seeks to follow heaven's way. If men, to preserve the heaven-given soul, can premise Yin and Yang as the fuundation of truth and of the spiritual nature, and can nourish the heaven-given spiritual life, what need for the medicine of immortality ? But those who carry out heaven's will are able to fulfill their duties as men. Those who really study religion, cultivate their spiritual nature, preserve their souls, gather up their spiritual force, and watch their hearts. They believe that if the spiritual nature be not nurtured, it daily dwindles; if the soul be not preserved, it daily dies; if the spiritual force be not exercised, it is dissipated daily; if the heart be not watched, it is daily lost. Taoism, though considering purity fundamental, adds patience to purity and holds to it with perseverance, overcomes the hard with softness, and the firmest with readiness to yield. Thus Taoism attains a state not far from man's original one of honesty and truth without becoming conscious of it.

Practice virtue in quiet and for a long time. From the unseen let something appear; afterwards let it return to the unseen. Collect your spirits till you have force. Collect your forces till you have living seeds. This is producing something where nothing existed. Sow those seeds, nourish them with your influence, exercise your influence to keep your spirits, and lead them from the seen to the unseen. When human duties are fulfilled, not a particle of the eternal intelligent germ need be lost. Space and my body are but parts of one, and will be of the same age. Without seeking immortality, the body becomes immortal. If not, this bit of divine light is Yin; extinguished by the bad influences of this life.

Comprehension of the hereafter is one of the mysteries in which no religion can equal Taoism. The living force in my body fills space, influences everything, and is one with creation. If we can in reality attain to it [life-force ?], we are able to know spirits in the dark domains. In the future life there is but one principle. Ghosts are the intelligent powers of Yin; gods, those of Yang.

The benefits conferred by Taoism on the government cannot be exhausted by relating isolated instances.

Taoism and the genii-religion have deteriorated. Taoists only practice



SHRAVANA BELAGOLA, VIEW SHOWING LARGE HILL AND STONE TANK IN THE VALLEY.

charms, read prayers, play on stringed or reed instruments, and select famous mountains to rest in. They rejoice in calling themselves Taoists, but few carry out the true learning of the worthies and the holy genii of the past. If we ask a Taoist what is taught in the *Yin Tu King*, he does not know. If you kneel for explanation of the *Tao Teh King*, he cannot answer.

Oh! that one would arise to restore our religion, save it from errors, help its weakness, expose untruth with truth, explain the mysteries, understand it profoundly and set it forth clearly, as Roman Catholics and Protestants assemble the masses to hear, and to explain the doctrines that their followers may know the ends for which their churches were established! If the coarse influences with which custom has obscured them were removed, the doctrines of Lao-tsze, Chang-tsze, Yin Hi and Lie-tsze might shine forth brightly. Would not this be fortunate for our religion?

THE NATURE-RELIGION OF THE NEW HEBRIDES.

By John G. Paton, D.D.

The inhabitants of the New Hebrides in 1858 offered human sacrifices in times of severest trial, sickness and danger, and it was these that chiefly formed their cannibal feasts. Those who fell in war were feasted on, but this bound the warriors in blood covenant for all that promoted their common good. Every widow was strangled that her spirit might follow her husband's into the spirit world, to be his slave there as here.

To satisfy the intuitive craving of their nature, in common with man wherever on earth found, they make carved idols of stone and wood which they set up in groves and sacred spots, through which to worship invisible spirit gods. Through uncarved stones, rocks, trees, mountains and things of the sea, their ancestors, the sun, moon and stars, and every thing within the compass of their knowledge, they worship and sacrifice to unseen spirit-gods of every conceivable character, except a God of love and mercy. They worship to avert calamities and sickness, and to obtain blessings or to prevent them being taken away. Their worship is all propitiatory, a worship of slavish fear. All feel that they are dependent on invisible powers beyond self for help and blessings, and for their very existence, as they are liable to be laid down in sickness or taken away at any moment by death as a punishment for sins committed; for like Job's comforters, they look upon all trials and sickness as sent in punishment of bad conduct. Every individual family, village and tribe have their special gods, besides those common to all, and each tribe or district has its sacred men or priests, who are usually oppressive, and by their professed powers and incantations

so influence the people that they fear the revenge of the gods if they offend them. By nature intuitively they all have clear ideas of right and wrong, which lead them to condemn in others things which in self-interest or self-gratification they do themselves when opportunity occurs, though they know that if found out punishment is sure to follow. I have lived among them and visited the homes and villages of many thousands, but I never heard of one who lived and acted up to the light of nature.

The idols representing their unseen spirit gods are many; on some islands they are set up fixed in the earth under the shadow of some sacred banyan or other tree, in the side of or near to their public meeting ground. On other islands they are in secluded sacred spots, which all the natives except the priests fear to approach. On others they are placed in natural or artificial amphitheaters under some great tree, with a narrow entrance seldom entered. In our northern islands I have seen large conical stones, all nearly the same shape and size, fixed in the earth in straight lines, and in three rows, of from twenty to one hundred and fifty feet in length, at short distances from each other, the ground in front a battered oval, and all vegetation destroyed by dances and ceremonies. The carved wood images are generally from four to fifteen feet high. I have entered houses where one was set up inside of the door, and where every post supporting the long, heavy roof was a carved image, and at the foot of the chief's bed an idol was fixed, standing some four feet high, where it was the last thing he saw on falling asleep, and the first when he awoke.

Heathen islanders do not use the new crops till, with great ceremony, the first fruits have, with singing and dancing, been consecrated to their gods. They also salute each new moon by shouting and dancing, as if bereft of reason. A large party of warriors consecrated in prayer a large quantity of food, to the evil spirits, and asked their blessings on it. They formed a large oval, in which all kneeled, with faces almost touching the ground, and the right hand stretched forward, when, after muttering their prayers, they rose gradually, their voices in perfect harmony, becoming louder till they ended in a deep, hollow howl. This they did three times, dividing the food and presents with manifestations of joy, among all assembled, not to be eaten there, but carried to their homes and subdivided between their relatives and friends. Annually, before planting, each village or district used to spend some weeks dancing before their gods and in other religious ceremonies, that they might have good crops. On each new yam plantation they made a small sacred house for the gods, in which they placed some of their stone representations, and before which they made offerings of food, knives, axes, and anything they thought would induce them to give good crops.

In extreme cases, when they have given all they possess to avert drought, or sickness, or war, or to get rain, and have failed, they will sacrifice their most beautiful children to propitiate, if possible, the unseen spirit-

gods, and to get the desired blessings. I never knew a person killed simply for food; the cannibal feasts are sacrificial rites.

I believe no portion of the human race has ever been found, or ever will be found who have not the innate idea of their need of gods to worship, and to help them in calamities. Some men, with imperfect knowledge of their language and customs, have been found to hazard the declaration that some races and tribes had no idea of a god, or any form of worship. Charles Kingsley said that the inhabitants of Australia "had sunk so low they could not comprehend the Gospel. Poor brutes in human shape, they must perish like brute beasts." And yet at that very time there were Christians among them! From my knowledge of the island gods and worship, I discovered before competent witnesses, as stated in my "Auto," that they had idols or charms representing unseen gods, to whom they ascribed all the powers of our God, except his love and mercy as displayed in Jesus; and to prove that they had such idols and worship they sold me some eight or nine of them.

I believe the man does not exist who does not intuitively worship gods of some kind. Even the missionaries working among the aborigines said they had no objects of worship; but the natives explained this by saying that the first white man who saw them worshiping, laughed; so they resolved that no white man should again insult them and their gods, which they carried away and worshiped everywhere in secret. May it not also be so elsewhere, where such objects have not been seen by white men?

The Gospel of Christ is a blessing to the women from every point of view. They are the down-trodden slaves of their heathen men, but as Christians they are loved and respected.

The Future Life.—They deify and worship the spirits of departed ancestors, so they believe in existence after death, but so far as I know they have no idea of the resurrection of the body. Their idea of the future existence is very misty. The spirit exists in the bush, to which at death it is carried away by the evil spirit. It revisits its relatives and village after death, chiefly to inflict trouble and sickness in revenge for past bad treatment; hence, at the grave or sacred spots the people present offerings of food, etc., to propitiate their departed friends. Generally the natives exceedingly fear the dead and their gods, especially in the night, when they seldom leave their villages alone. They leave in parties, and some one will be constantly sounding on pans, pipes, or a flute of bamboos, to frighten away the spirits from injuring them.

THE ESTIMATE OF HUMAN DIGNITY IN THE LOWER RELIGIONS.

By Prof. Leon Marillier.

The study of the inferior religions can never furnish an explicit answer to the question, What is their estimate of human dignity? It could not even be understood by the majority of the non-civilized. The notion of human dignity is above all a moral notion, and can take important place only in a religion where a leading place is assigned to moral conceptions. Such is not the case among non-civilized people. Where religious practices and traditions remain distinct from moral principles, and morality is not submission to an inner rule subject to conscience, the part of human dignity is limited. The theology of savages is in large measure independent of morality, and their morality itself is ordinarily not such that respect for man as man can find place in it. The idea of human dignity is bound to the notion of duty, but the savage classifies acts, not as good or bad, but as useful or dangerous. To penetrate the savage idea of human dignity, it is necessary to examine his idea of man.

Among savages no line of demarcation separates man from other beings. Often living men are deified. As being gods, they possess the attributes of other gods. Yet it is not this endowment that confers special excellence upon man, since he shares them often with animals, plants, etc. What distinguishes one man from another is his supernatural and magic gifts, physical condition, intelligence, rank, wealth and success in war. But this mysterious force may be possessed by other beings, and be communicated to a plant by contact from man. The possibility of losing that force renders the contact of certain beings dangerous, and the loss must be avoided at any cost. Many men are, however, unprovided with this power, and all beings not so endowed are the object of no respect. The idea that a feeble being can be worthy of respect is absolutely alien to the savage. He can indeed treat a feeble person with kindness, but he is always convinced that he himself is the superior. Nor is the savage warrior's stoic courage a true feeling of human dignity. The ceremony of initiation into the warrior-class is a magic ceremony conferring the warrior's power and self-confidence; but nothing recalls the notion of respect to every man. The abstract idea of man as a moral and thinking being could not spread in a tribe perpetually at war with neighbors. It is a recent and Græco-Latin idea. It is the result of reflection upon theological concepts and moral principles in one. It supposes a complicated social state. It could find no place in the inferior religions.

SOME SUPERSTITIONS OF NORTH AFRICA AND EGYPT.

By the Rev. B. F. Kidder, Ph.D.

Among the nominally Mohammedan races of North Africa exist superstitions akin to fetichism or shamanism. Egyptian Arabs believe that earth, air and water are peopled with spirits who busy themselves with human affairs. Hardly any act is performed without asking permission from the spirit of the place. The Arabs of Barbary have the greatest fear of the enchantments of the devil, and the profoundest reverence for idiots. Among the Moors of Morocco evil spirits have the greatest dominion over the imagination. Every ruin, almost every natural object has its devil. Another superstition, prevalent in all Mohammedan countries, is the fear of the evil eye, the power of destruction by a glance. Among the Marabouts, a priestly order which officiates at mosques, and claims to prophesy and work miracles, exist most striking superstitions. They eat snakes, scorpions, etc., pretend to be inspired and commit the grossest extravagances. At their annual festival the chief Marabout inspires the devotees, who become more or less frenzied. Whirling round and round, they work themselves into ecstasy, lacerate themselves, and sally forth. The power of taking up scorpions and deadly serpents is an essential qualification for Marabouthood.

The most fanatical sects of Morocco are the Assoui and the Hamdouchi. The founder of the former claimed the power of rendering snake bites harmless to his followers; the Hamdouchi that of wounding themselves without injury. The power of resistance against bite of serpent and sting of scorpion is obtained by the Assoui blowing upon the seeker of immunity. Both sects, although nominally Mohammedan and akin to the howling dervishes, borrowed their peculiar superstitions from a more ancient and degraded devil-worship. It has been surmised that these sectaries are a remnant of the Ophites. Their peculiar tenets and their custom of winding enormous serpents about the neck and arms came from the ancient serpent-worship of Egypt.

CONDITIONS AND OUTLOOK FOR A UNIVERSAL RELIGION.

By Albert Réville, D.D., Professor of the History of Religions in the College of France.

We have to do with elements and initial conditions, not with a developed system. They comprise ideas on the universality of religion; on its varieties, on religion in itself, and on its relation to morality. There can be no attempt at a universal confession of faith, for that is far distant.

I. *Universality of Religion.* — To the supreme cause of life must be attributed the radical difference between humanity and animality. It is religion more than all else that differentiates man from the animal. It is a fact whose universality has been vainly contested, which is met as far back as one can go, as far as one can penetrate in the present, which is complex, indefinable, diverse and varied, and yet rests upon something fundamental and substantial, since it bears a common name. Man is by nature a religious being. The absence of religious ideas among peoples on the lowest planes has been asserted, but profounder observation has always proven the allegation erroneous. Religion is a characteristic of human nature. Its continual manifestations, its unceasing action on nations and the mind, and its terrors and joys, passions and activities incontrovertibly prove it an integral part of our constitution. The radically irreligious man is either aborted, infirm or mutilated.

II. *Diversities of Religions.* — Religion has a vast variety of forms and of principles determining them. But fundamental principles dominate these phenomena. A fundamental difference divides them into two groups — monotheistic religions and polytheistic religions. In the monotheistic group man conceives of a single, sovereign Power identical with the first and absolute cause. (The principle implies, as corollary, a central unity of the universe.) Monotheism presents itself under various forms: Judaism, Christianity, Islâm and even Buddhism (Law is Buddhism's supreme god). Polytheism supposes the plurality of the beings who determine the mode of existence and the combination of things. The distinction between monotheism and polytheism is not primitive. Polytheism existed first. The formation of monotheism was due to circumstances of race, place and mental predisposition; but as reason grows stronger and richer, monotheism must finally win the first place. Polytheism contains some sub-groups which in their world-idea approximate to that which is the basis or consequence of monotheism, while others separate from it entirely. In turn many forms of monotheism mani-

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fest a continual tendency to moderate the rigor of its principle of divine unity by approximating toward polytheism. In spite of the distinctions which assign religious phenomena to clearly separated categories, the differences do not prevent the opposite principles from becoming weakened at numerous points of contact almost to complete effacement.

Another fact impresses a very marked distinctive character upon monotheistic religions. It manifests itself in the religions which profess to proceed from a supernatural revelation by the One Cause. This fact is intolerance. It says: The special religion revealed by God either through priest or book is alone the absolute truth to which every man is bound to adhere under pain of perdition. Yet intolerance springs from keenest appreciation of religious truth. To escape the indifference which engulfs polytheistic religions in prolonged stagnation it was necessary to pass through intolerance. But it has inflicted terrible evils. At last human feeling, seconded by better understanding of the principles of the highest religion, revolted against theories justifying such horrors.

The great religions remain separated. Shall irreconcilable antagonism be the last word of the history of religion on earth? May there not be, without denying the superiority that each attributes to his own religion, hope for an agreement in the future, founded on rational appreciation of those elements of truth which constitute the substance of a universal religion? For that, it is indispensable to define religion.

III. *Religion in itself.*—There is not yet unanimity in the definition of religion, but the true definition should take account of four facts: (1) Man experiences the need of attaching himself to a Power dominating the phenomena which fill his daily life. (2) His idea of this Power has intimate relations with those of the nature of the world and of himself. (3) His feeling of the existence and action of this Supreme Power is associated with his difficulty, if not inability, in forming an idea of this Sovereign Reality which fully satisfies his reason. (This reality always hides itself behind mystery: the feeling of mystery is always inseparable from the religious sentiment; and sometimes the mystery provokes the sentiment, sometimes the mystery is derived from the sentiment.) (4) The postulate of a supramundane power does not remain an abstraction. It acts powerfully upon life. The religious man seeks to unite personally, in feeling and action, with the Supreme Being. From this practical relation with divinity he derives great joys and tragic terrors. This blending of terror and joy is a characteristic of religion. From such fourfold observation religion may be defined as that special determination of human nature which causes man to seek, above all contingent things, union with a sovereign and mysterious Power, at once attractive and formidable, and impels him to realize this union by acts in keeping with his idea of that Power.

Religion is, therefore, the exercise of the innate natural tendency of the mind. This fact demonstrates the reality of the object. No matter though

RAMNATH TEMPLE AT KALI GHAT, CALCUTTA, INDIA.

man form most erroneous notions of that object, or declare it incomprehensible; there could be no tendency without correspondent reality. The primordial doctrine of the religions of the future is the consubstantiality of man with God.

Former definitions have been complicated by the too frequent desire to make morality religion's point of departure or essential element. Religion and morality belong to distinct fields—one can easily imagine a moral atheist—but the two spheres elbow each other and end by uniting. When we would determine the place of religion on the ladder extending from the heavens to the earth, religion's moral worth is a criterion of the highest value.

IV. *Future of Religion.*—Religion will last as long as humanity. Will the diversity and antagonism of the historic religions continue indefinitely? Religion began at a very low level of knowledge, feeling and morality. In its origin it manifested itself under forms everywhere very similar. Thus unity characterized the rise of religion. Is it not probable that at last religion will recover fundamental agreement if not absolute uniformity, reflective and rational unity (scientifically and morally founded) bringing the diversities and hostilities of the past into one harmonious and pacific point of view?

Some forms of religion will disappear of their own accord as civilization extends and in civilized nations penetrates the deep social strata which have long been dominated by the intellectual superiority of the directing classes rather than imbued with their ideas and principles. Naturism, fetichism and polytheism are doomed. Since there are several civilizations, each will penetrate the other, and the religions associated with each will mutually interfere. But what will change the religious complexion of humanity will be the civilization intellectually and morally dominant over the others. It will render universal a mental state to which corresponds the religion sustained and dominated by that condition. Till these predictions be realized can there not be a *modus cogitandi* preparatory to a *modus vivendi* which would replace hostile relations by mutual esteem and good will? We may indicate its elements.

The recognition of religion as inherent and universal requires us to judge even its strangest forms worthy of all respect. In the most uncultured religions are augustness, venerableness and revelation. Man's attempt to commune with ideal Perfection is the fundamental and loftiest truth of human nature. Our duty is to apply this truth to our relations with every religion. For the believer in a collection of truths directly revealed by God it is difficult to recognize valid right in the beliefs of those who reject that revelation, oppose another to it, or reject all miraculous revelation. Paul, however, admitted a degree of inferior revelation worthy of sympathetic veneration. The points upon which religions professing to arise from another revelation accord with the religion of a definite revelation should be to its

adherents fragments of divine truth due to natural origin. This is another basis for mutual tolerance and coöperation. The work for theologians and scholars is to seek in each religion its essential foundation. Only when the principles dominating details have been brought out, can rational religious comparison be proceeded with, which shall assign to each religion its right place, its definite rite, in the religion of humanity.

Meanwhile, morals furnish a neutral ground where all religious friends of humanity can meet. Men are everywhere nearer to an understanding on man's duties toward his fellows than on definitions of belief and dogma. Morality is the most active agent in the evolution of religion. The Christian inspired in his relation to non-Christian religions by the truth that purity, integrity, benevolence, active sympathy for every man suffering, the triumphant beauty of gentleness, pardon and generosity, are of universal morality, renders homage to a teaching whose authority he cannot as a Christian contest, whose sublimity he cannot as a thinker deny. Upon morality can be established a sympathetic understanding among the religions.

At present it would be vain to seek doctrinal accord among the great religions. But preparations for that accord can be made by pacifying their relations. This pacification can be obtained by respecting all forms of religious sentiment, by recognizing natural revelation, and by emphasizing the moral content and worth of each religion. This Parliament marks the first step in the sacred path that shall one day bring man to the truly humanitarian and universal religon.

PRINCIPLES OF THE SCIENTIFIC CLASSIFICATION OF RELIGIONS.

By Jean Réville, Lecturer at the Sorbonne, Editor of the "Revue de l'Histoire des Religions."

The variety of classifications proposed proves that uncertainty still exists as to the principles of classification. This arises from two facts: our knowledge is incomplete; we come to no common understanding as to the characteristics of the several religions.

The chief hindrance to a scientific determination of religions historically known is that each of them includes under a single name the most widely different phenomena.

Rule 1. Recognize that religions are not fixed quantities, nor invariable organic systems, but living organic products of the human mind, in perpetual flux, even when they seem fixed; that under seemingly like external forms they may include very different contents; that in each historic relig-

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ious unit may be individual manifestations as varied as individual capacities in any modern people. In an inferior religious system may be found ideas, sentiments and practices of a superior order, and inversely. The science of religions is a moral science, and its classifications cannot be rigorous like those of natural science.

Rule 2. Exclude every abstract principle of classification imposed from without by a philosophical or theological system, and not springing from the facts themselves. Discard as anti-scientific any classification resting upon a distinction between revealed religion and natural religion, primitive monotheism and polytheism, or proposed by the speculative idealism of the Hegelian school, or of the symbolic school, or by the positivism of Comte, or by any systematic or dogmatic notion of history.

Rule 3. Found the classification of religions, to begin with, exclusively on the historic analysis of religious facts and phenomena. Examine inscriptions, documents, national poets, historians, philosophers and dramatists; study cults, rites, practices, popular traditions, usages and morals; examine monuments, plastic representations and religious utensils. Make this analysis in chronological order for each religion historically known, relying on the clearer documents to interpret the more obscure, and applying the general rules of historical criticism. It is better that this should be done by a man who knows by experience what religious thought or emotion is.

Rule 4. In analyzing each religion never forget that it is intimately connected with the civilization of its country, and that, if for convenience of exposition, we study the religion apart from other manifestations of that civilization, we need to keep constantly in view its social environment.

Rule 5. In the most ancient teachings in regard to every religion, as well as in the manifestations of superior religions among their least civilized adherents, we constantly meet beliefs and practices just like those of peoples still uncivilized. In order to understand these primeval or inferior manifestations belonging to a time or a social plane that have no history, we must make a preliminary study of the present religions of uncivilized tribes; not in pursuance of any evolutionist theory, but simply to explain facts otherwise unintelligible by like facts among peoples within reach of our observation.

Rule 6. Complete the analysis of each religion by comparison with the analyses of other religions. Comparison brings out their common characteristics and specific differences, and permits classification in various categories. Such classification may afford instruction, but does not generally offer scientific exactitude without dissecting the history of religions at their various stages of development.

Rule 7. Complete thus the historical criticism by whatever testimonies the analyses have brought to light, clearing up what is obscure in one religion by what is clear in others.

Rule 8. Make this comparison with all the resources at the disposal of science, unaffected by the spirit of system or sect.

Rule 9. The comparison of results obtained by the analytico-historical study of the several religions is the basis of every scientific classification, according either to historic filiation or to form of development. We are not to find historic connection between religious phenomena separated in time or space, except when there is substantial evidence of relation, or when philology shows the common origin of names having a religious use. Otherwise the analogies may simply result from the spontaneous action of the human mind in independent but like conditions.

The study of *religions* must precede the study of *religion*. The only scientific classification is the historic. This springs from the facts instead of being imposed upon them. It is easy to understand these rules—in the present state of science it is hard to apply them.

THE DEV DHARM.

BY A MEMBER OF THE MISSION.

1. *Sketch of the Mission.*—Mahamaniya Pujniyabar Pandit Sattyanand Agnihotri, founder of the Dev Dharm, was born, a high-caste Brahman, in 1850. From boyhood he was rich in spirituality, and his early manhood was devoted to religious studies and philanthropic work. In 1882 an intense internal experience culminated in his announcement that he was an apostle to save from sin, disciples flocked around him, and he devoted himself to evangelization and pastoral care. His denunciations of worldliness and sin awakened persecution. For a time he still continued to work with the Brahmo-Somaj, but this body did not receive his teaching, and in 1887 he founded the Dev Dharm. After shaping the principles of Devat-ship he promulgated the four mahatas in 1892. He has written eighty books or tracts, and founded two journals. In 1893 came new light and power, and the reorganization of the mission on that higher basis.

2. *Cardinal Principles.*—Man is conscious of his existence and of other existences. He has no existence independent of them, and is but a part of the universe. Therefore he cannot escape its influences. His first duty is to adjust each part of his organism to every other part, and his whole being to every existence. The means consist in knowing what principles can effect the adjustment, and what power can apply them. In man and in his relation to others are permanency and transiency. In his knowledge of self and of others are truth and untruth. In his being and his relationships are harmony and disharmony. In his higher interests are self-denial and selfishness. The discernment of permanence, truth, harmony and self-denial, with love of them and hatred and denunciation of all opposed to them, constitutes complete spiritual life. Absence of spiritual life and love of trans-

iency, untruth, disharmony and selfishness constitute the natural life. Only through spiritual life can man attain adjustment. Spiritual life is the root of perfection, natural life the source of evil. Master-souls save man, create spiritual life, and fulfill the law of redemption. Spiritual life is no spontaneous outgrowth from natural life; without master-saviours man feels no desire and has no power to save himself. By cultivating spiritual life man can effect progressive union with all. To attain this union and to establish the kingdom of union is the object of life. The most blessed and noblest man is he who attains spiritual life, strives to spread its blessings, and struggles to save his fellows. This is the mission of our teacher.

3. *The four fundamental principles.*—(A) Love the eternal interests of the spiritual life, but hate whatever binds the soul to the temporal. (B) Love the search for and attainment of truth, but hate untruth. (C) Love harmony and regard rights, hate and renounce discord. (D) Love to do good and to sacrifice self; hate selfish desires and relationships. Then follow two-score minor principles representing the type of spiritual life developed in every soul uniting with Agnihotri in faith, love, and obedience.

4. *Characteristics of the religion of the spiritual life.*—A religion dispensing with law is unscientific and unauthoritative. The Dev Dharm is based on the laws of biology, and is therefore scientific, logical and philosophical. It gives new birth and makes holy life and character, and is thus a practical religion. It raises man to divinity, brings the divine kingdom of spiritual life, and establishes universal union; it is therefore of divine origin.

ORIGIN OF SHINTOISM.

By Takayoshi Matsugama.

Shinto is not our original religion. A faith existed before it, which was its source. It grew out of superstitious teachings and mistaken tradition. The history of the rise of Shinto sects proves this. I will therefore trace the rise of the name and the growth of Shintoism, and state the primitive faith.

1. *The name of Shinto.*—Though Shinto occurs a few times in the old writings it was not used with our meaning. It signified the way of worshiping, the manner of reverencing the doctrine that the gods founded Japan. Though the term occurred before A. D. 740, it signified no system of religion. As the name of a faith it was first used after A. D. 804.

2. *Growth of Shintoism.*—In the ninth century the blending of two fundamental doctrines of Shingonese Buddhism with the primitive Japanese worship produced Riobu-Shintoism. About A. D. 930 Japanese Buddhism taught that there was difference between Buddha and our gods. Shinto

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THE "GREAT MANDALA."

A CHART OF NICHIREN BUDDHISM, DESCRIBED AT PAGE 1290.

was performed in Buddhist temples, and Buddhism seized religious power. In 1700 a Shinto priest founded "pure" Shintoism, declaring that his doctrine was the one given by the gods, and that everything relating to Buddhism was but delusion. Pure Shinto differed in rite and ceremony from Buddhism, imperceptibly in doctrine. Between 1776 and 1843 two reformers endeavored to restore the original faith. They taught that the teachings of existent Buddhist and Shinto sects were deceptions. Their fundamental doctrines were that Shinto was transmitted through the first parents of the Japanese to the progenitor of the mikados; that the primitive faith should be studied in the *Kojiki* and the *Nohongi;* and that Buddhism and Confucianism, while useful in India and China, were man-founded, and useless in Japan, which the gods had from the beginning blessed peculiarly.

Shinto has now nine sects, each with many branches, almost all worshiping the gods named in the ancient chronicles, and all respecting these chronicles. These are their canonical books. The *Kojiki* was completed in 712, the *Nihongi* in 720, and almost their every word is considered undeniable truth.

3. *The Pre-Shinto Religion.*—This had no individual founder or name or book. It grew with the growth of nationality. Generation handed it down to generation. To it are due whatever power and purity and virtue existed in Japan. It taught loyalty, filial piety and right conduct. It was smothered before reaching maturity, but Buddhism and Confucianism had to disguise and change in order to enter Japan.

The Kojiki makes these statements as to the object of worship, the nature of God, and the future of man: In the beginning were three gods in heaven. They were persons of one supreme Creator, the object of worship, a spirit and invisible. He hated sin, and men must purify themselves. They ought to revere him and serve him gladly. In remembrance of his moral excellence the people observed festivals of thanksgiving, offering the first fruits of the harvests. Good and evil spirits existed, the former leading men to righteousness, the latter trying to lead them astray. Sin necessitated sacrifice, gave the evil spirit immediate opportunity to lead man further into wickedness, but could be removed by purification. Human spirits went after death to hades, governed separately from this world, and hell was a place filled with uncleanness. Man consisted of body and spirit, the latter far superior and endowed with marvelous powers, and its acts the source of happiness. God governed all human spirits.

Any wonderful object was a god, though at one time the term had been limited to the supreme God. In one deity are two natures, that of divinity and that of humanity.

It is not difficult to judge that faith by its result, the present morality of Japan. Loyalty and patriotism are peculiarly strong because that faith teaches that God inspired the foundation of the mikadoate, and that it is therefore sacred. Our filial piety, connubial affection, parental tenderness

originate in our reverence for God. The relation of husband and wife began in the first parents of Japan when God bade them "establish and rule this unsettled land." His command implied choice of them, and the achievement of all work by the fellow working of man and woman.

4. *Conclusion.*—The fundamental doctrine of Confucianism is different from that of our faith. It is that "the fate of the imperial throne is not fixed, that heaven always hears the people and puts down the king they hate;" ours is that the throne is fixed by God, and is unchangeable. Buddhism asserts that Buddha, its scriptures and its order are the most important things in the world, and that the mikado deserves only the respect accorded to ordinary men. Christianity alone can satisfy our every demand. All Shinto sects hate Christianity, but Japan's primitive religion does not oppose it, and is ready to transfer to it its power and influence.

THE SHINTO RELIGION.

By P. Goro Kaburagi.

"Shinto" means "the way of God." The religion was formed in "the land of great peace" (Japan), and teaches one eternal God, too honorable to receive homage or prayer directly. He must be addressed through inferior gods. In his temple is neither picture nor image. The temples are extremely simple, standing generally in some sequestered site. The books comprise *Kojiki*, compiled A.D. 712, *Nihongi* and *Manyoshin*, the latter two nearly as old and valuable as the first. The language is ancient Japanese; hence the common people cannot understand them. Shintoism observes an impressive sacrifice, but its god does not accept dead animals. There is a ceremony called Yu-Kagura, *i. e.*, "making-the-gods-pleasing ceremony of the hot water." The priest sets a large boiler on the ground filled with pure water. When it boils, he puts in pure salt, takes boughs of the holy tree, and sprinkles the congregation to purify their uncleanness. This act pleases the gods, and takes away their iniquities. On festival days virgins in new white robes dance the holy dance of the children of the gods. Shinto has no written moral code, no system of abstract doctrine, because the laws of God are engrossed in the heart. This indwelling is the living law governing the moral nature. Formal prayer is not of much importance, but believers observe prayer services. Confession of sin is made, and the wrath of the Highest Being averted. The emperor is the representative of the entire nation and must therefore be its model. So our sovereigns have always worshiped the gods in person, and prayed that their people might enjoy sufficiency. In the sixth and twelfth months the people assemble at the rivers, wash and pray, and by general purification purge the nation of

offense and pollution. This is the most striking characteristic of Shinto. Since the mikado is the divine vicegerent, it is the duty of all to obey him. His words were originally our sole law. . . . . Punishment of evil-doers and reward for the just are strictly observed in Shinto. Yet many superstitions were practiced. If Shinto has a dogma, it is purity. The very idea is carried out in many ceremonies. The priest must cover mouth and nose with pure white paper that his breath may not defile the sacrifice. Shintoists must neither touch nor look upon dead or unclean things. Shintoism possesses three divine regalia, the mirror, the sword and the seal. The mirror is the emblem of the soul of the sun-goddess, who gave them to our first emperor. The regalia still receive homage at the shrine of Ese. Shinto teaches that all men were born of the sun-goddess, acknowledges a heaven, but has no hell. The soul can not be defiled. The flesh can, and God punishes sins in the flesh. Death is the highest punishment, and through it the soul escapes punishment and pollution. But Shinto has no theology, every Shintoist forming his own. It is dying, not because of its own weakness, but because a better religion has appeared—the teaching of Jesus. Christianity is the rising sun of Japan.

THE THREE PRINCIPLES OF SHINTOISM.

By Nishikawa Sugao, Priest and Vice-Adminstrator of the Jitskoshu.

Three principles must be strictly followed that the state be well governed: worship, adminstration, teaching. Worship (the rite or the spiritual attitude) means the union of our hearts to the gods, an inseparable union. Worship occupies the most important place in life. It is the spirit of the national constitution, the foundation of adminstration, the fount of morality, the source of doctrine. Worship is the spirit of our constitution, because the gods created and commanded worship; the foundation of administration, because the latter's multitudinous branches are only adjuncts to the mikado's duty of worshiping his ancestors and praying for his people; the fount of morality, because filial piety requires ancestor-worship; and the source of teaching, because our moral ideas rose in worship and the sun-goddess taught duty. Worship is the body, administration its activities. Politicians too often forget this, and consider administration more important than worship. No mischief to the state can be greater. Teaching signifies pity for people ignorant of the profound meanings and intimate connections of worship and administration. Thus they sin. Hidden sins are punished by the gods, manifest ones by the mikado. The subjects of teaching include mysteries and manifest things. "Mysteries" search into divine existence, and

communion with divine spirits. The result is reform of conduct. "Manifest" things refer to understanding human relations, and achieving peace and prosperity for the state. The result is blessedness of heart. "Mysteries" influence the external by cultivating the internal; "manifest" things influence the internal by reforming the external. Both aim at human peace and happiness.

RELATIONS OF THE SCIENCE OF RELIGIONS TO PHILOSOPHY.

By Mr. Merwin-Marie Snell.

Exact knowledge may be divided into the metempiric sciences, the empiric, and the mixed. The science of comparative religion, or hierology, belongs in the last class. There are those who, following strictly empiric methods, try to construct a history of religion with religion left out—confining their attention to material accessories of worship, or at farthest studying empirically the traditionary epics, the religious literatures and the dogma, thinking thus to cover the whole field.

But the science of religion may be extended to include the philosophy of religion in its application to the history of religions. As analytic and comparative processes enlarge and deepen, the history of religions transforms itself into a history of religion, and then into the philosophy of religions, which is a speculative science. The science of religions is compelled to assume among its materials nearly the whole content of the history of philosophy. Every religion implies a world-conception which becomes a philosophy as soon as clearly thought out. Every philosophy carries certain religious consequences. Religions are veiled philosophies. Only when wedded with the philosophy of religion does the importance of the science of religions become fully manifest.

There is not a perfect parallel between the science of religions and that of history. The philosophy of history is an illumination of historical science. The philosophy of religion is the very heart of religious science.

Of course, the empiric and the philosophical sides of the science of religions have a reciprocal function. When religions come to be studied by specialists who unite to a natural aptitude for scientific analysis and philosophic synthesis a thorough training in the history of philosophy and the philosophy of religion, hierology will stride toward a position in which it will be able not only to furnish an incalculable aid to the determination of practical problems of life and duty, but in some measure to pay its debt to philosophy.

THE TENKALAI S'RI VAISHNAVA, OR SOUTHERN RAMANUJA RELIGION.

By S. Parthasarathy Aiyangar, Madras.

The Visishtadvaiti theology recognizes five elements in religion : the Lord ; man ; objects of the soul's endeavor ; divine grace, the means to the attainment of the highest goal ; and obstacles to be overcome. The height of religious knowledge is the thorough comprehension of these five elements in the five subdivisions into which they are divided. I. The Lord has five manifestations : Supreme manifestation, as the beautiful, refulgent, omnipresent Lord, "gracing the highest heaven ;" operative manifestation, as the Impartial Absorber, as the Illuminator, and as the Unhindered ; distinctive manifestation in his avatars, as Râma, Krishna, etc. ; pervasive manifestation, the divine presence in the believer's heart and soul ; and worship-manifestation in all existing things. II. Souls are of five classes : The eternals, "the commander of hosts," and his fellow angels or gods ; the released, *i. e.*, redeemed souls enjoying the blessedness of heaven ; the bound, *i. e.*, men plunged in the delusions of sense ; the self-satisfied, they who have risen to the perception of the soul by means of knowledge-discipline, and are thus content without going on to the vision of God ; and the god-satisfied or salvation-seekers, those who are desirous of being saved from selfishness or self-sufficiency. III. The goal of endeavor is five-fold : Virtue or duty ; wealth and its right use ; delight in sense-objects and in the pleasure of the celestial worlds ; enjoyment of self in freedom from the consciousness of pain, or in the consciousness of self alone ; and god-satisfaction, which has eleven stages, culminating in the enjoyment of God in eternal bliss. IV. The means to the attainment of the goal are : Works ; knowledge ; holy love ; faith ; and the teacher's grace. V. The obstacles are : Self-essence ; sovereignty ; the soul's goal ; means ; and attainment. This theology looks upon man as essentially a mutable spiritual monad distinct from the body, eternal from the eternal operation of divine grace, having knowledge and bliss, and intended for God's service alone.

The body is mortal and ever-changing, the breeder of endless woe, the source of endless delusion. The body and the material world fall under twenty-four categories, spirit constitutes the twenty fifth category, and the supreme Deity the twenty-sixth and highest. Relatives and worldly ties are obstacles to Godward progress, encourage selfishness, and prevent the acquisition of spiritual knowledge. Those who pursue the objects of sense or of any form of selfish knowledge or delectation are enemies to the serv-

ice and communion of God, and are hopelessly bound in the wheel of rebirth.

Gods other than the Lord of All are merely his offspring, holding posts which he has assigned to them, and are to be regarded as ignorant and impotent. Through their pride they sometimes defy God, and are bloated with self-conceit of their own worth, and mislead the world. Our prophets and saints, who have known and joined the omnipresent Lord, are by the Universal Mother (Lakshmi) sent in mercy as guides to the aspiring soul. They are the fosterers of divine wisdom, who have left all else, loving God alone. For them alone the devout soul should live; they are his brethren in faith, and mark the goal of aspiration. Our apostles and sages have by reasoning and preaching fostered and preserved for all ages the glorious light of divine truth brought into the world by the prophets. Their histories are given in the *Guru-param-para-prabhava*.

The teacher is the object of special reverence. The disciple should serve him most faithfully as lord and master, from gratitude for conversion, instruction and guidance. God is only to be reached through the teacher. The stages of growth are: serving God through the teacher, serving saints on earth according to the will of the Lord, and serving the teacher according to the will of the saints. The teacher should be loved with exclusive love and devotion, being identified with every other goal. God's unconditional election includes that of a teacher who is divinely chosen to be protector and mediator. The teacher himself is to take no glory, but attribute all to his own teacher.

Râmânujâcharya is venerated as a saviour, and still more is Krishna, identical with Râma and an incarnation of God. Faith consists in trusting him; it has no limits. It is the true method of salvation, for which all other means should be abandoned. He who trusts in the Saviour, simply abandoning himself to him without effort of his own, will, by God's free grace, without regard to merit, be led through all stages of progress, from the abandonment of hatred to the service of God and the godly. The good deeds of him who does not so trust appear sins to God, while the very sins of him who trusts may appear as virtues.

The Vedanta, in teaching other ways of salvation, is simply prescribing God hidden under these other ways. They are prescribed to those who have not risen high enough to be able or willing to use faith.

The Universal Mother, Lakshmi, the Sakta or personal energy of Vishnu (the latter identified with the Supreme Deity), is lady and goddess of the worlds, and the mediatrix between God and the soul. She checks sin and stirs up divine mercy and love for sinners. In her incarnation as Sita, the bride of Râma, she is especially to be venerated as our lady of mercy and grace. She is the beloved of the Lord, incarnate in Râma. She converts the soul by her mercy and the Lord by her beauty.

The God of all is the universal Creator who pervades and sustains the

whole universe. He is the God of life, causes enmities to cease, awakens love and dispenses salvation at his own good pleasure and by his sovereign free grace.

The Veda is the Word of God, and of binding authority. Its meaning is determined by the law books, the sacred biographies, the sacred histories. The most authoritative are the sacred biographies. The greatest of these is the Râmâyana, which sets forth the glory of Sita; the other sacred biography is the Bhârata, which sets forth the glory of Krishna the Saver, who went as messenger. The Krishna Yajur-Veda, and the works of Râmânujâchârya, the founder of our religion, are especially venerated. Among our chief sacred books are the text and Telugu commentaries of the Dramidupanishad, the Panchâratra, the Periya Tiru-Mali, the Perumâl Tiru-Mali, and the S'rî Vachana Bhûshana, the masterpiece of Pillai Lokâshâraya. Our metropolis is in S'ri Rangoon. The Tengalai form of Vaishnavism, with which this paper deals, is widely prevalent in Southern India, while its other division, called the Vadagalai, which differs in its doctrine of grace and other particulars, is principally confined to the North.

WHY PROTESTANT MISSIONARIES IN CHINA SHOULD UNITE IN USING "TIEN-CHU" FOR GOD.

By Henry Blodgett, D.D., Peking, China.

First.—The entire Christian Church would be at one in China as regards the word for God.

Second.—Protestant missions in China, Corea and Japan would be at one among themselves on this point. At present there are three ways of representing the word God in translations of the Scriptures into Chinese, and large editions are published with each. One has used *Shen*, which many Protestants and all Roman and Greek missionaries use for Spirit when speaking of the Holy Spirit. Another uses *Shang-Ti*, which the Roman Catholics after long controversy rejected as inconsistent with doctrinal purity, and to which many Protestant missionaries object on the same ground, and which the Greek Church does not use. The third way is to use *Tien-Chu*, which is used by the Latin and Greek Churches. The variation is not only embarrassing to Bible societies, but is a source of serious difficulty in mission work.

Third.—The experience of eighty-five years has proven that *Shen* is insufficient as a translation.

Fourth.—Christian charity requires concession on the part of those who use *Shang-Ti* to brethren who cannot conscientiously use the word, and have adopted *Tien-Chu*. Between the two terms lies a deep doctrinal difference.

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THREE HEADED FIGURE

AT THE BACK OF A CAVE IN BOMBAY, INDIA, REPRESENTING BRAHMA, VISHNU AND SIVA.

Is it safe to teach the knowledge of the true God in the use of the term *Shang-Ti*, which has always been the name of the chief object of worship in the national cult, standing at the head of a multitude of other objects of worship, and intimately associated with them? To this question many have always given a negative answer.

Fifth.—This way out of the controversy, by the use of *Tien-Chu*, is not new to the thoughts of Protestant missionaries; nor has it wanted the consent and advocacy of conspicuous names on both sides.

No word in Chinese language has more of religious reverence attached to it than *Tien* (Heaven). To this *Chu* (Lord) has been added by Christianity to make it personal, and to show that not the creature, but the Creator of all is to be worshiped. Thus *Tien Chu* will ever stand in Chinese as a protest against nature worship, and significant of the true God

THE DOCTRINE AND LIFE OF THE SHAKERS.

By Daniel Offord, Mount Lebanon, N. Y.

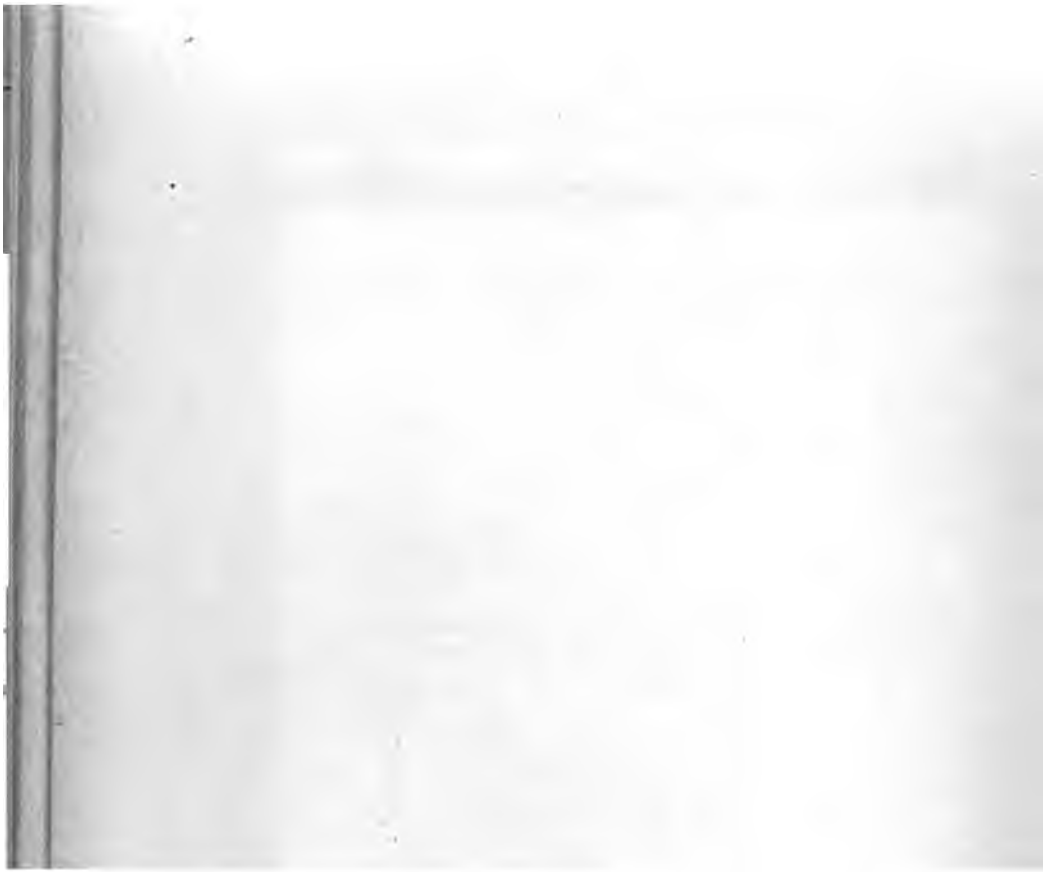
Ann Lee found the root of sin to be lust. She purged her spirit. She proclaimed the Motherhood of God, the equality of the sexes, community of interest, virginity of life, and the establishment of the Second Pentecostal Church in America in 1774. Thus the Shaker community is an outflow of the divine in man. The desires are antagonistic to the divine form of society, and the natural man cannot attain that social life. A community open to all can be sustained only upon Christ, upon the divine life. In the divine order not one propensity can have place, though generation is right in its place when not corrupted.

Our organizations have demonstrated the practicability of Christian communism. Equality has solved the labor problem. Poverty is abolished; war done away. Having no creed, dogma or forms, Shakers accept new truth and make improvements when imperfections are revealed and a better way shown. We condemn none who differs. When the worldly obey the law of God in nature, we shall have the new earth and two orders. These comprise the natural order, for the worldly; and the spiritual order, for those worthy to attain the resurrection. Shakers are freed from passion, and obedience to the laws of our being will free them from disease. At present earth's spiritual horizon is illumined from above.

Our object is to enfold all who would rise above their propensities and develop the superior life. Such have reached the end of the world, and are ripe for harvesting into heavenly garners. This divine life is attained by confession of sin before a witness of Christ-like life and spirit; by chastity; by community of property; by debt-paying; by peaceableness and non-resistance; by diligence and manual labor; and by equality between the sexes.

PART FOURTH.

THE SEVERAL RELIGIOUS CONGRESSES.



PART FOURTH.

THE DENOMINATIONAL CONGRESSES.

PRESENTATION OF THE ANGLICAN CHURCH.

By the Rev. Thomas Richey, S.T.D., Professor of Ecclesiastical History in the General Theological Seminary, New York.

Delivered before the Parliament of Religions, September 25th.

When Augustine, the Italian monk and missionary, sent out by Gregory the Great to convert the Angles of Britain, reached the sphere of his mission in 597, he found in hiding there a regularly organized church, with its own distinctive characteristics and its own peculiar rites and ceremonies.

In the year 1215, the three Estates of the realm of England drew up at Runnymede, in defiance of the base betrayal of their liberties by the king, the Magna Charta, the first article of which reads, "The Church of England shall be free, and her rights and liberties respected."

Three hundred years after, the English Parliament, following up the petition of convocation to the king, passed an act in 1533, declaring that "the Crown of England was imperial, and the nation a complete body in itself, with full power to give to all manner of folk justice in all cases, spiritual as well as temporal, without restraint or appeal to any foreign power or potentate: the body spiritual having power when any cause of the law divine happened to come into question to declare and interpret by that part of the body politic called the spiritual, now being usually called the English Church, ... all doubts, without the intermeddling of any exterior power."

In complying with the request to presen the claims of the Church of England before the Parliament of Religions, I have selected these three great critical epochs in her history as best calculated to illustrate in a practical way, within the short time allotted me, the principles for which the English Church has always contended, and on the maintenance of which she rests (1) her historic claim to be regarded as a faithful witness to the traditions and teachings of the apostolic age; (2) her claim as a national church to be the defender of civil and religious liberty; and (3) her claim to be

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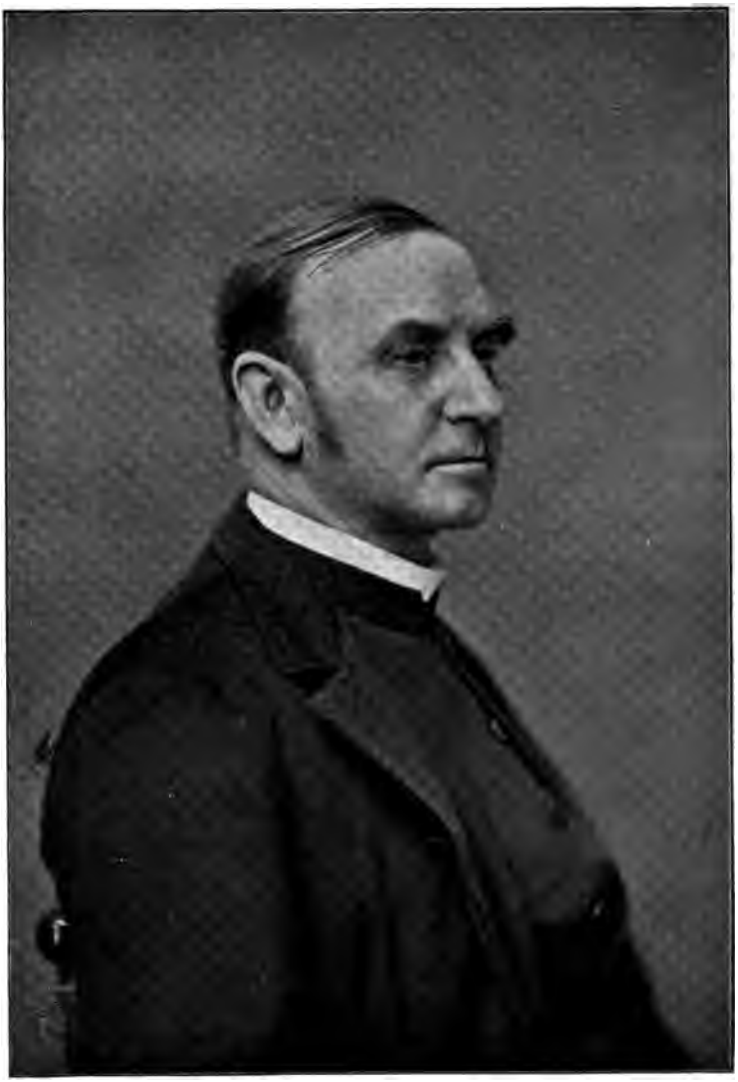
providentially called to be the "healer of the breach" for a divided Christendom.

I. *The historical claim of the English Church as a faithful witness of the traditions and teaching of the apostolic age.*

When Augustine landed in Britain he found, as I have already said, an ancient church existing there, in hiding through the violence of its enemies. It was a church which had already vindicated its claim to catholicity by the part which it had taken at the Council of Arles, in 314, against the schism of the Donatists; and had received imperial recognition at the Council of Ariminum in 359, where British bishops were present, and because of their poverty had been compelled to accept the aid of the Emperor to enable them to reach the council.

When, in the year 603, Augustine first came into direct personal contact with the British Church, he found it differing from the Roman Church in its time for observing the Easter festival, in its mode of administering the rite of baptism, in its form of tonsure, and in consecrating to the Episcopate by one bishop only. None of these, it will be noted, were points of difference which troubled the faith: they were, without exception, questions of rites and ceremonies, and are all capable of easy explanation.

It may, as a rule, be taken for granted that when the divisions of a family come to an open rupture, the reasons given for the breaking of the bond of peace are not a fair representation of the matter at issue. It is manifest, on the very face of it, that no one of the points of difference between the Roman and the British and Scoto-Celtic churches was in itself of sufficient importance to be regarded as a ground of separation. It is absurd to imagine that either St. Peter or St. John (as was maintained by the contending parties at the Council of Whitby in 664) furnished an ecclesiastic model for cutting hair. It is equally absurd to argue that there is anything beyond the proper method and the proper form essential to a valid baptism. While it is true that in order to ensure the integrity of the succession the canon of the Council of Nice requires three consecrators, it is equally true that the validity of the rite depends not upon the number of consecrators, but upon the fact that the grace conferred shall be conveyed through the channel of a successor of the apostles. The real question at issue was not the form of tonsure, nor the difference between the new and old way of keeping Easter, nor the choice between one or three immersions in baptism, or the use of chrism in connection with the rite; nor the number of consecrators necessary to a valid consecration, but the right to differ in things, not essential, as claimed by the Churches of Asia Minor in the apostolic age upon the one side, and the claim to absolute authority and conformity on the other. This the Church of England has always refused to acknowledge, as opposed to the practice and teaching of the apostolic age, and at variance with the liberty which Christ himself bestowed upon the church, when, in view of the exigencies of the future, he neither established a form of polity, nor provided for an unvarying ritual.



PROF. THOMAS RICKEY, D.D., NEW YORK.

"I THINK THIS PARLIAMENT OF RELIGIONS REPRESENTS ONE GREAT PRINCIPLE. IT IS THE PRINCIPLE THAT RELIGION IS NATURAL TO MAN AS MAN, AND MAKES THE HUMAN RACE ONE. WE CHRISTIAN MEN, THEN, CAN HAVE NO HESITATION IN WELCOMING HERE ANY MAN WHO IS MADE IN THE IMAGE OF HIS MAKER, AND HAS THE THIRST THAT RELIGION GIVES BURNING IN HIS HEART. IT IS NOT FOR CHRISTIANITY TO LAY AGAIN THE FOUNDATION WHICH GOD HIMSELF HAS LAID IN THE HEARTS OF MEN."

II. *The Church of England as the defender and maintainer of the principle of civil and religious liberty.*

Mr. Green in his "Making of England" has observed that it was a happy circumstance that the Council of Whitby, when the controversy came to a final issue, decided to adopt the new and not the old style of keeping Easter. I think so too. It is Æschylus, if I remember rightly who in his playing upon the word Helen says, "A providence rules in the gift of a name." If the British Church and her sister, the Scoto-Celtic Church, were in the good providence of God separated for a time from the rest of the world, and used their time of separation well for the work given them to do, it is of faith also to believe that the fair faces of the Saxon children which stirred the sympathies of Gregory the Great in the slave market at Rome, were in the providence of God of the nature of a divine call to open the door, which the violence of the barbarian had so long closed, and to lead the virgin bride into the "ivory palaces."

Nor was it by accident we may believe that Theodore of Tarsus, educated under the influence of the same Greek schools which made Saint Paul the chosen Apostle of the Gentiles, was the man selected for the work of fusing a mere collection of missions among a few scattered tribes into a national church, under one head; and united together by the points and bands of a properly arranged system of ecclesiastical jurisdiction. Guizot in his lectures on civilization tells us that it was not Christianity as a moral influence, affecting the individual, but the Christian Church as an organization, which saved the world when society was broken up by the inroads of the barbarians. So it is now acknowledged by all who are familiar with the making of England, that it was the Church of England which first laid the foundations of national unity and paved the way for uniting the Heptarchy into a solidarity under one head. What Augustine failed to do, Theodore accomplished; and he accomplished it without any compromise of principle, either on the one side or the other. Then, as now, the Church of England was afflicted with a disease which may, for the lack of a better word, be called the Roman itch. When Wilfred of York refused (as bishops now-a-days are also prone to do) to consent to the division of his vast diocese, and made the new condition of things a ground of excuse for an appeal to Rome, Theodore refused to obey the summons to leave the country and attend a Council at Constantinople. He set at naught the anathema against any one who should resist the decree for the reinstating of Wilfred. As Theodore refused to acknowledge the undue influence of authority from without, so also he sought to harmonize into one the conflicting elements within. He took occasion to unite together the Roman and the British lines of succession, by making the saintly Chad Bishop of Litchfield as a reward for his meekness, in not turning his previous ordination into a bone of contention; and accepting the more canonical ordination of the Nicene canon, to make surety more sure. The ground taken by Theodore in the matter was sustained by the Council of Clovesham in 747,

which, when Cuthbert, Archbishop of Canterbury, proposed to refer difficult questions to the Bishop of Rome, refused to compromise the dignity of their church, and declared the Archbishop of Canterbury to be its supreme head. The action of the Council was one which had already been taken by the North African Church, and the Churches of Cappadocia, Galatia and Bithynia, which refused to acknowledge the excommunication of Stephen, when he insisted upon making the law of the Roman Church the rule of the Church Universal in the matter of baptism. St. Cyprian in Africa, as well as Firmilian of Cæsarea in Cappadocia, maintained the independence of the churches of North Africa and Cappadocia. He is truly the schimastic, Firmilian said, who by his act of excommunication has cut himself off from the communion of the unity of the Church.

But it is to Runnymede and to the events connected with the passing of the Magna Charta, we must turn for the most noteworthy illustration of the English Church as the defender of civil and religious liberty. John, the basest king that ever sat upon the throne of England, was guilty of the double sin of betraying, for his own personal aggrandizement, both the civil and religious liberty of the people of England. When he failed to have his own creature appointed to the throne of Canterbury, he compromised with Innocent the Third, and in order to gain him over to his side, he consented to hold his crown and kingdom as a fief of the Roman See. The answer of the English Church people, headed by Stephen Langton, was in effect: "No Italian priest shall tithe or toll in our dominions."

III. *The Church of England as providentially called to be the "healer of the breach" for a divided Christendom.*

There is one great principle which the Parliament of Religions represents,—Religion is natural to man as man.

Christianity does not seek to lay anew the foundations of religion in the soul of man. As the Master came not to do his own will, but the will of his Father who sent him, so it is the work of the church not to destroy, but to supplement, restore, correct and renew, the law at the first written on the heart. And if it be the duty of the church, following in the footsteps of the Master, to reverence the image of his maker in every man, and to seek, by the aid of divine grace, to renew and restore it, it is no less her duty in ministering to the nations of the earth to acknowledge, not only that their metes and bounds are appointed them of God, but that the varied gifts also which have been given to them are the gift of God, and determine for each the mission assigned to it in the scheme of divine providence. Who so blind as not to recognize the claim of ancient Egypt to be the oldest among the civilized nations of the earth? Who that has ever read the charming story of Herodotus is not grateful to the father of history for tracing back the stream of civilization to its proper source? Where was there ever a people so endowed with intellectual gifts as the ancient Greeks? Who would refuse to Alexander of Macedon the name of Great, not because he

overcame by the sword, but because he introduced among the barbaric races he conquered the Greek idea of the city? Who would rob the Roman of his strong sense of duty, "stern daughter of the voice of God," or refuse to acknowledge that wondrous gift of practical administration which made great Rome, the mother of cities, the center of the civilized world? But it was not to Egypt, gazing wistfully upon the river she worshiped as God, and musing in silence upon the awful mystery of being; nor to Greece, with its intense love of beauty and its unsurpassed power of logical analysis; nor to Rome, with its practical wisdom and its power of material conquest, to which the sovereign Disposer of events has given in our day the foremost place in the march of progress and the advance of Christian civilization. The Christian world owes a debt to Greek and Roman Christianity which it can never repay. We can never allow ourselves to forget that the six ecumenical councils mark the epoch of Greek ascendency before the decline of the Græco-Roman empire.

To Rome and to the Holy Roman Empire, in like manner, the Christian Church to-day owes a debt which it can never repay. We can never forget—we never want to forget—that the Eternal City, ground to dust beneath the heel of the barbarians, rose like the phœnix anew from its ashes, transformed and renewed, to be the head of the empire which saved the world from ruin, and fashioned it anew into a Holy Roman Empire by the transforming power of a new life.

But if such memories are sacred to us—and surely never more sacred than now, when we have among us representatives of the two great historic churches which have so nobly fulfilled their mission in the past—we cannot, as a nation, allow ourselves to forget that it was the new life which the Germanic peoples brought with them, as they poured into the ancient seats of the world's civilization, which gave new vigor to the paralyzed limbs and quickened into new warmth the feeble pulsations of the exhausted heart of a dying world.

While the Huns and Vandals were used by God for a besom of destruction, the Gothic races settled down amid the nations which they conquered, and gave them more than they received, wherever they fixed their habitations. Three things, more especially, the modern world owes to the Germanic peoples: 1st. We owe to them that strong sense of personal freedom which is the most notable feature of modern, when contrasted with ancient, civilization. 2d. We owe to them the respect for woman and the love of home which make marriage among us to be an honorable estate. 3d. We owe to the Germanic races, and more especially to the Saxon race, the Witenagemote and parliamentary representation.

Nowhere, not even in Germany to-day, can the elements introduced by the Germanic peoples into modern civilization be found to live and flourish as they do in England to-day. Where is personal freedom so free as in England? Where are the rights of the individual so protected and

CANTERBURY CATHEDRAL, ENGLAND.

secured? If the Church of England has never by any act of her own recognized the name of Protestant, it is because the maxim *cujus regio est, illius religio est*, has ever been a cherished principle, as we have seen, of her national life; but in carrying it into effect, she has not been forced, as on the continent of Europe, to substitute the civil ruler for the bishop as head of the church. Before the Diet of Spires, the Church of England in her acts of Provisors and Præmunire resisted the claims of any foreign temporal or spiritual power to interfere in the affairs of her national life. Her English Bible and her Book of Common Prayer bear witness to her recognition of the fact, that in the providence of God the time had come for her children to be no longer treated as in a state of pupilage, to act as mere spectators at a religious drama, but are to be allowed to take a part in the action, which as grown men they are now able to understand.

Nowhere in all the world is the priesthood such a moral power as it is in England to-day; and it is a moral power because the clergy in their homes and the sanctity of their domestic life are not only "the light of the world," but are as fertilizing "salt" scattered abroad upon the barren earth.

The Church of England in her relation to the state has kept before the minds of men the fact, that the magistrate on the bench is, in his own sphere, just as divine as the priest at the altar; and that society is at its best estate when church and state recognize each other as necessary to a properly constituted social state. There is an absolutism of the state which is just as despotic, it is never to be forgotten, as the absolutism of the church; each is necessary to the other's well-being, and it is only by mutual coöperation and support that the social fabric in all its varied relations, natural and supernatural, can be sustained. The family, the church, and the state—these are the three fundamental institutions on which the well-being of human society depends; and it is the glory of the Church of England that she teaches her children to give to each the honor which rightly belongs to it as ordained by God. Bound to the past by an unbroken link of succession from the apostles, in sympathy with the present by her relation to the races to which the future destiny of the world is for the time being committed, indebted to the Greek Church for the formulating of the faith, and to the Latin for her gift of order and administration, the Church of England may surely recognize in this ordering of divine providence a providential call to be (as she alone can be) "the healer of the breach," in the midst of a divided and distracted Christendom.

THE ADVENT CHRISTIAN CHURCH.

The Advent Christian Church, representing the branch of Adventists, known as the "Advent Christian Association and General Conference of America," assembled in Hall VII at 10 o'clock A.M. on September 14, 1893.

The chair was taken by the Rev. D. R. Mansfield, in the absence of the Rev. E. R. Stockman, of Boston, editor of *The World's Crisis*, whose message to the Congress was as follows:

"I profoundly regret that I cannot be with you. My confidence in the code of inspired truths, which we represent, is *unabated* and *unlimited*. Our views are *Biblical*. Our *cause* is of God. Our position is *impregnable*; it will stand the tests of all assaults, and the shock of dissolving worlds. Hoping the great occasion will be gloriously successful, I am your brother in Christ, weary, but not discouraged."

The chairman addressed the meeting as follows: As chairman of the local committee, it becomes my happy privilege to announce the opening of this congress in connection with the World's first Parliament of Religions. The eyes of the religious world are turned toward this great and important occasion. The final outcome of it all will be watched by them, and the event is destined to stand upon the pages of history as the greatest of the century. Have we not all longed for such a day as this, when believers from every sect, and from every land, could meet in one vast body, and in friendly relations give to the world a reason of their hope? We shall endeavor to place our people in a true light before this great Parliament, and before the world. Our denomination has a history peculiar to itself; and although we cannot boast of age or numbers, an open Bible and a studious and spiritual people furnish us an impregnable tower of strength. We are not wanting in richness of theme or theory, and surely we have both men and women second to none in eloquence and native talent. Let the good news sound out to the "regions beyond" that the Christian people still stand on the solid rock which cannot be shaken. And may this little branch which we represent here to-day, so deport themselves that our cause shall be commended in the sight of all men, and the good news of our Lord's return be carried to earth's remotest bounds, and the gospel of the kingdom be preached in all the world for a witness unto all men, and the long absent King of Glory return.

A paper prepared by the secretary of the joint committee giving briefly the Origin and History of the Advent Christian Church, was placed on file with the "presentation papers" of that church. Seven carefully prepared papers, setting forth the distinctive faith of this church, were delivered by the respective authors, in the following order:

I. Presentation Paper, Basis of Faith, by the Rev. Warren J. Hobbs,

Minneapolis, Minn.; II. The Kingdom of God, by the Rev. James W. Davis, Bridgeport, Conn.; III. Conditional Immortality, by the Rev. Miles Grant, Boston, Mass.; IV. The Resurrection, by the Rev. A. W. Sibley, Haverhill, Mass.; V. Extinction of Evil, by the Rev. Wm. Shelden, Brodhead, Wis.; VI. Restitution—Paradise, by the Rev. Elvira S. Mansfield, Chicago, Ill.; VII. Proximity, by the Rev. Asaph J. Wheeler, Concord, N. H.

By unanimous vote provision was made for the publication of the essays in full, through the Eastern Advent Christian Publication Society, Boston.

The following is a brief abstract of the papers by the Rev. Miles Grant, of Boston, on "Conditional Immortality."

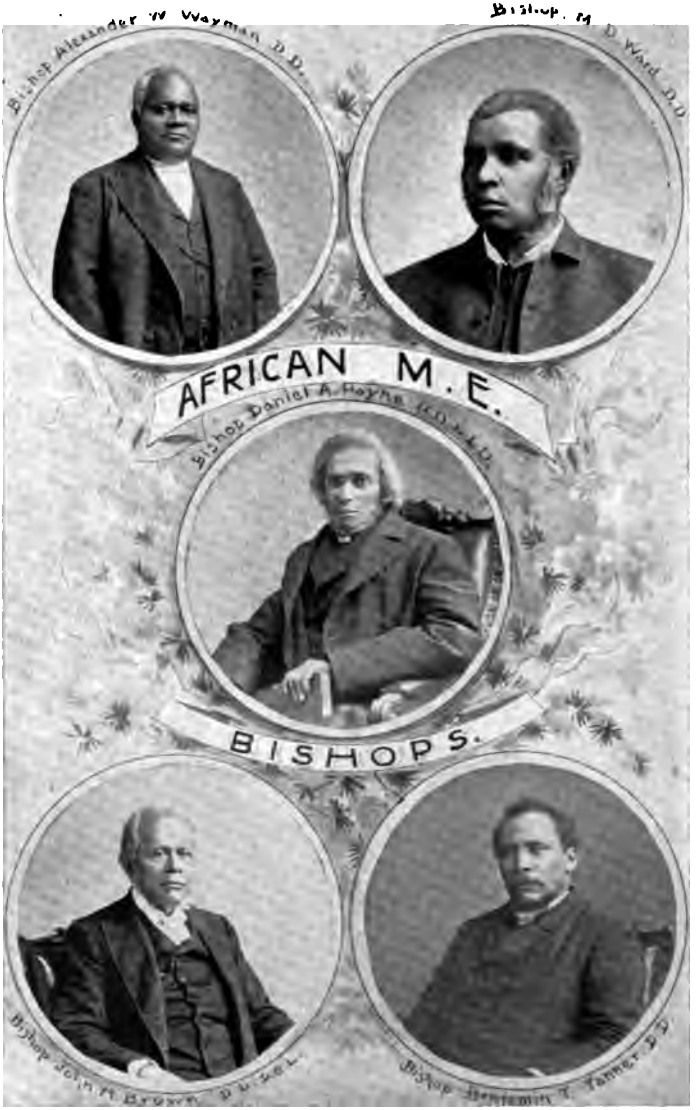
The term, conditional immortality, is used to express a belief that only holy persons will live eternally. Edward White declares that "it is the one form of evangelical faith which seems likely to win the sympathy of modern Europe;" and he gives a long list of distinguished scholars, including the Dean of Peterborough, Prof. Sabatier, Dr. Bushnell and Prof. Schultz, who have accepted it.

Science declares on the subject that from our knowledge of the functions of the brain it is difficult to believe in the immortality of the personal consciousness, for there is no consciousness without a brain whereby to think.

What does the Bible say upon the subject? Olshausen declares that "the doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible." It is a fact that nowhere in the Bible is the word, soul, qualified by the words immortal, everlasting, eternal, or any equivalent words; and the same is true of the word, spirit, when applied to man. But we have no knowledge of a future existence beyond what is revealed by the Most High in the sacred Scriptures. All else is mere guesswork.

We call to witness some Biblical passages: (1) Gen. ii. 17; v. 5. Adam was punished for his sin by death. (2) The word, soul, in the Bible is the rendering of three Hebrew words and one Greek word, the chief Hebrew word being *nephesh*. This latter term has three meanings, (a) life, (b) living creature, (c) desire. A careful study of the passage proves that it is impossible for any soul to exist without an organic material body, and that it is impossible to have an immortal soul without an immortal body. (3) Passages like Eccles. ix. 5; Ps. vi. 5; 1 Cor. xv. 16, 18 indicate that personal consciousness is not immortal. When life departs from a body all consciousness and intelligence cease.

Immortality, then, is not a natural endowment. Is it a conditional gift? The Bible answers: "The wages of sin is death; but the gift of God is eternal life." The Bible teaches most plainly that only holy ones can have eternal life, Rev. v. 13; Ps. clxv. 20; Matt. vii. 13, 14; 2 Thess. i. 8, 9; Rev. ii. 22, etc. After a careful study of the Bible for nearly fifty years, I am compelled to believe that it uniformly teaches that only the righteous will live eternally, and the necessary conclusion is that conditional immortality is a Bible doctrine.



AFRICAN METHODIST EPISCOPAL BISHOPS.

ALEXANDER W. WAYMAN, D.D. M. D. WARD, D.D.

DAN'L A. PAYNE, D.D., LL.D.

JOHN M. BROWN, D.D. BENJAMIN T. TANNER, D.D.

THE AFRICAN METHODIST EPISCOPAL CHURCH CONGRESS.

This church is the oldest and largest religious organization among the negroes. It originated on account of the ill-treatment of the negro members of St. George's M. E. Church in Philadelphia by the white members in the years 1785-1787. After some years of nominal connection with the church certain colored members called a convention of all persons and churches having grievances on account of ill-treatment in the M. E. Church; it was held in 1816, and the outcome was an independent organization adopting the doctrines and polity of the M. E. Church except the presiding eldership. Philadelphia and Baltimore conferences were formed and Richard Allen was elected Bishop. Thus began the African M. E. Church, which now numbers 12 bishops, 4,125 ministers, 407,327 members, 4,150 churches; pays $682,421 for pastors' support, an average of $141.19 per man, and values its property at $8,001,200. Under its direction are five universities, five colleges, one theological seminary and twenty-eight academies, high schools and secondary or industrial schools.

In the Parliament of Religions this church was represented by a long list of members of the Advisory Council, and its representatives, Bishops Payne and Arnett, presided over two sessions of the Parliament. Preceding the regular sessions of the congress of the church, given under the auspices of the World's Congress Auxiliary, a Missionary Congress was held on Tuesday, September 19th, continuing till Thursday the 21st. Addresses and responses were given by Right Rev. J. A. Handy, D.D., and President Bonney, Rev. W. B. Derrick, D.D., superintendent of missions, Right Rev. Drs. Halsey, Turner, Arnett, Grant; by Drs. Lampkin, Williams, Heard, Henderson and others. On the closing day a reception was held in the Bethel A. M. E. Church, presided over by Bishop Wayman, at which addresses and responses were delivered by Drs. Thomas, Graham, Armstrong, Collett, Mayor Harrison, of Chicago, Messrs. Moore, Williams and Gibson.

The African Methodist Episcopal Church Congress convened in the Hall of Washington, September 22, 1893, Bishop Daniel A. Payne presiding. After introductory and congratulatory addresses by Hon. C. C. Bonney, Prince Wolkonsky, of Russia, Mrs. Isabella Beecher Hooker, Rev. L. P. Mercer, of Chicago, and response by Bishop Payne, the regular exercises of the Congress began with a "Hymn" composed by Bishop Payne, and an address on the "Origin, Rise and Progress of the African Methodist Church," by Bishop J. A. Handy, D.D. Addresses followed on "The Philosophy of the Episcopacy of the African Methodist Episcopal Church,"

by Rev. J. C. Embry, D.D.; "The Origin and Development of the Sunday School Work," by C. S. Smith, M.D., D.D.; "The Heroes Before the War," by Bishop H. M. Turner, D.D., LL.D.; "The Heroines of Methodism Before the War," by Bishop W. J. Gaines, D.D.; "The Religious Press: Its Power and Influence," by Rev. H. T. Johnson, A.M., D.D., Ph.D.; "The Literature and Authors of the African Methodist Episcopal Church," by Rev. L. J. Coppin, D.D.; "Watchman, What of the Night?" by Bishop T. M. D. Ward, D.D.; Poem, "America and the Future Races," by J. Madison Bell; "What are the Demands of the Hour, both in our Ministry and in our Church?" by Bishop B. T. Tanner, D.D.; "Relation of the Pulpit to the Pew," by Rev. John M. Henderson; "The Future Church," by Rev. A. M. Green, D.D., A.M.; "Prisons and Prison Reforms; Have we Done our Duty to the Negro Prisoners?" by Rev. W. H. Mixon, P.E.; "Our Girls; their Responsibilities and their Possibilities," by Miss Hattie Q. Brown, M.S.; "A Woman's Observations on Four Continents," by Mrs. Amanda Smith; "Women's Education, Organization and Denominational Coöperation Essential to the Redemption and Elevation of the Race," by Anna J. Cooper, A.M.; "Our Women and their Work," by Mrs. Fanny J. Coppin, A.M.; "The Women of the East," by Mrs. L. M. Mountford; "The Relation of the Home to Christian Temperance," by Mrs. S. J. Early; "Elementary Education: How may it best be promoted to Meet the Wants of the Negro in the Rural Districts?" by Mrs. Landonia Williams; "The Pioneer Builders," by Bishop A. Grant, D.D.; "The Genesis of the Work of Christian Education by the A.M.E. Church," by Rev. W. D. Johnson, D.D.; "The Broadest Facilities for Higher Education The Duty of the Church," by S. T. Mitchell, A.M., LL.D.; "The Normal School: its Relation to the Future Teacher," by W. H. Council, A.M.; 'Christian Coöperation Essential to Race Elevation," by Prof. H. T. Kealing, A.M.; "The Ideal in Education," by B. W. Arnett, Jr., B.A.; "Ought the American Negro to Study the Classics? If so, Why?" by J. W. Morris, A.M., LL.B.; "The Church and Temperance Reform, and especially Scientific Temperance Instruction in Schools and Colleges," by J. R. Scott, B.D.; "The Obligation of the Church in the Relation to the Social Condition of the People; especially as it relates to Child Training and Home Culture," by Rev. J. H. Jones, A.M., B.D.; "The place of Richard Allen in History, by Hon. Fred. Douglas, LL.D.; "Our Country's Defenders in Camp, at Sea, in School, and in Prison; What can we do for them?" by Rev. W. H. Yeocum, D.D.; "What can the Church do toward Securing Land for the Landless, and Homes for the Homeless?" by Hon. I. T. Montgomery; "The Possible and Probable Relation of the American Negro to the African Continent from a Christian Standpoint," by Rev. W. T. Henderson, D.D.; "The True Relation of the Ministry to the State and Society," by Rev. James M. Townsend, D.D.; "The Place and Power of Lay Agency in the Church," by Bishop M. B. Salter, D.D.; "The Theological Seminary; Its Place in the Education of the Negro," by Rev. John G. Mitchell,

A.M., D.D.; "The Distinctive Features of our Theology: What has been their Modifying Influences upon other Denominations?" by Thomas H. Jackson, D.D.; "The Music of our Fathers: Its Use and Abuse," by Rev. Evans Tyree; "The Financial Department of A. M. E. Church: Its Organization and Development," by Rev. J. H. Armstrong, D.D.; "The A. M. E. Church in the West Indies," by Rev. Jno. Hurst; "Church Extension: What can we do to help our needy Churches?" by C. T. Shaffer, M.D., D.D.; Address, by Rev. D. A. Graham; "An Intelligent Ministry and a Benevolent Pew, the generating Power of Reform," by Prof. J. P. Shorter, A.M., LL.D.; "The Demands of an Industrial Education upon our Youngmen," by Prof. J. R. Hawkins; "The Superiority of the Christian Education to the Grecian Education," by Prof. St. George Richardson; "What has been the Intellectual, Moral, and Financial Progress of the Negro in Georgia since the War?" by Rev. E. W. Lee; "The Mission of the A. M. E. Church to the Darker Races," by Rev. W. B. Derrick, D.D.; Poem—"The Bondman's Triumphant Song," by Rev. A. A. Whitman; "The Outlook from the 106th Milestone," by Bishop B. W. Arnett, D.D.

THE PRESENTATION OF THE BAPTIST CHURCHES.

By Rev. George C. Lorimer, D.D., of Boston.

Delivered before the Congress of Religions September 27.

Greatness is not to be determined by bulk or by numbers, but rather by aim, ambition and achievement. It is not, therefore, likely that the merit and meaning, or the place and power of a religious body in the world, can be adequately determined by its size and girth. During these memorable gatherings several denominations have been heard whose deserved renown cannot be accounted for by numbers. And certainly the Baptists cannot advance a claim to recognition in this Parliament grounded in the immensity of their fraternity. Their hosts are neither huge nor overwhelming.

At the most, their regular enrolled army, the wide world over, is only something more than 4,000,000 strong, with a possible 7,000,000 to 10,000,000 of sympathetic followers. If, then, they have not justified their existence by things attempted and attained, and if what they represent is not intrinsically precious to the race, they have no sufficient reason for being here to-day, nor indeed for being anywhere. They must, therefore, be judged, if judged at all, by the richness and fertility of their possessions, and not by the extent of their borders.

That the Baptists are among the oldest of the non-liturgical and non-prelatical branches of Christ's Church, and more than likely are in reality the oldest, is generally conceded and grows more certain with the progress of scholarly investigation. It is, however, to be admitted that their origin is obscure. The beginnings of some of the post-Reformation denominations are easily determined and are marked by national upheavals and crises; but this is not the case with the Baptists, and seems to indicate that they belong to the pre-Reformation period and are identical with the anti-ecclesiastical thought, feeling and aspiration which steadily flowed through the middle ages as the gulf stream penetrates and courses through the Atlantic.

The Baptists from the beginning and through all the centuries have stood for individuality in the religious life; for the enlargement and emancipation of the individual, for the rights and responsibilities of the individual, and for the autonomy and authority of the individual. To them there are two great factors in religion, the Creator and the creature; the former comprehending all that is supernatural, the latter including all that is natural; the first being absolutely sovereign and supreme over the second, but the second in its individuality being supreme over self as far as every other fellow-creature is concerned.

They believe that Christianity, like the Sabbath, was made for man, not

man for Christianity; made not, of course, for him to ignore, pervert or destroy, but for him to respect, preserve and honor; and not made to efface his personality, enslave his reason, circumscribe his intelligence and subvert his conscience, but for the development of all the faculties and resources of his being and for the deliverance of his soul from spiritual slavery of every kind.

The Baptists believe that man's supreme allegiance, so far as earthly powers are concerned, is not to the church, but to himself, to his own reason and conscience, to his own dignity and destiny. As all societies, whether secular or spiritual, are but aggregations of beings like himself, how can the aggregates, taken together, be more important or more sacred than the units of which they are composed?

The Baptists admit that there is a place for churches in the Christian economy; but they insist that they are not for the suppression of the individual, but for his unfolding and perfection. Organized and visible churches are means to an end; they are not themselves the end. They are temporal, but man is eternal; hence they shall at last decay and disappear, whether gorgeous ecclesiastical monarchies or modest democracies—but man is immortal. This is the Baptist idea, and he is persuaded that it is the idea of the New Testament. God was incarnate, not in humanity at large, but exclusively in the man, Jesus, to teach that in coming to dwell in his children by the Holy Ghost, he does not abide in them as a whole without taking up his abode in each separate child. "Ye are the temples of the Holy Ghost" was affirmed of every Christian as well as of a numerous communion. And it is written that "Christ is the head of every man" as well as being "the head of his body, the church." So, likewise, "every man must render an account of himself to God," and, to emphasize more fully the place of individuality in religion, it is written that Jesus "tasted death for every creature."

It was belief in these scripture representations that led the Anabaptists to teach in the sixteenth century that every Christian has in himself a divine guide whom he must follow at any cost. These sturdy men were more than satisfied to sacrifice and suffer for man, that the individual, instead of becoming unconscious in God, might become fully conscious of the perfection of God in the individual.

This is very apparent in their loyalty to the Holy Scriptures as the supreme authority in personal faith and moral conduct. They are people of one book, one that is "quite sufficiently called," as Heine has it, "The Book." Nature, they concede, has manifold disclosures of the Infinite, and they are far from indifferent to its teachings, whether embodied in science or in the unvarying and harmonious operation of its laws. They recognize reason also as related to belief and practice; not, however, as in itself, an original revelation, but as the subject and interpreter of all revelations, whether they proceed from without or are due to the illuminating ministrations of the Comforter within.

But for all the important purposes of religious thought and life, the Bible is their ultimate guide, as, in addition to its own messages, it furnishes a criterion by which the messages from other sources may be judged. The Baptists have never formally acknowledged the binding obligation of creeds. Their confessions, from that of 1527 to the one of most recent date, that called the New Hampshire, including Smyth's, 1611, and the London confession, 1646, were not promulgated to secure uniformity of belief nor as standards to which subscription is imperative; but rather as defenses and apologies forced from them by the abuse and calumnies of enemies, or as succinct and convenient expositions of their opinions.

These symbols all have their value as religious literature, but they are not necessarily final statements of truth, nor are they endued with any coercive power. No documents of this kind are permitted by the Baptists to rival in authority the Sacred Writings, nor to fix by arbitrary rule what they are designed to communicate to each soul. The Bible is divine thought given to every man, and every man ought to give human thought to the Bible, and ecclesiastical bodies do their entire duty when they bring these two thoughts into immediate communion and commerce with each other.

From this representation it can easily be seen how large a part individuality plays in our simple ecclesiastical system. Infants are not baptized, because that ordinance would mislead them as to their standing before God, would tend to diminish their sense of personal resposibility, and would finally establish an unconverted church in a corrupt world. If the Kingdom of Christ is really not radically different from the Kingdom of Satan, and is only visibly separate and distinct by a few ceremonies, professions and the solemn invocation of holy names, of what particular use is it to society, and how can it ever hope to subdue its rival? To guard against this deplorable confusion, this deadly fellowship between light and darkness, the Baptists have adhered to their Bible that requires a heart difference between him that serveth God and him that serveth Him not, with the appropriate outward expression of the change.

Here, then, we have the ground, both in Scripture and reason, for the baptism of believers only, and a baptism that shows reverence for the divine will in form and purpose as immersion manifestly does. But conscious individuality is necessary to all this, and is emphasized by it. Before a human being has came to realize selfhood with all that it implies, he cannot act of his own volition in these high matters; but when he is competent to do so there will be developed capabilities for further duties. These will find their sphere of action in the church; for its government being such as I have described, it opens a field for the exercise of every personal talent, attainment and grace.

That the significance of the Baptists in history lies mainly in the direction I have indicated, is demonstrated beyond a doubt by their persistent advocacy of soul freedom and by hearty and practical sympathy with almost

every movement on behalf of civil liberty. The first amendment to the constitution of the United States was inspired by them, and in no other country can such a provision be found. It reads as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The Baptists of former times evidently perceived the disastrous effect of enforced formalism. They were not opposed to communities of Christians, but they realized that their efficiency depended on the voluntary nature of the fellowship. In proportion as they became mere aggregations of human particles, having little in common, and held together by external pressure, they necessarily impaired their own power and wrecked the society to whose well-being their compulsory membership was deemed indispensable.

Independence is inseparable from the highest type of individuality, and the individuality of the highest type is necessary to vital and vigorous organization. Here, then, we have the explanation of the long struggle for religious liberty. Apart from the Divine Word, to whose teachings the entire movement is primarily due, it must be ascribed to that recognition of each man's personal dignity and worth as a creature made in the image of God which has been so distinguishing a note of Baptist history.

The practical profitableness of the root principle out of which the historical significance of the Baptists has grown, very frequently has been challenged, and is even now admitted in some circles only with evident reluctance. Unquestionably it has been abused, and, like other precious things, may be made a source of incalculable mischief.

We may, I believe, without hesitancy, appeal to our own denomination for proofs of its expediency and excellency. These are furnished in the contributions made by its leaders and churches toward the evolution of modern society, with its liberty and progress, its inventions and discoveries, its reforms and charities. Much has already been suggested on this point, and yet something more remains to be added.

The Baptists have been conspicuous for their devotion to education, and to-day they have more money invested in property and endowments for educational interests than any other religious body in the land. They have consecrated in America to the cause of human enlightenment over $32,000,000, and have in the main given it unhampered by sectarian conditions. Manifestly, in this instance, individualism in religion has wrought no ill to the community but only good.

The Baptists have been equally prominent in founding foreign missions to the heathen, and are everywhere acknowledged as the heroic leaders in an enterprise which means the salvation and unification of races in Christ, and without which this Parliament of Religions would never have been dreamt of, much less so wonderfully realized.

But in addition, in the domain of letters they have given to the world a Foster and a William R. Williams; to the domain of heroism a long

line, including Arnold of Brescia, a Havelock, and a Carey; to that of theology a Gill, a Haldane, and many others; and to that of philanthropy a John Harvard, who was a member of Samuel Stennett's congregation in London, and an Abraham Lincoln, who, though not himself a Baptist, was born of Baptist parents, and attributed all that he was to his Baptist mother.

Nor should we forget the influence they have exerted on the devotional life of the people at large. They have taught us to sing "Blest Be the Tie That Binds," "Did Christ o'er Sinners Weep?" "Majestic Sweetness Sits Enthroned upon the Saviour's Brow," "How Firm a Foundation, Ye Saints of the Lord," "'Mid Scenes of Confusion and Creature Complaints," "They are Gathering Homeward From Every Land," "All Hail the Power of Jesus' Name," "Saviour, Thy Dying Love," "I Need Thee every Hour," "Lo, the Day of God Is Breaking," "My Country, 'Tis of Thee," and they have given us many other hymns by which faith has been strengthened, sorrow comforted, duty glorified, patriotism stimulated, and our Lord Jesus Christ rendered more precious and endeared to the souls of men.

They who have thus sung; they who have thus thought; yea, they who have thus wrought—for holy ideas are kindred to holy deeds—are in themselves the best witnesses to the wholesome influence of a doctrine that seeks to make out of every human creature a man, out of every man a saint, and out of every saint a special and individual confessor for Christ.

THE SEVENTH-DAY BAPTIST CONGRESS.

The Seventh-Day Baptists are one of the older denominations of the Protestant group. They claim connection with the New Testament Church through an actual, though not always organized, line of "Sabbath-keeping" dissenters. Scattered groups of "Sabbath-keeping Baptists" appear on the continent of Europe at the dawn of the reformatory movement. The progenitors of the present Seventh-Day Baptists were organized in England early in the "English Reformation." They were a strong factor in the agitation of the Sabbath question during the "Puritan period." Their controversial writings called forth specific replies from both Churchmen and Puritans, and contributed much valuable literature to the Sabbath controversy. On the one hand their radical demand for a return to the Sabbath of the fourth commandment, and on the other, the dominant Roman Catholic view compelled the Puritan leaders to the compromise which sought to transfer the authority of the fourth commandment from the seventh day of the week to the first. In making this compromise the Puritans adopted the Seventh-Day Baptist platform, excepting the day of the Sabbath.

The opening address of the Seventh-Day Baptist Congress was made

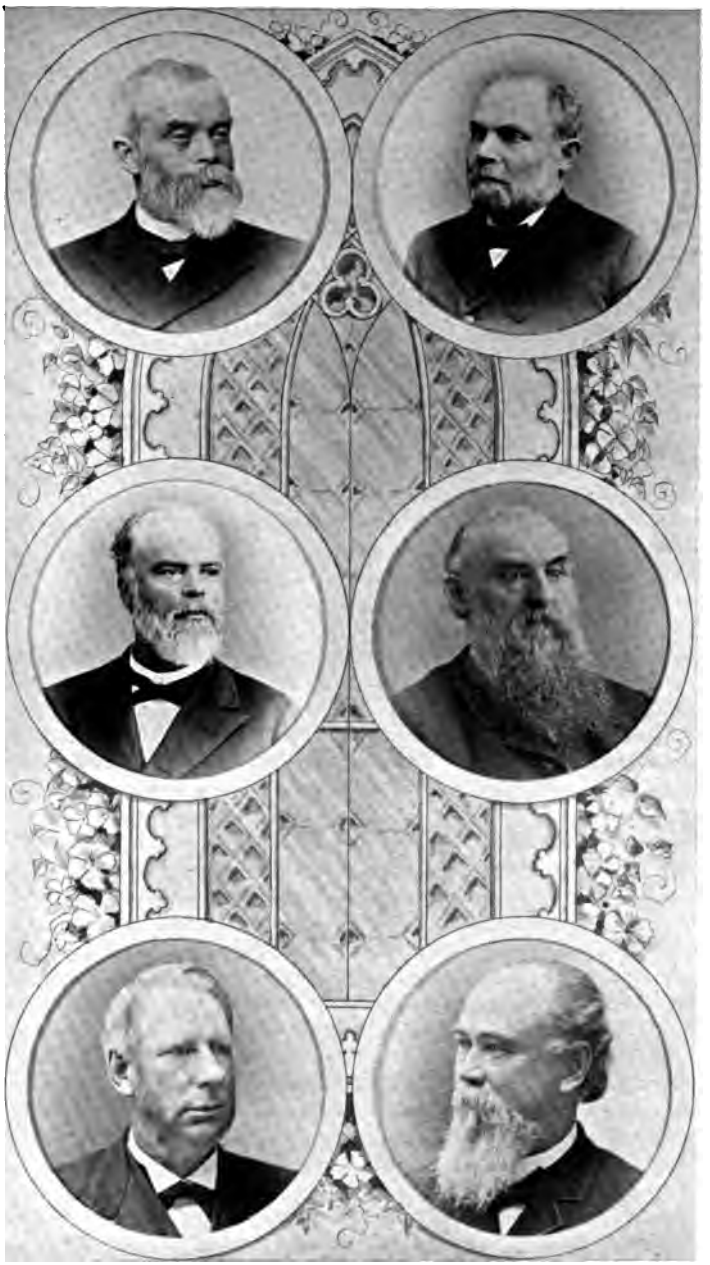
by the Chairman, Professor William A. Rogers, Ph.D., LL.D., of Colby University, Waterville, Me. His topic was, "The Limitations of Christian Fellowship." He said: The proper aim of a religious organization is the application of the fundamental principles of the Gospel to our daily life. Seventh-Day Baptists can do more good in the world by remaining a separate organization, than they could if merged in the regular Baptist denomination. We believe that there are excellent Christians in all evangelical denominations. We ought not to make the mistake of believing that a strict adherence to a single commandment, regardless of moral conduct, will make us any the more accepted of God or respected of men.

A sermon presented by the Rev. Stephen Burdick, of West Hallock, Ill., asserted that "Loyalty to the Truth" is the one and only common bond between religious people. It is only in a union thus formed that there is strength. "The Sabbath truth" is the particular truth that binds us together in our relations to God. By keeping the Sabbath we call the attention of the world to the fact that the Bible is the source of all revealed truth.

The Rev. Boothe C. Davis, pastor at Alfred Centre, N. Y., followed with a paper on "Faithfulness to Our Cause." He said: "Our cause should be considered as embracing, in general, all religious truth and, specifically, Sabbath truth. Faithfulness requires a diligent search after such truth, new as well as old, and an unhesitating acceptance of it when found. Our cause is God's, not ours alone; therefore faithfulness to it is faithfulness to Him. We believe that God has revealed religious truth to men, and that the Bible is a history of that revelation, which is the sole arbiter in determining the truth on which our cause is based. We are forbidden to make an appeal to traditional or man-made standards."

The Rev. L. E. Livermore, editor of *The Sabbath Recorder*, Alfred Centre, N. Y., presented a "Review of Our Tract Work," giving a history of the publishing interests of Seventh-Day Baptists. He showed that special publications upon the Sabbath question were issued by this people in England during the sixteenth century and greatly increased in America in the latter half of the last century. Their publishing house, under the management of the American Sabbath Tract Society, is now located at Alfred Centre, N. Y., and from it various periodicals and numerous "tracts" are issued. *The Sabbath Outlook*, formerly a quarterly, is now a weekly—*The Evangel and Sabbath Outlook*—which has pursued the work of original investigation concerning the history of Saturday and Sunday.

"The Future of the Sabbath," a paper by the Rev. L. C. Rogers, D.D., of Alfred University, states that the future of God's Sabbath is to be determined by its character as God's sign-manual. The Creator, after making the world, rested on the seventh day and commanded it to be kept as the Sabbath, thus appointing it his sign. This sign is still seen in the perdurance of the week period, which is a promise of future Sabbath keeping. God's rest of the seventh day is also a type of the heavenly rest that



SEVENTH DAY BAPTIST CONGRESS.

REV. O. U. WHITFORD.
REV. W. C. WHITFORD.
MR. IRA J. ORDWAY.
REV. E. M. DUNN.
PROF. WILLIAM A. ROGERS.
REV. L. E. LIVERMORE.

remaineth. A type continues until its antitype appears. Sunday cannot be this type, as it is the first day of the week. The Sabbath day is the true type, because it is always God's appointed seventh day.

A sermon was delivered by the Rev. E. M. Dunn, D.D., of Milton, Wis., upon "The Education of the Conscience in Christian Culture," from Acts xxiv. 16, emphasizing these means: Have the word of God behind conscience, and allow no bias of self-interest to interfere with its decision.

The Rev. Nathan Wardner, D.D., of Milton Junction, Wis., presented a paper on "The Contradictions in the Sunday arguments." Some assert that God in saying "*the* seventh day" meant "*a* seventh day;" that Christ substituted the first day to commemorate his resurrection; and that God's sanctifying the seventh day means sanctifying the first day, and his command to work on the first day and hallow the seventh becomes a command to work on the seventh and hallow the first.

Rev. O. U. Whitford, D.D., General Secretary of the Seventh-Day Baptist Missionary Society, presented a "Review of Our Mission Work," showing that mission work has engaged the attention of the denomination through all their history. At the present time they are prosecuting the home work in about twenty-five different states, enlarging that work year by year. The Sabbath reform work of the American Sabbath Tract Society is closely associated with home missions, and new fields are opened by that work faster than the missionary society can fill them. The foreign work at Shanghai was begun about fifty years ago. It is now in a very flourishing condition. It is carried on under three departments: General evangelization, educational, and medical. The first includes work in both city and country, preaching, Bible reading, tract distributing, etc. The second includes both day schools and boarding schools for boys and for girls; the third includes private practice and extensive dispensary and hospital departments.

The following papers were presented in a symposium on practical evangelical work: Where Set the Battle, in City or Country? by the Rev. Lester C. Randolph, Chicago; How to Keep the Spirit of Evangelism in the People, by the Rev. E. A. Witter, Albion, Wis.; How to Use Students in this Work, by the Rev. G. M. Cottrell, Nortonville, Kan.; The Element of Personal Work in Evangelism, by the Rev. Frank E. Peterson, New Market, N. J.; How to Use the Business Men, by W. H. Ingham, Milton, Wis.

The "Missionary Session," as a whole, especially the various details given in Secretary Whitford's paper, impressed the listener with the fact that, according to their numbers, and through a history of more than two centuries in America, the Seventh-Day Baptists have been and now are among the foremost in the work of Evangelical missions.

The presentation session of the Seventh-Day Baptists was held in the Hall of Washington on Sunday morning, September 16. A paper was presented by W. C. Whitford, D.D., President of Milton College, on The

Growth of Our Church in America. It showed that the denomination now has 100 churches, 110 active ministers, and about 10,000 church members, and that it has had a history of 222 years in this country. Its churches had their origin in Rhode Island, Pennsylvania and New Jersey. The same idea was dominant in them all, that the fourth commandment is immutable, and still requires the Sabbath to be observed on the seventh day of the week. Some of the churches grew slowly at first, some rapidly, especially those of Rhode Island, one of which had nearly nine hundred members by the beginning of the present century.

The Seventh-Day Baptists in this country have increased their number and influence by their staunch advocacy of absolute religious toleration. On the other hand, the war of the Revolution greatly retarded the progress of their churches, as they were located in the theater of the struggle, and all their members ardently supported the American cause. As a people, they have always manifested the colonizing spirit, and have thus founded other churches in the West and South. By this means, more than any other, they had propagated their distinctive views up to fifty years ago. Since that time, the General Conference, the Associations, the Missionary, Tract and Publishing Societies and the educational institutions have been the principal agencies in the growth of the denomination.

Edwin H. Lewis, Ph.D., of the University of Chicago, spoke on "Our Work for Education." He said: There are three colleges controlled by Seventh-Day Baptists —Alfred University, at Alfred Centre, Alleghany Co., N. Y.; Milton College, at Milton, Rock Co., Wis.; Salem College, at Salem, Harrison Co., W. Va. These schools have produced their ratio of able public men, who have held places in the President's cabinet and on the Supreme Bench of various states. The influence of such men as Kenyon, Allen and Whitford upon the students of these colleges has been widespread, lasting, and in the highest sense potent for good.

A third paper was by the Rev. A. H. Lewis, D.D., of Plainfield, N. J., upon "Our Attitude on the Sabbath Question." He said: The closing decade of this century marks an important epoch of transition touching the Sabbath question. Two prominent streams of influence have aided in hastening the epoch. One, the widespread advocacy of the claims of the Sabbath (Saturday), as against the claims of Sunday; the other, the rapid decline of regard for Sunday, and the inability of Sunday legislation—municipal, state or national—to check this growing disregard.

We oppose the whole system of Sunday legislation, because it is forbidden by the nature and purposes of Christ's kingdom, as enunciated by him. It has no existence in earlier Christianity, apostolic or sub-apostolic. It was the product of pagan influence.

From a "Sabbath Souvenir," which was distributed at their Congress, we extract the following:

Seventh-Day Baptists are necessarily reformers. In all the great moral,

social and political reforms they have been identified with temperance, purity, freedom and equality on all occasions. Their record from the pulpits, platforms, editors' chairs, authors' libraries, in legislative halls and on the nation's battlefields, is one which they do not hesitate to ask the world to read.

We are Seventh-Day Baptists, first, because we believe that the Bible is the only rule of faith and practice for Christians. Because we believe that the laws contained in the Decalogue are universal as to application and eternal as to obligation, although, like all the Bible, they were given to the world through the Hebrew nation. We believe that Christ "fulfilled" and enlarged these laws, thus Christianizing them. We do not believe that any man has the power or liberty to abrogate or disregard what Christ thus established. We believe, as Christ and Paul both teach, that there can be no sin where there is no law, and hence that the Gospel of salvation for sin, through Christ, is a mockery, unless the Decalogue remains in force for all times and for all people. Second: We believe that "sacred time" is an essential result of man's relations to God. Eternity is an attribute of God. "Time" is the measured portion of eternity within which man exists as God's child. Hence God is in constant touch with men on their spiritual side, through time. The Sabbath is God's special representative in human life. The idea that it simply "commemorates creation" is narrow and incomplete. It stands for God, and is another name for his presence, at once making provision and demand for worship and religious culture. Physical rest is the lowest element in the Sabbath. It is necessary only as a means to far higher ends. The Sabbath, like time and space and air and sunlight, is the common inheritance of all men, all places. It is not national, it is not dispensational. It is not a "civil institution." It is as truly religious in its origin, purpose and nature as is prayer, and the keeping of it is an expression of loyalty to God, than which none can be greater.

THE CATHOLIC CONGRESS.

The Catholic Congress held its sessions from Monday, September 4th, to Saturday, September 9th, in the Hall of Columbus, the Art Institute, Chicago. A remarkable interest in its sessions was manifested from the first, and the halls were thronged with men and women, eager listeners to the utterances of distinguished members of the church. It was called to order by W. J. Onahan, the secretary of the congress, who for two years had devoted himself to its organization. Addresses of welcome were delivered by Archbishop Feehan, President Bonney, and Thos. B. Bryan. The archbishop declared the purpose of the congress to be not the questioning of the Catholic faith or discipline, but the discussion of some of the great problems of life and of the time intimately connected with the Catholic faith. He emphasized the responsibilities of a gathering so representative, and declared the loyalty of the assembly to the Catholic Church, and to its head Leo XIII. President Bonney rejoiced in the change of relations between Catholics and Protestants, tracing it to the benign spirit of the age, to the noble work of Catholicism in practical social reform and education, and to the able and enlightened Leo XIII. He observed a similar spirit in Protestantism as illustrated in the calling of the great religious congresses. In response, Cardinal Gibbons asserted the importance of discussions to follow in shaping public opinion, and urged charity and courtesy in all the proceedings. He referred to a letter from Pope Leo XIII. to himself bestowing upon the congress his apostolic paternal benediction. The letter was read by Mr. Onahan. The congress was then organized by the appointment of Morgan J. O'Brien of New York, as temporary chairman, and other officers. After, came address by Mr. O'Brien in which he justified the calling of this congress by referring to the impulses from Catholic sources and the activity of Catholic explorers in the discovery and evangelization of America. This country is dear to Catholics because of the first discovery and because of their participation in its struggles for unity and liberty. Therefore, when they see evils menacing the nation, from the social inequalities of classes, from the conflicts of labor and capital, they are anxious that the right remedy be found. Hence their assembly in this congress.

Letters were read from prominent Catholics, and a brief address given by Archbishop Redwood, of New Zealand, who noted among other things that social reforms contemplated in this country were in some cases already in operation in New Zealand. Mgr. Nugent, of Liverpool, presented and read a letter from Archbishop Vaughan of Westminster, expressing his admiration and appreciation of the efforts made in the organization of this con-

gress, and declared his intense interest in the high mission of the congress to help in elevating the social position of the people.

A paper was then presented by Richard A. Clarke, LL.D., of New York, on "Christopher Columbus: his Mission and Character." The mission of Columbus was to discover a new world. Providence and his own inmost conviction united to send him on that mission. Some elements in the preparation for and carrying out of this mission are: his humble origin, his poverty, his maritime education, his studies, his correspondence with learned men, his personal bearing, appearance and magnetism, his profound sense and practice of religion, the broaching of his new theory of the earth, his appeals to nations, his inflexible maintenance of it, his prophecy of the result, the prophecies of sacred Scripture, the apostolic character which he infused in the enterprise, his dedication of all to the conversion of heathen, and the redemption of Jerusalem, his poverty in the midst of grandeur, his wrongs and his sorrows, the bestowal of another's name upon the world he had discovered, the ingratitude of his king, and now, the contrast, the reverse current of honor and praise which the world unites in bestowing upon his memory.

Hon. Martin F. Morris, of Washington, D. C., spoke on "The Independence of the Holy See: its Origin and the Necessity for its Continuance in the Cause of Civilization." He denied the authenticity of the supposed donations of Constantine, Theodosius and others, claiming that in subordination, of course, to the divine ordination from which all power originates, to the will of the Roman people is immediately due the temporal power of the popes. At what precise time this occurred cannot be stated, but the formal establishment of it is referred to the pontificate of Hildebrand of Siena or Pope Gregory VII. This power was justly acquired and, while it is not a necessity, and while its possession is in its nature injurious to the purity of the church's existence, yet there are certain advantages and benefits in it. A freedom from the undue influence of the state, a measure of temporal authority as will secure its independence of action, the church is entitled to. Such an independent position would benefit the world in making the papacy again the supreme arbiter between nations as it was in earlier times. The world will be the gainer in securing anew the independence of the Holy See.

After an admirable analysis of the character and services of "Isabella the Catholic," by Miss Mary J. Onahan, of Chicago, addresses were delivered by Walter G. Smith, of Philadelphia, on "Civil Government and the Catholic Citizen," and by Edgar H. Gans, of Baltimore, on "The Relation of the Catholic Church to the Social, Civil and Political Institutions of the United States." Both speakers noted the distrust which pervades no small section of the people respecting the attitude of the Catholic Church and Catholic citizens toward republican institutions. They sought to allay and remove it by presenting the true Catholic doctrine of the relation of the church to society

and civil government. The church has no direct relations with any form of civil government. Yet she does not look with indifference on the state. She adapts herself to all forms of government, maintaining, however, that civil government is no mere social contract between men, but is ordained of God and depends upon him. There is a law transcending any that may emanate from human government. With the church God is the only true sovereign and the source of all power. The sovereignty of the people comes from him as a sacred trust, and they must use this trust for the common weal. The government called into being by them, in framing and executing laws, is but echoing the voice of the King of kings, and obedience to it is obedience to God himself. Here is the ultimate sanction for human liberty. "We claim that a man may not only be a Catholic and a true American citizen, but that if he is a good Catholic he is the best and most loyal of citizens." The Catholic church has been the only consistent teacher and supporter of true liberty. Instead of finding in the potent moral influence which the church exerts over the people anything hostile to American institutions, the candid inquirer will discover in her teaching and tendencies the strongest safeguards for their permanence and stability. Among other statements on this subject made during this Congress may be mentioned those of Bishop Foley, of Detroit, who said: It is the most foolish thing in the world for people to say that the aim of the Catholic Church is to try to subvert the nation and bring back again a papal hierarchy. We ask no change now that we are growing stronger year by year. But we do ask one thing, and that is that there shall be no law passed by Congress that will in any way unite the church and the state, or any law that will tend in any way to prevent any human being from worshiping God according to the dictates of his own conscience.

Dr. G. P. Lathrop gave a paper on "Consequences and Results to Religion of the Discovery of the New World," in which he remarked that one of the most important results was that the Catholic Church has attained in a single century of freedom a growth never paralleled in modern history. The complete separation of church and state which exists here has been of immense advantage to religion, and will continue to be so by assuring it of entire independence in the pursuit of its spiritual aims.

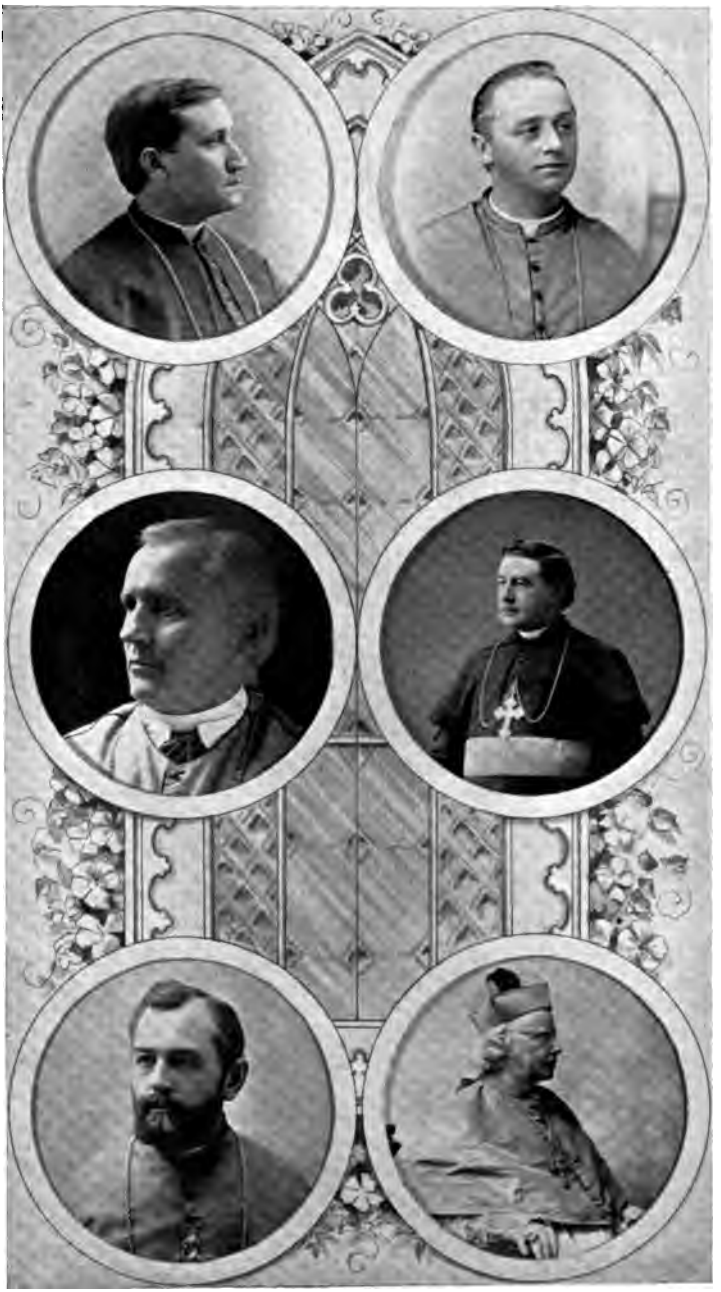
Two days were given to the consideration of the "Social Question," and the crowded audiences testified to the deep interest in the subject. The presence of Mgr. Satolli, the apostolic delegate from the Holy See to the Catholic Church in the United States, gave peculiar importance to the proceedings. In his address he said that the ideal social congress was that held by Christ when he delivered his Sermon on the Mount. When Christ brought to earth the great truths from the bosom of his Father, humanity was lifted up and entered upon a new road to happiness. He brought to nature the additional gift of the supernatural. To follow him in this work is the duty of Catholics. Let us restore among men justice and charity. Here in America is a field especially blessed by Providence. "Go forward,

in one hand bearing the book of Christian truth, and in the other the Constitution of the United States. Christian truth and American liberty will make you free, happy and prosperous."

"Pauperism: the Evil and the Remedy," was considered by Thomas Dwight, M.D., of Boston. The pauper is a fairly distinct type, one who habitually lives in a state of destitution without recognized means of support, without purpose or hope of bettering his condition. He is usually a pauper morally as well as physically. The remedy is to make the pauper a Christian. There must be prevention of the type, and cure of the already diseased. The Catholic must do this. All the details of the saving work must be in his hands. The pauper must be taught by object lessons. The body and soul must both be cared for. The work is pressing. A crusade against pauperism should be preached. M. J. Elder, of New Orleans, dwelt upon the causes of this evil, the fundamental one of which he regarded as the urban tendency coupled with the lack of a rural tendency. People pour into cities, but none return to the country. If country poverty can be cured, city poverty can be alleviated. All other causes of pauperism go back to this cause as their root. Let attention be directed to the problem in the country.

On the subject of "Public and Private Charities," Thomas F. Ring, of Boston urged "coöperation," and pointed to the good results of the frank and cordial co-working of Catholics and Protestants in Boston in the case of destitute children. C. A. Wingerter, of West Virginia, commended the Elberfeld system of charity, and summed up his suggestions as follows: (1) All charity work must be done along the line of moral consideration, if it is to be lasting, and therefore we must strengthen the moral forces. We have a duty to the poor and should appreciate it fully. We have not appreciated it fully, if we have not realized the grounds on which that duty, rests. We have not appreciated it fully unless we recognize its tangibleness, unless we learn to remember always that a certain portion of our income is owed as a debt of honor to the Master and to the poor, his pensioners. (2) After these two lessons have been well learned and put into practice, there must be personal sacrifice of time and service to the cause of our less fortunate brethren. (3) Our work must be organized, discriminating, with no waste of time or labor or money. (4) It must be human, done in the spirit of fraternal sympathy. A good Samaritan is wanted and not a charity machine. (5) It must be educative, elevating the helpers and the helped. (6) It must be continuous. Every individual case must be carried to recovery. We must keep fast hold of our stumbling brother's hand until we have helped him to the ground where he can advance alone. In a word, our charity must be thorough and it will be effective.

"The Rights of Labor and Duties of Capital," received attention in an address by E. O. Brown, of Chicago, who asserted that it was not labor and capital which were at variance, but both capital and labor against monopoly.



AMERICAN CATHOLIC BISHOPS.

RT. REV. DENIS M. BRADLEY,
Bishop of Manchester, N. H.

RT. REV. ANTHONY DURIER,
Bishop of Natchitoches, La.

RT. REV. SEBASTIAN MESSMER,
Bishop of Green Bay, Wis.

RT. REV. N. CHRYSOSTOM MATZ,
Bishop of Denver, Col.

RT. REV. CAMILLAS PAUL MAES,
Bishop of Covington, Ky.

RT. REV. STEPHEN V. RYAN
Bishop of Buffalo, N. Y.

Capital is a subdivision of, a result of labor. The rights and duties of labor and of capital are the same--the right to liberty, the duty so to use and limit that liberty as to preserve the equal freedom of all others. Both labor and capital must unite against monopoly. The same subject was discussed by John Gibbon, LL.D., of Chicago. H. C. Temple, of Alabama, discussed and commended the pope's encyclical on the labor question. The "Duties of Capital" were thought by Rev. Dr. Barry, of England, to be, (1) to allow these workpeople the Sunday rest, (2) not to interfere with the workingman's right to combine, (3) not to take advantage of the distress of human being by beating down the price of labor, (4) not to lay upon their workmen inhuman tasks, (5) pay wages enough to enable the worker to fulfill the ordinary duties of humanity, to keep God's law, and to provide against sickness and old age. There is imperative need of a constitution for capital. Religion furnishes the ideal, morality the grounds, and law and custom the methods on which this task is to be achieved.

"Catholic Societies and Societies, for Young Men," was the subject presented by Rev. F. J. Maguire, of Albany, N. Y., and by Warren E. Mosher, of Youngstown, Ohio, who urged the formation of such societies and suggested methods on which they could be organized. In the same line of action Frank J. Sheridan, of Dubuque, Ia., suggested a plan and reasons for the establishment of an organization to be known as the Catholic Association of the United States, for the Promotion of Industrial Conciliation and Voluntary Arbitration. "Trade Combinations and Strikes," were regarded by R. M. Douglas, of North Carolina, as twin children of an advancing civilization in which the individual is being merged into the aggregate, not only as to his rights of property, but too often as to his manhood and his conscience. Unjust corporation laws are largely responsible for many difficulties between labor and capital by which extraordinary powers are given corporations. We should have remedial legislation and bureaus of investigation maintained by the state to examine into the workings of corporations and to hear complaints against them. Great dangers threaten us, and the essential principle of remedy lies in a just recognition of the rights of all classes of our people. Rev. J. M. Cleary, of Minneapolis, found a great danger in "Intemperance," the crying sin of our land. There exists a lamentable apathy among Catholic people concerning this dreadful evil. Catholic public opinion is not outspoken and rigorous as it should be against the saloon and the drink curse. The Church by its decrees warns against the intemperance, but children of the Church withhold their support from the influences that help to realize relief. A man cannot be a good Catholic and be a good friend of the saloon, much less be a saloonkeeper. It is not inconsistent with being a good Catholic to be a political prohibitionist. In any and every way possible we should take our stand, and labor in behalf of the alleviation and ultimate removal of the drink curse.

In the further discussion of organization E. M. Sharon, of Davenport, Iowa, spoke of "Life Insurance and Pension Funds for Wage-Workers,"

calling attention to the German compulsory system of insurance, in which, out of a population of less than fifty million over thirteen and one-half million, are insured against accident, not to speak of the sick, invalid and old age insurance associations. This is a duty of society to itself, and the provision for these pensions and benefits should come from the industries in which the wage-workers labor, *i. e.*, the wage fund and the employer's liability expense. J. P. Lanth, of Chicago, extolled the value of "Guilds and Fraternal Benefit Societies," holding that their influence, when they have been properly conducted, has been salutary. He commended especially the insurance feature of these societies as tending to compensate for the negligence of the workman in caring for himself and his family, and showed its advantages over the compulsory pension system of Germany. The "Society of St. Vincent de Paul" was described by Joseph A. Kernan, of New York. It was founded in 1843 as the result of the labors of Frederic Ozanam, the brilliant and devout Frenchman, and took the name of St. Vincent de Paul, who was the founder of the order of the Sisters of Charity. Its fundamental work is that of relieving the poor by personal visits and direct assistance, but it is ready also to engage in all kinds of charity and helpfulness. It has branches in all parts of the world. In the United States are about 500 conferences and an active membership of 9,000. In the whole world the conferences number 5,000, the total membership 90,000.

A symposium on Colonization, Immigration, and the Catholic Church called forth a number of important papers. Dr. A. Kaiser, of Detroit, showed how the German Catholic immigrants were numerous and effective in church work; 2,700 of the 9,000 priests in this land are of German birth or descent, and are distinguished for zeal, uprightness and culture. The German Catholics are candid, sincere, devout, earnest, and they deserve special mention for their energy in establishing and maintaining parochial schools. The "Irish Immigration" was presented by Rev. M. Callaghan, who felt justified in asserting that twenty millions of our population now have Irish blood in their veins, and Irishmen have been in no small numbers among the leaders in our history. It was also held respecting immigration in general that precautions should be taken in Europe to prevent undesirable emigrants from embarking; the advantages of agriculture and country life for the immigrant were also emphasized. Attention was called to the Catholic Mission of Our Lady of the Rosary at Castle Garden, which, since its establishment, has protected 40,000 young girl immigrants until they obtained employment. Rev. J. L. Andries spoke of Italian Immigration. The cause of this immigration is the exhorbitant and unjust taxation of the Italian government, and the false representations of sharpers concerning the ease of life in this country, who practically enslave the immigrants by advancing them money on hard conditions. The greater number are unskilled workmen, but are generally law-abiding. They crowd into cities, live in colonies, their moral condition is not as good as it should be. They soon learn the language, receive the American spirit, many desert their

religion or turn Protestant. Rev. James W. McGolrick, Bishop of Duluth, discussed the "Present and Future Prospects of the Indians in the United States." Of the 249,273 Indians, 80,891 are Catholic. When the Indian peace policy was inaugurated in 1870, eight out of the seventy agencies were assigned to the church. The work of the Sisters among them has been full of beneficence. Only within the last few years has a systematic effort been made by Catholics to convert and preserve the faith among them. The active coöperation of the religious orders is needed. Now that nomadic life has ceased it is the critical period for religious work among the Indians. Agents are often hostile; yet in 1892, 2,000 Indians embraced the faith.

"The Relation of the Church to the Negro Race" was considered by Charles H. Butler, of Washington, D. C., who traced the race of the negroes in culture and wealth since their emancipation and urged the complete recognition of their civil equality leaving their social equality to adjust itself. He agreed with Rev. J. R. Slattery, who spoke on the same subject, that the Catholic Church had been remiss in her duty towards the negroes; the latter added: "We think that Protestantism may in part be held responsible for the present irreligious and immoral condition of the negroes. The widely spread race prejudice, as powerful in the North as in the South, though shared by Catholics as well as by others, is truly a Protestant instinct."

In this connection Mr. M. T. Elder, of New Orleans, spoke of the losses sustained by the church in this country, placed by a conservative estimate at twenty millions of people. He laid the responsibility for this upon neglect of immigration and colonization, *i. e.* neglect of the moral population. From this results a long train of losses. The country Catholics starve spiritually, and are easy prey to Protestant propaganda. So long as a Catholic peasantry is uncared for, the great men of this country will be Protestant, for the great men come from the country—whether political or religious leaders. It is strange that Catholics indulge in such eulogy of themselves in view of certain facts which cannot be denied. The speaker added: "When I see how largely Catholicity is represented among our hoodlum element, I feel in no spreadeagle mood. When I note how few Catholics are engaged in honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I can not talk buncombe to anybody. When I reflect that out of the 70,000,000 of this nation, we number only 9,000,000, and that out of that 9,000,000 so large a proportion is made up of poor factory hands, poor mill, and shop, and mine, and railroad employees, poor government clerks, I still fail to find material for buncombe, or spreadeagle or taffy-giving. And who can look at our past history and feel proud of our present status? Consider the presidency, for instance. Have we ever had a Catholic president? Ever come near having one? Ever even had a Catholic candidate? Ever likely to have one? Oh, never! We lack that element from which our worthiest presidents come—a sturdy, intelligent rural class." He advocated as a remedy for this state of things a movement

toward colonization with especial attention to extension of educational advantages for rural Catholics and instruction of urban Catholics in the advantages of rural life. For so long as the rural South, the pastoral West, the agricultural East, the farming Middle States remain solidly Protestant, as they now are, so long will this nation, this government, this whole people remain solidly Protestant.

Other means for bringing America into the Catholic fold were offered by Rev. F. G. Lentz, who recognized that America was the land providentially discovered and prepared for the revelation of the truth, and urged earnest prayer on the part of all that "our separated brethren" might be brought back to the faith. W. F. Markoe told of the practical efforts of the "Catholic Truth Society," whose aim is to make America Catholic. Its principal methods are: (1) The publication of short, timely articles in the secular press (to be paid for if necessary) on Catholic doctrines. (2) The prompt and systematic correction of misrepresentations, slanders and libels against Catholicity. (3) The promulgation of reliable and edifying Catholic news of the day, as church dedications, opening of asylums and hospitals, the workings of Catholic charitable institutions, abstracts of sermons and anything calculated to spread the knowledge of the vast amount of good being accomplished by the Catholic church. (4) The publication of pamphlets, tracts and leaflets; the circulation of pamphlets, tracts, leaflets and Catholic newspapers. (5) Occasional public lectures on subjects of Catholic interest. (6) Supplying jails and reformatories with good and wholesome reading matter.

Catherine E. Conway described the new "Catholic Summer School and the Reading Circle," which promise so much for the education of the laity in good knowledge. There are now 150 reading circles organized under the Catholic Educational Union with an aggregate membership of nearly 5,000, and 100 circles under the Columbian Reading Union with 5,000 aggregate membership.

Catholic women were represented by a long and brilliant array of papers, F. M. Edselas eulogized the "Work of Woman in Religious Communities," showing that such loving, self-sacrificing activity is the proper sphere of womankind. The success and value of these religious communities were found in the admirable system which throws the individual on her own resources, and thus cultivates her character while she does the work of Christ. Merit and ability are the sources of advancement, and that means larger service. The sisters train children in their schools not merely to be wise but to be good, thus solving the problem of true education. "Mediæval Christian Women" received honorable mention from Anna T. Sadlier, of New York, while "Woman's Work in Art" and "Woman's Work in Literature" were treated by Eliza Allen Starr, of Chicago, and Eleanor C. Donnelly respectively. Mrs. Rose Hawthorne Lathrop called women up from the low plane of personal vanity to the high position of purity and generosity in a stirring paper on "Woman and Mammon."

"Education and the Catholic Church" received full and able consideration from distinguished scholars of the church. Bishop Keane, Rector of the Catholic University at Washington, spoke on Higher Education, emphasizing especially the need of university education in the highest sense of that word. The character of the present age presents reasons of special importance in this direction. Human society is passing through the agonies of a very deep and wide reconstruction. Social conditions are being leveled upward. Privileged classes are passing away. And how is that leveling up to be safely accomplished? Through education; by making elementary education more and more universal, and steadily elevating its level; by lifting larger and larger numbers from elementary into secondary education, till the multitudes in the schools be rivaled by the multitudes in the colleges; and, in a special manner, by bringing the advantages of the very highest education within the reach of every child of the masses to whom God has given the highest qualities of brain. Place these advantages bounteously within reach of every one whom God's providence has made fit for them; let the offspring of the sons of toil mount to that degree of learning, and of consequent respectability and influence to which their Creator by their endowments calls them—thus, better than by any or all other means, shall the social problem of the future be solved. But wise intellectual power may be wrongly directed. Hence the natural relationship of the Church of God to education. Hence especially her relation to the higher education. Having in her custody both the philosophy of human experience in all ages, and the far higher philosophy of divine revelation, being the divinely established power for the world's moral and spiritual improvement, hers is naturally the influence which perfects education, which breathes a living soul into it, which insures its tending toward heaven's appointed ends, and its being used for the temporal and eternal welfare of mankind. The founding of the Catholic University as the topstone of the Catholic educational system was made the occasion of large thanksgiving. In spite of pessimists, who maintain that the university is aiming to destroy the Catholic school system, it has received the approbation of prelates and Pope and has permanently established itself, thanks to the beneficence of the members of the church, and it is to prove the noblest seat of learning the world has yet beheld.

Dr. M. F. Egan, of Notre Dame, Ind., pointed out some defects of Catholic colleges. Their slavish adherence to tradition makes them content with an inferiority of instruction and education. They must be broadened to enable them to secure our Catholic young men who go to secular or Protestant institutions. We need a system of discipline which will lay more stress on the honor of the youth, and less on the subtle distinctions between venial and mortal sin. More students are needed, men who want to be students, and more ambitious and persevering ones. Above all, endowments are needed, especially in the form of scholarships, to enable earnest but poor students to get a Catholic education in a Catholic college. Rev. J. T.

Murphy, of Pittsburg, Pa , made a plea for free Catholic high schools. He pointed to a gap here in the educational system of the church. He claimed that this defect made the system no system at all. Private academies do not meet the want, nor do the half-way substitutes of parochial schools. Suggesting ways for the establishment of these free high schools, he mentioned private endowment where possible, but also as more feasible the organization of the Catholic people in every important center for the purpose of founding and supporting such a school. It is an indispensable link in any educational system worth the name. The value of "Convent Alumnæ Associations" was treated by Elizabeth A Cronyn, of Buffalo, N. Y., while Dr. McGinniss, of Scotland, urged the benevolent to found bursaries. The paper of the late Brother Azarias maintained that the one unifying purpose of the Catholic school system was "to impart a thorough Catholic training to our Catholic children," and inquired whether the system could not be extended to the founding of Catholic commercial colleges and Catholic night schools. It looked forward to the time when the Catholic university should supply Catholic specialists in all branches of knowledge, a Catholic normal school fit Catholic teachers for parochial schools, holding that the state normal schools were un-Catholic in spirit and methods. Brother Ambrose summed up the whole discussion by calling attention to the fruits of the system in the Catholic educational exhibit at the World's Columbian Exposition, the pride of Catholics and the admiration of all, proving the power and usefulness of the idea of the union of pure religion with education.

The various evening sessions of the congress partook of a more informal character, giving to members of the church opportunity to meet and hear the distinguished visitors and speakers at the congress. Among other utterances at these gatherings may be mentioned those of Archbishop Ryan on Christian union, when he said: "If there is any one thing more than another upon which people agree it is respect and reverence for the person and the character of the founder of Christianity. How the Protestant loves his neighbor, how the Protestant eye will sometimes grow dim, when speaking of our Lord. In this great center of union is found the hope of human society, the only means of preserving Christian civilization, the only point upon which Catholic and Protestant may meet. As if foreseeing that this should be, Christ himself gave his example of fraternal charity, not to the orthodox Jew but to the heretical Samaritan, showing that charity and love, while faith remains intact, can never be true unless no distinction shall be made between God's creatures." Archbishop Ireland declared that only a church which showed by its fruits that it believed in God and righteousness could command the attention of the age. "The age is an age of humanity. It has caught up some of the lofty aspirations of the Christian soul in its great love for humanity, in the very profession of this love. The age demands charity, love for all of every language, every race and every color — love of man as he came forth from the hands of his creator. Our country is filled with good works, charities of all kinds. Asylums are built for the poor and

the blind, and the mute and the imbecile. The American state is essentially, in its instincts and aspirations, Catholic. Let us then take hold of these instincts and aspirations and show that they have all been born of the Gospel, that they have all been perpetuated by our church in the past." Rev. P. Cronin eulogized the present epoch of the church's life in the country as the age of Satolli, which means justice, home rule, loyalty to American ideas and institutions. Archbishop Corrigan called attention to the fact that it was under the banner of the Holy Inquisition that Columbus discovered America, the institution which had for its main object the defense and protection of the Catholic faith. This is the true spirit of Catholicism to-day. Bishop Phelan, of Pittsburg, said: "We are bound to assist everybody, without distinction of creed. The more the teachings of the church are brought before the people, the more they will recognize the truth of these teachings, if they are not blinded by prejudice. They will recognize that we Catholics are, as we ought to be, true to our government; and good fellow citizens, because we are bound by our religion to love our neighbor and show true charity to all."

At the final session of the congress resolutions were adopted in which it was declared that no remedies for labor troubles can be approved save those which recognize the right of private ownership of property and human liberty; conciliation and arbitration as practical means are urged; the teachings of Pope Leo XIII. are recommended for widespread distribution; the organization of Catholic societies favored; the settling of poor families in agricultural districts encouraged; Catholics are urged everywhere to get out and keep out of the saloon business; Catholic education is steadfastly upheld; the Catholic summer school and the Catholic Truth Society commended; Sunday is to be kept sacred in accordance with the precepts and traditions of the church; arbitration in national disputes favored, and love and veneration for the republic declared, and an emphatic denial given to the assertion that any antagonism can exist between a Catholic's duty to the church and his duty to the state. The congress was then adjourned, after a brief address by Cardinal Gibbons, in the spirit of the resolutions adopted.

On September 12 the presentation of the Catholic church was made in the Hall of Washington. Bishop J. J. Keane presided, and addresses were made on points of Catholic faith, doctrine and practice by leaders in the church. The Very Rev. W. Byrne, of Boston, presented "The Catholic Idea of Dogmatic Truth," in which he claimed infallibility for the church which authenticates the Scriptures and thus avoids false teaching. "The Catholic Idea of Worship and Grace" was treated by Rev. Dr. O'Gorman, of Washington, who asserted that worship is man's part in forming a union with Divinity, which is a necessity for religious life. Rev. Thos. E. Sherman, S. J., of St. Louis, discussed "The Catholic Idea of Holiness and Perfection," and Bishop Keane made an address on "Jesus Christ the Fountain of Truth, Grace and Holiness." He was followed by Archbishop Watterson, of Ohio, who indicated how the church is the organ of the Saviour in the dispensation of truth, grace and holiness.

THE CHRISTIAN SCIENCE CONGRESS.

Held in the Art Institute September 20th.

President Bonney, in opening the Congress, said: "When science becomes Christian, then the world indeed advances toward the millenial dawn. No more striking manifestation of the interposition of Divine Providence in human affairs has come in recent years, than that shown in the raising up of the body of people known as Christian Scientists, who were called to declare the real harmony between religion and science, and to restore the waning faith of many in the verities of the sacred Scriptures. The common idea that a miracle is done in contravention of law is wholly ignorant and wrong. As Christian Science teaches, every miracle recorded in the Bible was wrought in perfect conformity to the laws which the divine Creator established. Your mission is to restore a living faith in the fervent and effectual prayer of the righteous man which availeth much, and to teach everywhere the supremacy of spiritual forces, in the presence of which all other forces are weak and inefficient. Catholics and Protestants may all thank God for the new energy and life contributed to the world, and especially to Christendom by you and those whom you represent."

ADDRESS BY REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.

Read by Judge S. J. Hanna, editor of the *Christian Science Journal* before the Parliament of Religions of the World's Congress Auxiliary of the World's Columbian Exposition of 1893.

Reverend Mary B. G. Eddy, the Discoverer and Founder of Christian Science, was born in the little town of Bow, among the hills of New Hampshire. Her family tree, taking root in illustrious ancestry, spread its branches from London and Edinburgh, Great Britain, to the United States. The family crest and coat of arms bear these mottoes: "*Vincere aut mori*," victory or death, and "*Tria juncta in uno*," three joined in one. In her work, "Science and Health with Key to the Scriptures," the textbook of Christian Science, the author writes: In this revolutionary period the voice of God in behalf of the African slave was still echoing in our land, when this new Christian crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death, be stricken from the human mind and

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body, and their freedom should be won, not through human warfare, not with bayonet and blood, but through Divine Science.

God has built a higher platform of human rights, and built it on diviner claims. These claims are not made through code or creed, but in demonstration of "peace on earth and good-will to men." Human codes of theology, medicine, and hygiene cramp the mind, which needs freedom. Christ, Truth, rends asunder these fetters, and man's birthright and sole allegiance to his Maker go on undisturbed in Divine Science.

I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than the Divine Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems which to-day hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged. Christian Science derives its sanction from the Bible; and its divine origin is demonstrated through the holy influence of its Truth, in healing sickness and sin. The healing power of Truth must have been far anterior to the period in which Jesus lived. It is as ancient as the Ancient of Days. It lives through all Life, and extends through all space. Science is not the shibboleth of a sect, or the cabalistic insignia of a philosophy. Science is Mind, not matter, and because Science is not human it must be Divine. In 1867 I commenced reducing this latent power to a system, in a form comprehensible by and adapted to the thought of the age in which we live. This system enables the devout learner to demonstrate anew in some degree the divine Principle upon which Jesus' healing was based, and the sacred rules for its present presentation and application to the cure of disease.

The Principle of Christian Science is God. Its practice is the power of Truth over error; its rules demonstrate Science. The first rule of this Science is, "Thou shalt have no other gods before Me." The second is like unto it, "Thou shalt love thy neighbor as thyself." To demonstrate these rules on any other than their divine Principle is impossible. Jesus' sermon on the Mount is the essence of the *morale* of this Science. In 1803, for more than a quarter of a century, these rules have been submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances which made demonstration possible, they have shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules on the hills of Judea and in the valleys of Galilee. Jesus said: "These signs shall follow them that believe: they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. *They* shall lay hands on the sick and they shall recover." This promise is *per-*

CHURCH AND TOWER IN THE MONASTERY OF ST. PETER, THE MOST FAMOUS MONASTERY IN BULGARIA.

petual. Had it been given only to his immediate disciples, the scriptural passage would read *you*, not *they*. The purpose of his great life-work extends through time, and touches universal humanity; its Principle is infinite, extending beyond the pale of a single period or a limited following. His miracles illustrate an ever-operative divine Principle, scientific order and continuity. Within one decade this Science has stopped the illicit clamor and advancing trend of "free love;" it has opened dungeon doors to the captives of sin, sickness and death; given impulse to honest inquiry and religious liberty; moderated the appetites and passions of men; reformed thousands of inebriates; healed over one million cases of disease considered hopeless, and advanced the race physically, morally and spiritually.

I learned that all real Being is in the immortal, divine Mind, whereas the five material senses evolve a subjective state of mortal mind, called mortality and matter, thereby shutting out the true sense of immortality and Spirit. Christian Science explains all cause and effect as mental and not physical. It lifts the veil from Soul, and silences the false testimony of sense. It shows the scientific relation of man to God, disentangles the interlaced ambiguities of Being, and sets free the imprisoned mind to master the body. The first commandment of the Hebrew decalogue unfolds the fact of universal brotherhood; since to have one God, is to have one Mind and one Father, and this spiritually and scientifically establishes the brotherhood of man. Also, God being the only Mind, it is found impossible for God's children to have other minds, or to be antagonistic and war one with another. Mind is one, including noumena and phenomena, God and His thoughts. Mind is the center and circumference of all Being, the central sun of its own universe and infinite system of ideas. Therefore Mind is divine and not human. To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Mind more potent than all lower remedies. And why not, since Mind is the source and condition of all existence?

Christian Science solves the problem of the relative rights and privileges of man and woman on their diviner claims. It finds in scriptural Genesis, that Eve recorded last is therefore first, she is a degree higher than Adam in the ascending intelligence of God's creation. Woman neither sprang from the dust of which *adamah* was formed nor from an ovum; she was the first discoverer of human weakness, and the first who acknowledged error to be error. Woman was the mother of Jesus, and the first to perceive a risen Saviour. Woman first apprehended divinely man's spiritual origin; and first relinquishes the belief in material conceptions. It is a woman that discovered and founded the Science of Christianity.

The Revelator had not passed the transitional stage in human experience called death, but he already saw in prophetic vision woman "crowned with twelve stars," types of the twelve tribes of Israel, and the spiritual enlightenment of primal religion.

If brain, blood, bones help constitute a man, when Adam parted with

his rib he lost a portion of his manhood. Man is the generic term for God's children, made in his own image and likeness, and because they are thus made, reflected, the male and female of His creating are equipoised in the balances of God. So let it be. To the sore question "What are the working men's rights?" Science answers, justice and mercy, wherein the financial, civil, social, moral and religious aspect of all questions reflect the face of the Father. And this question will not rest till both employer and employé are actuated by the spirit of this saying of the meek and mighty Son of God: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

The following are the tenets of the Christian Science Churches:

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.

2. We acknowledge and adore one Supreme God. We acknowledge his Son, and the Holy Ghost, and man in the Divine image and likeness.

3. We acknowledge God's forgiveness of sin, in the destruction of sin, and His punishment of "Whatsoever worketh abomination or maketh a lie." We acknowledge the atonement as the efficacy and evidence of Divine Love, of man's unity with God, and of the great merits of the Way-shower.

4. We acknowledge the way of salvation demonstrated by Jesus, as the power of Truth over all error, sin, sickness and death, and the resurrection of human faith to seize the great possibilities and living energies of the Divine Life.

5. We solemnly promise to strive, watch and pray for that Mind to be in us which was also in Christ Jesus. To love one another, and, up to our highest understanding to be meek, merciful and just.

Dr. E. J. Foster Eddy, President of the National Christian Scientist Association, in his address said: "The ages have had their prophets, revelators and discoverers, who foresaw and foretold, by whom the down-trodden and oppressed have been bidden to rise and go forth from the thraldom of evil into the "liberty of the sons of God." Jesus proved his words by his deeds, and his life was a constant demonstration of the Principle he taught, showing that he was the "one sent of God" to do his work among men, for their example. This work was the destruction of sin, sickness and death, but too soon his precept and example, his spiritual religion and his healing power of Truth became lost to a sensual, sinful world. Now there has gone up a cry to God for deliverance. In America has sprung up the "great light," again conceived and brought forth by woman, who has made it possible for all men to come to it and be freed from sin, disease, death the enslavement of personal material sense- and be renewed in the image and likeness of Spirit, Good. This greater light is scientifically Christian or Christian Science, a religion with "signs following." Wise ones are being guided to it, and it is found to be of divine origin, begotten of the Father, his voice of love to men. This is proved by the thousands of hopeless invalids raised to health by its saving Principle, and by the many who have been lifted from the misery of sin and its consequences, into a knowledge of,

and obedience to, God. This is an epoch in the history of Christian Science. Our beloved cause and Leader have been accorded a more deserving place in history. Many misconceptions which have obscured the real sense of Science from the people are disappearing, and its holy, beneficent mission is being manifested to sick and stricken humanity. People who are searching for the Truth are turning more generally to Christian Science because it reveals the natural law and power of God, available to mortals here and now, as a saviour from sickness and sin. As a denomination of Christians our growth has been rapid and widespread, and now presents in a large degree all the external aspects of successful and useful operation."

Addresses were read by Rev. D. A. Easton, Rev. A. E. Stetson, Rev. J. F. Linscott, Rev. E. M. Buswell, Rev. I. M. Stewart, Mrs. R. B. Ewing, Mrs. A. M. Knott, Mr. E. P. Bates, Mr. A. Farlow, Gen. E. N. Bates, Judge S. J. Hanna.

The substance of these papers is condensed and compiled as follows:—Nearly all men believe in God. At least they believe in a being or power or force, which they call God. But who or what God is, or whether he is personal or impersonal, corporeal or incorporeal are questions concerning which there is great diversity of opinion, and little scientific understanding. The great need of the world to-day is, "to *know* Him whom to know aright, is life eternal," and this need is not met by the substitution of human opinion, dogma and belief. Man knows nothing of himself without this knowledge, for he is made in the image and likeness of God. Eye hath not seen God and material sense can never inform us concerning the nature and attributes of the Infinite One. Through the belief of life and intelligence in matter, mortals become self-worshipers, and this opens the way for all the various ramifications of evil, as a substitute for God.

The definitions of God as found in the Methodist Episcopal Article of Faith, the Westminster Confession of Faith, and our text-book, "Science and Health," page 556, incontrovertibly establish God as all, as infinite Principle, eternal Individuality, supreme Personality, "incorporeal Being, without body, parts or passions." Upon this common definitional platform we are content to stand, and to the contemplation and worship of this God we invite all mankind. The "Scientific statement of Being" on page 452 of "Science and Health," gives this primary postulate of Christian Science--"There is no life, substance, or intelligence in matter. All is Mind." If it be a fact that all is Mind, it precludes the possibility of the existence of matter as an integral part of the universe, or as having any real existence. All agree that Mind is Intelligence. There can be no intelligence apart from Mind. Mind or Intelligence must be Life. Non-intelligent Life is an impossibility. It is admitted that matter is not intelligent; but while this is admitted, it is maintained that it is substance and contains life. If mankind is the offspring of matter, —matter being non-intelligent inert matter must be the parent of mankind. As Christian Scientists we look for the origin of Life in the living God rather

than in dead matter. We accept the scriptural definition of his character and refer all Life to him. The Bible distinctly declares him to be Spirit. If he is Spirit, he cannot be matter either in whole or in part.

It is in the discernment of the real nature and infinity of Spirit, and its absolute non-relationship to matter, that the originality, truth and efficacy of Christian Science consists, and it is this which confers upon it the distinction of a great discovery. Not that Truth included in the scientific statement is new. Its presentation is by way of discovery, not of creation; a fresh discernment and apprehension in the human consciousness of things which are eternal; and this is the greatest joy, wonderment and glory that can ever, by any possible means, appear unto us,—the revelation and true knowledge of God.

Christian Science separates clearly, distinctly and entirely between Spirit and matter, Divine Mind and carnal mind, Truth and all evil. This new statement of Truth comes not to destroy, but to fulfill every jot and tittle of the law, and to fill full of significance and power all the "glad tidings" of "the glorious gospel of Jesus Christ," in both the letter and the spirit. It dispels mystery by removing ignorance and misconception regarding that which was always true but not rightly apprehended in human consciousness.

There is one study of universal interest, and that is man. How is he to be studied? Experience replies, from the testimony given by the five senses, and yet such knowledge at best is only relative, and can never reveal the absolute facts of being. We are told in the Bible that, "man that is born of a woman, is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not." This relates only to the physical. When we come to the moral, the idea of freedom is declared and thought to be impossible of realization. This mortal man is by his own confession a prisoner in a house of clay, struggling to realize something he knows not what; the seemingly helpless victim of sickness, sin, and sometimes unmerited misfortune. And is this man? Nature, as we know her, has no answer; human reason says I know no other; but above the discord of the senses, Divine Science lifts up its voice as the sound of many waters, and in the name of Almighty God declares that this is not man. The universe is spiritual. This conceived, we find God has verily created (made manifest) heaven and earth. God (the creative Principle) brings forth man, the image and likeness of God, or "the very image of good." Man is not a finite personality. If God were not self-existent, he must have had a creator, and the cause of being had not been reached. The very image of a self-existent infinite God could not be a finite person.

The ideal brotherhood of man is that state in which the individual loves and serves God supremely, and loves all mankind with a perfect love. This is the only state that can bring peace, and to reach it each one must do an individual work. Left to their own resources, mortals are in constant strife

socially, politically and religiously. Each individual has an opinion as to what is needed to afford harmony and satisfaction; but because of conflicting minds many, and the great variety of abnormal, carnal tastes, there is little agreement.

To harmonize millions of dissimilar and antagonistic minds is impossible, but to harmonize each individual with the perfect Infinite Mind that is Good is practicable, and will be made manifest when each one shall live in harmony with the text, "Not my will but Thine be done."

The social conflict cannot be composed by the alteration or revision of capricious human opinions or by the compromises of man-made laws, but through the operation alone of the laws of God, which, when understood, will be found to meet unto the uttermost all the needs of man's well-being, and to adjust with scientific perfection all of his affairs.

If God is Omniscience, then it is futile for humanity to try to extricate itself from misery and failure by substituting human devices in place of Divine Wisdom or Science.

Christian Science is a universal religion, with a universal Principle, and capable of a universal practice. Its origin is God, Infinite Mind. Infinite Mind is expressed in the Christ. The Christ was never born, but was manifest through the human Jesus. Jesus is the pattern for a true humanhood. All that mortals will ever know of Truth they will know as Jesus knew it, by demonstration, revelation or reflection from the Infinite Mind. His message was from God, and his message was his theology. This theology is Divine Science, and antidotes all human theologies.

Jesus' theology as set forth in "Science and Health" is being practised by more than one hundred thousand of his loving disciples to-day. It is a practical Christianity. We recognize all that is true, honest and pure in all the world's religions; yet we suggest this most excellent way of demonstrating God's power among men. Better the understanding to heal the slightest malady, strictly on the basis of God as the Principle of Science, than all the material knowledge of the world.

The Discoverer and Founder of Christian Science has given an ample explanation of the cause of disease and the method of scientific healing. Jesus' followers eighteen hundred years ago demonstrated that the Principle he taught was scientific and therefore practicable. The healing of the sick by Jesus, according to the infinite will and purpose of God, was neither supernatural nor miraculous. Nothing that is done in obedience to God can be unnatural.

Christian Science is the revelation of the Science of the Christ mission, and shows that this mission is a complete, perfect illustration of the only way in which mortals can overcome the world and the evils of every kind that are unlike God, and therefore contrary to God, and that separate man, in belief, from Him.

It shows that the healing of the sick is a natural phenomenon of Scien-

tific Christianity or the understanding of Jesus' teachings. This declaration is confirmed by the fact that, as his followers perceive and understand the real significance of his work, they are able to manifest that knowledge by healing disease. Christian Science healing is wholly unlike what is called "Faith Cure" or "Prayer Cure." It is not the operation of a supposed fluctuating, capricious interposition of God, but in accord with his infinite law. Jesus said, "Before Abraham was, I am," referring clearly to the universal and infinite nature of the Christ Mind that preaches the Gospel, heals the sick, raises the dead and casts out evils.

At the first glance it would seem as though the claims and conditions of error were real and conclusive; that man was held by them and had no way of escape. Yet, notwithstanding the claim of evil power over man, we have, at this very hour, the reassurance of the protecting care of God. Christian Science shows how to take God's Word and apply it in overcoming sickness as well as sin. Jesus' command "heal the sick" is as imperative as "preach the Gospel," for it is good tidings to all mankind. Are you suffering with sickness? Search for what the Bible says about health. Are you overcome with sorrow? Find its antidote in joy. Do you believe your strength is failing you? Read, "God is our refuge and strength." Do you seem to be overcome with fear, so that your physical body appears full of confusion and suffering? "Perfect love casteth out fear." Accept this scriptural statement as made for *you*, and you will be enabled to drink at the life-giving fountain that heals the sick. We are practising Christian Science only as we are growing less envious, less greedy, less selfish in all of its expressions, by striving to love our neighbor as ourselves, and keeping God's commandments. If no one believed in sickness, there could be no sickness. Let us know the Truth that makes us free, even from this belief.

Christian Science is presented before the world to-day, the happy suppliant for recognition of its claim to be what its name implies, both Christian and Scientific; it voices an imperative demand that these two be made one henceforth in faith and practice, for otherwise there is no satisfactory proof, no final evidence of the validity of the claims of either. In no other way than through actual demonstration of Truth can mortals learn whether they are obeying God, or their opinions about him. Faith not buttressed by demonstration is always in danger of changing to skepticism. It is always possible to change one belief for another, the belief in immortality for the belief in annihilation; but a demonstrated knowledge of God is planted on a rock and cannot be moved.

"Science and Health" teaches concerning the resurrection of Jesus that: First, the historical record of the resurrection is trustworthy. Secondly, Christian Science teaches explicitly that all of the experiences of Jesus, from the time he was placed in the tomb to the time that he emerged from it, occurred on this plane of thought, and the body with which he came forth from the tomb was identically the same body that

was put in the tomb. Thirdly, Jesus' resurrection differed only in degree, not in kind, from Jesus' other miracles. They were all designed to prove that Spirit is all-powerful, and matter powerless. Fourthly, the resurrection and all the other so-called miracles are divinely natural rather than supernatural. When Jesus came forth from the tomb it was not because he had supernatural assistanee. He was only asserting a great fact of man's being, viz., that man cannot die. He was demonstrating his birth right as a son of God. He proved that the law of man's nature was Life, and that death was a false claimant. Those who maintain that the resurrection and Jesus' other demonstrations over matter were exceptional assertions of God's power, and that they interfered with the natural order of things, are forced to admit, that sin, disease and death are natural and that Life, Truth and Love are abnormal. Admitting the reality of evil, they have to admit that there is another power than God, viz., a god of evil,who *at present* at least shares God's throne. They also have to accounf for the origin of evil, and how can that be done without impugning the benevolence of God? This line of thought leads also to the assertion that man is not entirely a child of God, that he is in part a child of the devil. These admissions are paralyzing to spiritual growth, and lead us away from the simplicity of Jesus' gospel into a never-ending maze of human speculation. Fifthly, we can have part in Jesus' resurrection now and here, by obedience to the law of Spirit and denial of the seeming law of matter. According to "Science and Health," the central thought and efficiency of the resurrection was not the mere rising of a physical body from a material grave. The Bible records other instances of physical resurrection, but as factors in the Christian life, they are not to be compared with the resurrection of Jesus. And even as to the physical resurrection of Jesus, it may be said that a zealous belief in it may be consistent with an unchristian life. It is evident then, that if we would know the secret of the transforming power of the doctrine of Jesus' resurrection, we must look elsewhere than at its physical and material aspects. This doctrine was very prominent in the Apostles' preaching. They seemed to realize that to this they owed in a large measure the spiritualization of their thought, their control over the lusts of the flesh and worldly ambitions, their solid assurance of the great facts of Life, Truth, and Love, and deliverance from the beliefs of sin, disease and death. We do not claim that Christian Scientists have at present sufficient spiritual realization to demonstrate over the claim of death as Jesus did, but we do claim that we are using Jesus' method successfully in destroying the claims of disease and sin, and in all reverence we maintain that that same method faithfully adhered to will enable us, at some time, to demonstrate over the claim of death as Jesus did. He said that his followers could do all the works that he did and greater, and we rest confidently on this promise.

Jesus, who did the will of omniscient God, said "I and my Father are

one." The Mind which created and governed Jesus was the divine Mind. The Apostle writes: "Let that Mind be in you which was also in Christ Jesus." Mortals have a very degraded sense of Mind. The medley of changing opinions and erroneous, sinful thoughts that encumber human consciousness is neither Mind nor evidence thereof. It is simply a falsity; it is "foolishness with God;" it is evil and cannot, by any process now or hereafter, be transformed into Truth.

Error must be cast out and utterly destroyed before individual consciousness shall appear in the likeness of God.

THE CONGREGATIONAL CHURCH CONGRESS.

Congregationalism had the honor of ushering in the first week of the great Parliament of Religions. It was convened in the Hall of Columbus, September 10, at 2:30 P.M. Rev. Dr. Willard Scott, Chairman of the Committee of Arrangements, presided.

Congregationalism is the form of religious faith and polity which was represented by the Pilgrim Fathers, who, coming across the Atlantic in the *Mayflower*, landed at Plymouth Rock, December 21, 1620, and by the Puritans of New England. President Bonney opened the Congress, with the justness of thought, intelligence and felicity which have characterized all his addresses on similar occasions.

In response to the address of welcome, Dr. Willard Scott, in a brief survey of the successive stages of religious thought, Oriental and Occidental, which had led the way to the movement that issued in Congregationalism, called attention to the fact that the first revelation of God's will to man came to the Oriental mind. The Orientalist was a good listener, but he was not such a good thinker. It was therefore left to the European to discover man's nature as God had made him. The receptive mind of the Oriental received the revelation from God. The introspective mind of the European formed this body of truth into a system of ethics or religious philosophy. The next step was the translating of this philosophy into the language of the people, and the next to put this system of ethics into human behavior. The Puritan and the Pilgrim are distinguished as dealing with social religion. We are in the midst of a social millennium: and this is so largely because the Puritans wrought toward it. We shall realize it when we fall back upon their principles as still the methods by which the end is to be reached.

The Rev. Simeon Gilbert, D.D., of the *Advance*, described: "What Congregationalism is."

Congregationalism stands for a faith and a principle of church government. The faith is the evangelical belief; the church polity is that of a

pure democracy, under the one Lord and Master. Historically, Congregationalism was the pure outcome of the Reformation, and was a return, straight and immediate, to the sole authority of the Word of God. In all matters of the religious life and church control, its loyalty to Christ alone makes it disown "the authority of pope, prelate, presbyter, prince or parliament." It calls no man master; for one is our Master, even Christ, and all we are brethren. The acceptance of the supreme authority of God as revealed in his Word and in our Saviour, Jesus Christ, is the fundamental thought. All doctrine, all motives, all rules of the Christian life are subjected to this test.

Congregationalism begins with the idea of a regenerate church membership. It would have no meaning without this as its basis, no justification or power. Moreover, the local church is constituted by a definite covenant, entered into by believers with God and with one another.

Congregationalism, consistently and alike in both its faith and its polity, emphasizes the continual and indwelling presence of Christ in his church, according to his promise, "Lo, I am with you alway." For the same reason, it keeps at the front its dependence upon the inward teaching and power of the Holy Spirit.

But, along with this *independency* of the local church, Congregationalism holds to the idea of the *fellowship* of the churches. As to the fittest methods of church fellowship, on the basis of the freedom and spiritual equality of the several churches, there has been a good deal of experimentation. In this respect Congregationalism of to-day is the result of a long process of evolution and of re-adjustment to new conditions. If it took courage to dare to be free, it has required an equal degree of courage, while insisting upon freedom, to dare to enter upon terms of fellowship, mutual trust, council and coöperation.

The present system of "councils," and of "associations," local, state and national, and at length international, came about only by degrees. The existing combination of the immediateness of each one's accountability to God, of the independency of each local church of all outside human authority, and with this an organized system of church-fellowship, has been an achievement, the victory of a long-growing "sanctified common sense." So that that which not long ago seemed to the fathers impossible has now come to appear axiomatic and altogether natural. This at least is true in America, where Congregationalism is in certain respects greatly in advance of that in Great Britain.

The genesis of Congregationalism was in England; its first exodus to the New World was from Holland; and it was the *Mayflower* which bore to Plymouth Rock this choicest and fruitfulest seed-corn of all American immigration, religious, civil and educational.

From the necessity of the case, Congregationalism has, from the first, always and everywhere, put paramount emphasis upon education. The sys-

REV. MARY BAKER G. EDDY,

DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.

"HUMAN WILL AND THE FIVE SENSES ARE OPPOSED TO THE DIVINE MIND, EXPRESSED THROUGH CHRISTIAN SCIENCE, WHICH REVERSES ALL PERVERTED AND HUMAN HYPOTHESES CONCERNING DEITY,— EVEN AS THE SCIENCE OF OPTICS REJECTS, WHILE IT EXPLAINS, THE INCIDENTAL OR INVERTED IMAGE,— AND SHOWS WHAT IS LOVE AND ITS DEMONSTRATION."

tem which makes so much of the individual, of every individual member, is itself educative, and is constantly making demands for more and still more of personal culture. What may be termed the American educational idea, from the founding of Harvard College and the origination of the common school of New England, owes more, far more, to Congregationalism than to any other single source.

But no one can have any tolerably adequate conception of what modern Congregationalism is, unless he takes into large account two other great factors in its life. These are, on the one hand, its comprehensive and really majestic system of joint responsibility and joint enterprise in support of its varied missionary societies, home and foreign; and, on the other, its religious journalism – the "council" that waits on no "letters-missive" for its organization; the open parliament which never adjourns, and before which no questions of vital moment are ever out of order. These two great factors and forms of actualized fellowship do more than any other human agency to bind into a sweet and living and divinely forceful unity not only the scattered Congregational churches of a continent, but throughout all the world, and which makes it possible and proper to speak of an ecumenical Congregational Church.

The Congregational denomination is not the most numerous religious body in America, having only a little more than half a million communicants; but its power is not to be fairly estimated without taking into the account its influence hitherto toward congregationalizing all the other church organizations.

One other distinctive characteristic of Congregationalism must be noted. This is the intensity of its belief in "the Holy Catholic Church" the world over, and its disposition to recognize the existing unity in Christ of true believers of whatever name.

If Congregationalism is not, as some claim for it, "the solvent of the sects," its distinguishing and constituent principles are the ones which, it is believed, will prevail when at the last, the prayer of our Lord shall have come to pass that "they all may be one."

Incidentally, it is pleasant to add that the man who had most to do in bringing about the consummation of this World's Parliament of Religions, Dr. John Henry Barrows, was by birth, education and early ministry a Congregationalist.

Prof. Williston Walker, of Hartford Theological Seminary, in a paper on

"FIRST THINGS IN CONGREGATIONALISM,"

outlined with great lucidity what may be termed the genesis and the exodus of Congregationalism, its origin in England, its partial organization in Holland, its divinely guided voyage to America in the *Mayflower* its early history in New England and its subsequent development. He said: If any type of church government deserves to be called American it is Congregationalism. Its formative influence has been felt in greater or less degree

by all the religious bodies that occupy this land. It has modified other systems of church government, making them vastly different from what they are on European soil; while if its adherents in name are not the most numerous of the tribes of our American Israel, no Christian body equals the Congregational in services to education and to those interests which make for the intellectual well-being of our nation.

If the Puritans gave us the love of education, the executive force and the business ability which have marked the descendants of New England parentage throughout our land, the Pilgrims gave us Congregationalism.

In the paper of Miss Mary A. Jordan, of Smith College, Northampton, Mass., on "The Congregational Idea," certain of the elementary characteristics of the Congregational way were set forth with fine penetration and justness of statement.

Rev. Dr. Henry A. Stimson, of New York, in a paper on "Congregationalism To-day," said that first of all Congregationalism was not an organization, but an organism; it was not a sect, but a denomination. It had made deliverances and spoken solemnly on various points, but those utterances were chiefly for those whom they concerned, and they imposed no yoke and constituted no shibboleth. Their gatherings had been for the expression of a common brotherhood and the promotion of a common task, and not for the forging of fetters. That is the central fact of Congregationalism. It is its distinguishing feature. Another fact in the development of Congregationalism has been its denominational unselfishness. Its members have thought little of pushing the denomination, and much of forwarding the kingdom of Christ.

Rev. Hugh Pedley, of Winnipeg, Manitoba, spoke on the "Relations Between English and American Congregationalists," In the interests of a closer union he urged the establishment of a council of councils, a journal of journals, and a college of colleges, international in their scope, which should make the denomination in this manner more truly one.

In the evening Dr. A. F. Sherrill of Atlanta, Georgia, spoke of Congregationalism in the West and South. During the past twenty-five years greater and better work has been accomplished than any one who has not been on the ground can believe.

Secretary Judson Smith, of Boston, followed with a graphic survey of "The Missionary History of the Denomination." He touched rapidly upon the beginning of missions in different foreign lands and of the marvelous changes which they had produced. Through missions, will come about the union of all nations and that parliament of man which is the dream of poet and philanthropist.

Rev. Dr. Alexander McKenzie, of Cambridge, Mass., spoke on "Congregationalism and the World." Congregationalism, he said, had gone back to the primitive, Biblical conception of the church; was giving to Christianity and to the world the influence of American institutions; and had brought out a peculiar and noble type of manhood.

THE WOMAN'S CONGREGATIONAL CONGRESS.

The sessions of the Woman's Congregational Congress opened Monday, September 11. Through all its six sessions the chairman of the committee, Mrs. George Sherwood, presided. Despite the immense attractions of the Parliament of Religions, the sessions of this part of the Congregational Congress were well attended and kept to a high pitch of enthusiasm. The topics had been admirably chosen and grouped together, and the papers in point of thought and literary treatment fully equaled those of the men.

The first grouping of addresses was about the Pilgrims and Puritans. The opening devotions were conducted by Rev. Elvira Cobleigh, from the far West, herself a modern pilgrim. The singing at these meetings was chiefly congregational. A number of original hymns were used, written for the occasion by Mrs. Margaret Sangster, Mrs. James Gibson Johnson, Mrs. L. P. Rowland, Rev. Louise Baker, Mrs. Merrill E. Gates, and Mrs. G. B. Willcox.

The Pilgrim and Puritan idea was treated by Mrs. A. E. Arnold, of Plano, Ill. Then the trials, firmness, constancy and heroism of the Pilgrim mothers were presented in a historical paper by Mrs. Moses Smith. A tall, bright-faced, young looking woman presented herself as the Rev. Miss Juanita Breckenridge, and spoke without notes on the True Democracy of Congregationalism. Mrs. Jane G. Austin considered the Influence of Pilgrim and Puritan Heredity in Relation to Religious Thought. The answer of Rev. Mrs. Cobleigh to the question of the Scope of Woman's Work in the Churches was, that "every position she is fitted to fill may be hers."

A poem by Miss Emily Gilmore Alden, herself a descendant of John Alden, of the Pilgrim band, was read by Miss Harriet N. Haskell, principal of the Monticello Ladies' Seminary. Mrs. Sarah B. Cooper of San Francisco, who has a Bible class in that city of several hundred members, contributed a paper on Woman Teachers in the Congregational Church. The cause of Woman at the Outposts of Congregationalism received from Mrs. Elizabeth Emerson Humphrey, of Chicago, beautiful and sympathetic treatment, showing how much of cheer, heart and strength woman put into man's work by her presence.

The Christian Home in its Relation to the State was discussed by Mrs. E. H. Merrell, of Ripon, Wis. The Christian Home in its Relation to the Church by Mrs. Joseph Ward, of Yankton, represented home as the central thought of our religion. Christian homes are the life of the church; the Christian home the place where God symbolizes himself, his care, love and government. The Home and Labor Problem was spoken of by Miss Jane Addams, of Hull House, Chicago, whose work enables her to speak as one

having authority. The labor question was the question of the home; it could not be settled till settled right; it must be taken into the homes, and boys and girls trained to see that other boys and girls have equal rights to home and chance for growth and equitable reward for work.

The Relation of the Home to Social Life was that of uplifting, beautifying and Christianizing other homes, and was presented by Rev. Miss Mary Moreland. The Church and the Children, a paper by Miss Julia Holmes Boynton, spoke of the work the "church-mother" — the Congregational Sunday School Publishing Society — was doing for the children in books, papers, societies, etc., their dangers and uses.

The answer to the question, How does the Growing Independence of Woman affect the Home? was given by Mrs. Geo. H. Ide, Milwaukee.

A word from far Australia came in a paper on Congregationalism in new countries, by Mrs. Louise J. Bevan, Melbourne, read by Mrs. F. B. Little, giving a clear idea of the progress of Congregationalism in that land.

Miss H. A. Farrand, of the Chicago *Advance*, read a paper on the Modern Pilgrim Woman, showing how the very best spirit of the Pilgrim Fathers and the Pilgrim Mothers has been reënacted in our own time in the work of Christian women in building up new homes, the new churches, the new schools and other institutions all along our advancing "frontiers." In Silhouettes of the Women of an old Congregational Family, Mrs. Roxana Beecher Preuszner showed admirably the power of a mother's character over her children, particularly the three-fold endowments of this mother, Roxana Beecher, were reproduced in her daughters, Catherine, Mary and Harriet. Mrs. Ella Beecher Gittings read a thoughtful and pleasant story on the *Mayflower* as a Symbol of Faith. Mrs. Edgar Wylie spoke on Woman and the Bible, giving God's conception of her as there set forth.

The Work of the Indians on the Frontier was represented by Miss Mary C. Collins; Among Indians and Negroes at Home, by Miss Alice W. Bacon, of Hampton, Va.

Mrs. Rebecca H. Cheetham's report of the Two Settlements for Working Women in London, was heard with interest. Miss Millie A. Hand, of the New West Education Commission, told of the work done by Congregational women for other women held by the errors of Mormon belief.

Miss Harriet N. Haskell, of Monticello Seminary, gave A Bit of History Concerning the Higher Education of Women, showing how constantly the forefathers provided for the sons' education only, and how slowly the cause of education for women has won its way. She also gave glowing tribute to the founder of Monticello Seminary, Mr. Godfrey, who, when Chicago was but Fort Dearborn, so wisely built for the daughters of Illinois.

Mrs. G. W. Moore, one of the original Jubilee Singers of Fisk University, read a paper on What Congregational Women have done for the

Colored Race. A noble poem, "Day," by Miss Ella Gilbert Ives, of Dorchester, Mass., with special reference to this subject, was read by Mrs. Preuszner.

The Battle Hymn of the Republic was sung with the pathos that only one of that long-enslaved race could throw into it, the enthusiastic audience joining in the chorus of the last verses. The singer was Mme. Desaria Plato, a colored lady of beautiful voice.

After a brief address by Mrs. Kate Upson Clark, a paper by Mrs. Ella S. Armitage, of Bedford, Eng., was read, explaining the aims of the Yorkshire Woman's Guild of Christian Services.

Rev. Annis F. Eastman presented a paper on The Relation of Religion to Women Historically Considered. The Sacred Singers of our Church were marshaled by Mrs. M. B. Norton's graceful pen. The claim of the Christian College upon the denomination was presented by Mrs. A. A. Johnston, of Oberlin College, in an address on Our Churches and Our Colleges. The paper of Mrs. Sarah S. C. Angell on Women as Foreign Missionaries, was read by Mrs. E. W. Blatchford. The closing paper was that of Mrs. John E. Bradley, of Jacksonville, Ill., who fittingly treated the theme, The Summons of the Coming Century to the Women of To-day.

THE CONGRESS OF THE DISCIPLES OF CHRIST.

The Congress of Disciples of Christ convened in the Hall of Washington, Wednesday, September 13, at 10 o'clock. After devotional exercises, Dr. T. P. Haley, of Kansas City, took the chair, and the presentation address was delivered by Mr. Bonney, who spoke very kindly of the great work this people has done in the direction of union, and loyalty to the truth as it is in God's Word. Mr. Haley, in behalf of the Congress, delivered a well-timed response, after which the regular program was taken up.

The first address was delivered by Regent H. W. Everest, of Carbondale, Ill., and was entitled The First Century of the Church of Christ. His address was both comprehensive and incisive.

The next address, entitled Christian Union, was delivered by Dr. F. D. Power, of Washington, D. C., an ex-chaplain of the House of Representatives, and the pastor of James A. Garfield during his long residence in the capital. Mr. Power said: Christian union is the one clear high note of this latter half of the nineteenth century. The need of it is pressing, the desire of it deep, the prayer for it fervent, the plea for it powerful beyond anything that marks our present-day Christianity. Nobody now thanks God for sects. The flowing tide is with union; the ebb with division.

The third address was delivered by Dr. W. T. Moore, of London, Eng. Subject, The Church of the Future. He said that the historic church and

the church of the New Testament were different. He thought the church of the future must avoid the extremes to which man has gone in the past and live more closely to the scriptural ideal. He showed what it must be in faith, organization and life.

Dr. Moore, who is the editor of the *Christian Commonwealth*, one of the most widely read of England's religious journals, was followed by Dr. J. H. Garrison, editor of one of America's most widely read religious journals, the *Christian Evangelist*, of St. Louis. His address was entitled Biblical Anthropology—the Key to Some of the Problems of the Age.

Thursday morning the Congress again met in Hall XXVI. The first address of the day was by Prof. B. J. Radford, of Eureka, Ill. Subject. Christianity the only Solution of the Problems of the Age.

The next speaker was Hon. W. D. Owen, an ex-congressman and ex-commissioner of immigration. His theme was The Church and the Masses.

The next address, entitled A Creed that Needs no Revision, was delivered by President E. V. Zollars, of Hiram, O. Of course he represented the creed that needs no revision to be Christ—the personal, living, loving, all-pervading Christ of the scriptures.

The closing address of the Disciples Congress was delivered by Dr. B. B. Tyler, pastor of the Church of Disciples, New York City.

HISTORICAL AND DOCTRINAL STATEMENTS, BY REV. GEO. F. HALL.

Origin.—The Disciples of Christ, or Christians, date the origin of the religious movement they advocate near the beginning of the present century.

In the year 1809, in Washington county, Pennsylvania, Thomas Campbell, then a Presbyterian minister, recently arrived in this country from the north of Ireland, issued a declaration and address which the Disciples generally regard as the initiatory of this religious reformation.

This remarkable paper was a plea for Christian union and the restoration of New Testament Christianity. It was a call to all Christians of every name and creed to "come firmly and fairly to original ground and take up things just as the apostles left them." In this way "becoming disentangled from the accruing embarrassments of intervening ages, they could stand with evidence upon the same ground on which the church stood at the beginning."

"Never before had any reformer taken distinctively such ground as this. Never before had any one presumed to pass over so lightly the authorities and usages and decisions of so many intervening centuries. Here, indeed, was the startling proposition to begin anew to begin at the beginning; to ascend at once to the pure foundation of truth, and to neglect and disregard, as though they had never been, the decrees of popes, councils, synods and assemblies, and all the traditions and corruptions of an apostate

church. Here was an effort, not so much for the reformation of the church as was that of Luther, and of Calvin, and of Wesley, but for its complete restoration at once to its pristine purity and perfection. By coming at once to the primitive model and rejecting all human imitations; by submitting implicitly to the Divine authority as plainly expressed in the Scriptures, and by disregarding all the assumptions aud dictations of fallible men, it was proposed to form a union upon a basis to which no valid objections could possibly be offered. By this summary method the church was to be at once released from the controversies of eighteen centuries, and from the conflicting claims of all pretenders to apostolic thrones, and the primitive gospel of salvation was to be disentangled and disembarrassed from all those corruptions and perversions which had heretofore delayed or arrested its progress."

In connection with this movement, headed in western Pennsylvania by Thomas Campbell and Alexander Campbell, a similar movement was inaugurated in the states of Kentucky and Tennessee under the leadership of Barton W. Stone, and other ministers of the Presbyterian Church. These separate movements as they grew coalesced, and in their developed form became known as the "Disciples of Christ," or "Church of Christ."

Progress and Outlook—Congregations, 9,030; members, 837,319; Sunday schools, 5,715; Sunday school scholars and teachers, 491,062; ministers, 5,809; value of church property, $15,000,000.

The various home and foreign missionary societies raised last year $379,271.67. In the foreign field they have missions in Japan, China, India and Turkey, also in Scandinavia and Jamaica. There are engaged in the missions about one hundred missionaries and native helpers.

Among their educational institutions are: Bethany College, West Virginia; Butler University, Indiana; Eureka College, Illinois; Drake University, Iowa; Kentucky University, Kentucky; Cotner University, Nebraska. Among their religious publications are: *The Christian Standard*, Cincinnati, O.; *The Christian Evangelist*, St. Louis, Mo.; *The Christian Oracle*, Chicago, Ill.; *The Apostolic Guide*, Louisville, Ky.; *The Gospel Advocate*, Nashville, Tenn., and *The Christian Commonwealth*, London, England.

It is estimated that the Disciples are building on an average one church house for every day in the year. And according to United States census report for 1890 no Protestant denomination is increasing in numbers more rapidly.

Principles.—The following brief statement of the principles of the Disciples was prepared under the supervision of their General Christian Missionary Convention for distribution during the World's Columbian Exposition:

The "Christians or Disciples of Christ" plead for the union of all Christians, to the end that the world may be evangelized. To secure this they teach that there must be a return to the principles and practice of the

THE MONKEY TEMPLE, BENARES, INDIA.

apostolic age according to the axiom: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." The following brief synopsis comprehends substantially the conclusions arrived at in the application of the above axiom:

That the Holy Scriptures of the Old and New Testaments are the inspired Word of God, and that they are all-sufficient as a rule of faith and life. Hence all human creeds as tests of fellowship and bonds of communion are rejected, seeing that they cause and perpetuate division.

That there is one God, the Father, who created and sustains all things.

That Jesus was God manifest in the flesh; that he died for our sins and arose again for our justification; that he ascended to heaven, where he ever liveth to make intercession for us.

That the Holy Spirit proceeds from the Father, and that in conversion and sanctification he operates through the truth.

That baptism is the immersion in water of a penitent believer, into the name of the Father and of the Son and of the Holy Spirit.

That the death of Christ should be commemorated on the first day of every week in the Lord's Supper.

That the followers of Christ ought not to wear any names other than those found in the New Testament, such as Christian, Disciple, etc.

That the church consists of all the regenerate, and that these constitute one flock even as there is but one Shepherd. Our Lord prayed for the union of his followers, that the world might believe. The apostles urged the church to keep the unity of the spirit in the bond of peace. Hence, sectarianism and denominationalism are necessarily unscriptural and essentially evil.

That in the Christian system Christ is central and supreme. Christ himself is preached as the only Saviour of sinners and the only head of the church; hence, we call no man master; neither Paul, nor Apollos, nor Cephas, nor Luther, nor Calvin, nor Wesley, nor Campbell; according as it is written, "he that glorieth let him glory in the Lord."

It is confidently believed that the position herein set forth is scriptural and catholic, and the only practical basis for the union of all Christians. With a return to apostolic principles and practices, the divisions which are now the shame and weakness of the church would cease to exist, and the one great barrier to the speedy and complete evangelization of the world would be abolished. The men and means now needed to maintain sectarian and denominational establishments could be used in the regions beyond. A united church would be irresistible, and in a single generation could carry the Gospel to every kindred, and tribe, and people, and tongue on the globe. Our Lord's prayer would be answered, and the world would believe. This is a matter of supreme moment, and no denominational associations, however sacred, and no vested interests ought to be allowed to stand, for a single instant, in the way of its consummation.

THE EVANGELICAL ALLIANCE CONGRESS

By Rev. Josiah Strong, D.D.

Held in Art Institute October 8th-15th.

The program was divided into four general subjects, viz.: I. Religious Liberty. II. The Religious Condition of Protestant Christendom. III. Christian Union and Coöperation. IV. The Church and Sociological Problems.

I. One of the avowed objects of the Evangelical Alliance from the first has been to promote religious liberty, which it has done in Spain, Italy, Austria, Russia, Turkey, Persia, South America and many other countries. It has made efforts not only in behalf of persecuted Protestants, but has also defended the religious liberty of Roman Catholics and Jews as well. And should occasion arise, the Alliance would with equal zeal seek to secure liberty of conscience to Mohammedans, Buddhists and Brahmans.

Nothing has contributed more to the progress of civilization during the past four hundred years than religious liberty. It was, therefore, eminently fitting to the occasion that there should be an address on Religious Liberty and the Progress of Mankind, which was made by Bishop Charles H. Fowler, D.D., of the Methodist Episcopal Church. Nothing is more characterietic of our American institutions than the separation of church and state. Religious Liberty and the State, therefore, was discussed by Rev. James M. King, D.D., secretary of the National League for the Protection of American Institutions. There was presented also a paper written by Hon. J. L. M. Curry, LL.D., late United States Minister to Spain, on The Present Condition of Religious Liberty Throughout the World.

II. The object in discussing the Religious Condition of Protestant Christendom was not so much to make statistical presentations as to trace the present currents of religious thought, to point out existing phases of religious life, and to mark those conditions to which the churches must adapt themselves in order to accomplish their mission.

Papers were prepared or addresses made as follows: On Australasia, by Rev. H. B. Macartney, M.A., Incumbent of St. Mary's, Caulfield, Victoria; on Canada, by Rev. George Monro Grant, D.D., Principal of Queen's University, Kingston, Canada; on France, by Prof. Jean C. Bracq, of Vassar College, Poughkeepsie, N. Y.: on Germany, by Count Andreas von Bernstorff, of Berlin; on Great Britain, by Lord Kinnaird, of London; on Italy, by Rev. Comm. Matteo Prochet, D.D., of Rome; on the Netherlands, by Col. R. Roosmale Nepoen, of Doorn, Netherlands; on Scandinavia, by Rev.

M. Falk Gjertsen, of Minneapolis, Minn.; and on Switzerland, by Prof. Edouard Naville, of Geneva, Switzerland.

While the religious conditions of these different countries differ in important particulars, there are certain most significant resemblances. In all there seems to be much of popular unrest, much of unbelief, and in all there are social problems demanding attention, of which only the Gospel of Christ can furnish the solution.

III. Christian union and coöperation. When twelve hundred delegates, representing many countries and more than fifty denominations, met in London in 1846 to form the Evangelical Alliance, their avowed object was "the furtherance of religious opinion with the intent to manifest and strengthen Christian unity, and to promote religious liberty and coöperation in Christian work."

For nearly half a century now the Evangelical Alliance has afforded a common ground between the denominations for the expression and cultivation of Christian fellowship, and for the promotion of coöperation in Christian work. The duty of Christian union and coöperation becomes more evident as the sin and waste of selfish competition grow more apparent; and the weakness of disunion becomes more obvious as we better appreciate the magnitude of the work demanded of the churches, if they are to Christianize our civilization.

The waste of competition and coöperation as a remedy were emphasized by President W. DeW. Hyde, D.D., of Bowdoin College, Me., in an address on Christian Coöperation and Church Extension. He was followed by representatives of the Baptist, Congregational, Dutch Reformed, Methodist and Presbyterian home missionary societies. Rev. Arthur T. Pierson, D.D., spoke on Christian Cooperation and the Social Mission of the Churches. A paper on Organic Union: Its Reasons and Prospects was prepared by Rt. Rev. A. Cleveland Coxe, D.D., LL.D., Protestant Episcopal Bishop of Western New York; one on Denomination Federation, by Rev. James McCosh, D.D., LL.D., of Princeton, N. J.; one on The Evangelical Alliance and the Reunion of Christendom, by Rev. Philip Schaff, D.D., LL.D., professor in Union Theological Seminary, New York. Prof. Schaff's death occurring only a few days after the close of the Conference lends added interest and emphasis to this, his last message to the churches. Mr. A. J. Arnold, Secretary of the British Alliance, sent a paper or the Work of the Evangelical Alliance of Great Britain, and Rev. Josiah Strong, D.D., spoke on The Aims of the Evangelical Alliance for the United States.

It seemed to be the general conviction that the divisions of Protestant Christendom are lamentable, and that the selfish competition of the churches is scandalous. To the question, how are these evils to be remedied? there seem to some three possible answers, viz., (1) organic union, (2) denominational federation, and (3) the coöperation of the local churches.

It was urged that however desirable organic union might be, and however completely it might solve the problem, the solution would come too late, for the need is immediate and urgent, and organic union will be impossible for many years, if not for many generations, yet to come.

Denominational federation would make possible an official, ecclesiastical coöperation, which would be good so far as it went, but such coöperation would be subject to very serious limitations. It would stop the competition of the various home missionary societies, which would be a great economy of men and of money; but such a body would be weak in the prosecution of reforms, and in attempts to solve the great sociological problems of our times. On all such questions its position would necessarily be conservative; it could not lead. It could never go faster than the slowest denomination entering into the federation. As there could be no compulsion, the denomination which was least advanced on any question would necessarily determine the position of the federation. Such would be the result of what might be called federation at the top.

The coöperation of the local churches, or federation at the bottom, promises larger results. A half dozen neighboring churches, representing as many different denominations, can be induced to take a much more advanced position concerning needed reforms and new methods of work than the half dozen denominations which they represent. The conservatism of one community would not keep back a less conservative community. When local churches have learned to coöperate, then the churches of different towns and counties and states might learn to act together in behalf of common interests and of popular reforms. This is the kind of organization which the Evangelical Alliance for the United States advocates. For such a coöperation we need not wait until the churches can all think alike, which might not be desirable even if it were possible; if in essentials there is union, in nonessentials liberty, and in all things charity, the churches will be able to work together for common objects, and so realize the strength which comes from coöperation. Such coöperation would transform the churches from a Christian mob into the army of the living God.

IV. By far the greater part of the program was given up to the church and sociological problems. This congress had been preceded by many church congresses, which had presented the strength, the resources, the peculiar characteristics and adaptations of the several denominations. In the long list of preceding congresses there had also been many in the interest of needed reforms, where the great problems of modern civilization were discussed. It was the special province of the Alliance Conference, coming as it did at the close of this long series of religious and reformatory congresses, to point out the relations of the churches to these reforms, to show how the vast resources of the various denominations could be applied to the solution of the great problems of our times. The supreme aim of the

United States Alliance at the present time is to assist the churches to see and to accomplish their social mission.

It also recognizes the fact that all life is conditioned by its environment. The conditions on which the life of churches depends are undergoing important changes. The shifting of population from country to city, and from "down town" "up town" has profound significance and far-reaching consequences. New habits of thought and life have displaced the old. It is a vital question whether the churches will adapt themselves to these changed conditions, and therefore flourish.

The Alliance aimed to make the section conferences of its Columbian congress a school of new and approved methods, by which churches have been enabled to adapt themselves to changed conditions and through which they have won a notable success. Experts who have been eminently successful in their respective lines at practical Christian work spoke out of their own experience. For instance, Rev. John C. Faville, of Appleton, Wis., who spoke on The Evening Congregation, told how, in a single year, he had built up his Sunday evening congregation from two hundred to eight or ten hundred. Rev. Kerr B. Tupper, D.D., of Denver, who spoke on A Working Church, described the methods by which his church was enabled to add over 360 to its membership last year. Rev. Russell H. Conwell, D.D., of Philadelphia, told the story of his own church as an example of a larger conception of the church's mission. His church is declared by Rev. B. Fay Mills to be the most remarkable on the continent, if not in the world. Prof. C. R. Henderson, D.D., of the University of Chicago, told how to reach workingmen, and spoke out of the experience of a ten-years pastorate in which there was not a single Sabbath without inquirers. Dr. W. S. Rainsford, of New York, who spoke on the same subject, has had a phenomenal success in winning workingmen. Mrs. Lucy Rider Meyer, who spoke on deaconesses, is herself a deaconess and is recognized as standing at the head of the deaconess movement in the United States. Miss Grace H. Dodge, who spoke on Working Girl's Clubs, is the founder of the same. Mr. James L. Houghteling one of several who answered the question, What Can the Churches Effect through Young People's Organizations? is the founder of the Brotherhood of St. Andrew. Miss Jane Addams, who discussed Social Settlements, is the founder of the famous Hull House of Chicago. Rev. Willard Parsons, of New York, who spoke on Fresh Air Funds, originated and has administered the *Tribune* Fresh Air Fund, which has given two-weeks vacations to 124,092 children and one-day excursions to 107,979 others, at a total cost of over $300,000. Mr. Alfred T. White of Brooklyn, who discussed Tenement House Reform, has built the most successful tenement houses in the world. Such were the experts who gave to their hearers the results of their valuable experience.

The general subject of The Church and Sociological Problems was divided into :

EVANGELICAL ALLIANCE CONGRESS.

HON. W. E. DODGE.
REV. W. S. RAINSFORD.
REV. GEORGE A. GATES.
REV. RUSSELL H. CONWELL.
REV. CHARLES H. PARKHURST.
REV. JOSIAH STRONG.

EVANGELISTIC.

A Working Church.—Dr. K. B. Tupper.

Athletics in Reaching Young Men.—Prof. Henry Drummond, F.R.S.E., Lord Kinnaird and Prof. A. Stagg.

Deaconesses.—Mrs. Lucy Rider Meyer, Sister Dora (Miss Dora Stephenson), Margaret Dryer and Rev. George U. Wenner, D.D.

Evening Congregation.—The Rev. John C. Faville.

Factory Town, Christian Work in.—Rev. Percy S. Grant and Rev. George Hodges, D.D.

How to Put Young Men and Women to Work.—Rev. H. S. Bliss and Rev. N. M. Calhoun.

How to Reach the Non-Church-Going Element of our Foreign Population.—Rev. E. A. Adams, D.D., and Prof. Jernberg.

How to Reach the Non-Church-Going Workingmen.—Rev. J. Elmendorf, D.D., Dr .W. S. Rainsford and Prof. C. R. Henderson, D.D.

How to Utilize Church Buildings during the Week.— Dr. K. B. Tupper.

House-to-House Visitation.— Mrs. S. B. Capron and Mrs. Lucy S. Bainbridge.

Institutional Methods of Church Work.—Rev. C. A. Dickinson.

Lumber Camp, Christian Work in.—Rev. W. G. Puddefoot and Mr. A. Terry.

Object Talks and Stereopticon Sermons.—Rev. C. H. Tyndall.

Open Air Services.—Rev. E. H. Byington.

Parish Houses.—Rev. George H. McGrew, D.D.

Tent Work.—Mr. F. Schiverea.

What can the Churches Effect through Young People's Organizations ?—Young People's Society of Christian Endeavor, Rev. C. A. Dickinson ; the Brotherhood of St. Andrew, Mr. James L. Houghteling ; the Brotherhood of Andrew and Philip, Prof. Graham Taylor.

REFORMATORY.

Charity, a Scientific Basis of.—Rev. H. L. Wayland, D.D.

Foes of Society, Church and State.—Mr. Anthony Comstock.

Labor Problem, The.—Prof. R. T. Ely, LL.D.

Municipal Government.—Dr. C. H. Parkhurst.

Organized Charities.—Rev. H. G. Hoadley.

Political Reforms.—Prof. John R. Commons.

Social Purity (for men).—Mr. Anthony Comstock and Rev. W. G. Puddefoot.

Social Reform, Christian Basis of.—Prof. George D. Herron, D.D.

Substitutes for the Saloon.—Prof. John R. Commons.

Tenement House Reform.— Mr. Alfred T. White and Rev. W. T. Elsing.

EDUCATIONAL.

Chautauqua Circles—Dr. W. A. Duncan.

Kindergarten—Mrs. E. W. Blatchford, Miss Lucy Wheelock, Mrs. Mary H. Peabody, Miss Paine, Miss Wood and Mrs. Putnam.

Manual Training—Bishop Samuel Fallows, D.D., and others.

University Extension—Prof. Nathaniel Butler, Jr.

SOCIAL.

Boy's Brigades—Prof. Henry Drummond and Rev. Mr. R. Deming.

Boy's Clubs—Rev. John C. Collins and Rev. H. S. Bliss.

Domestic Circles—Miss Grace H. Dodge.

Fresh Air Funds—Rev. Willard Parsons.

Holiday Houses—Miss E. A. Buchanan.

Maternal Associations—Miss Lucy S. Bainbridge.

Outing Clubs—Rev. W. T. Elsing and Rev. H. S. Bliss.

Social Settlements—Mrs. Charles Henrotin.

Men's Settlements—Mr. Robert A. Woods and Rev. George Hodges, D.D.

Women's Settlements—Miss Jane Addams.

Working Girls' Clubs—Miss Grace H. Dodge.

MISCELLANEOUS.

American Institute of Christian Sociology—Prof. John R. Commons, and others.

Christian Basis of Social Reform—Prof. George D. Herron, D.D.

Christianity and the Evolution of Society—Prof. Henry Drummond, F. R. S. E.

Church and Labor Problem—Prof. Richard T. Ely, LL.D.

Church and Municipal Government—Rev. C. H. Parkhurst, D.D.

Churches and Public Baths—Mr. John Paton.

Country Church, The Problem of the—President W. DeW. Hyde, D.D., Rev. George E. Hooker, Rev. Norman Plass, Mr. Robert A. Woods and Rev. O. D. Sewall.

Failures in Charities—Mr. C. D. Kellogg.

Foes of Society, Church and State—Mr. Anthony Comstock.

Historical Evolution of the Kingdom of God—Pressident George A. Gates, D.D.

Inner Mission of England—Rev. B. B. Patton, D.D.

Inner Mission of Germany—Rev. G. U. Wenner, D.D.

Institutional Methods of Church Work—Rev. C. A. Dickinson, D.D.

Mission of the Church, an Enlarged View of the—President E. B. Andrews, D.D.

Savings Banks and Provident Funds—Rev. Howard S. Bliss.

There was also a conference on theological education, with Prof. Graham Taylor, D.D., of Chicago Theological Seminary, as chairman. The program was as follows:

The Work of the Seminary as Conditioned by its Location—Prof. G. Frederick Wright, Oberlin Seminary.

Field Work, its Educational Value and Relation to the Financial Aid of Students—Prof. Graham Taylor, Chicago Seminary.

Student Preaching—Prof. Herrick Johnson, McCormick Seminary.

Relation of the Seminary to the Foreign Population—Prof. H. M. Scott, Chicago Seminary, and S. L. Umbach, Union Biblical Institute.

Relation of the Seminary to Foreign Missions—Prof. James F. Riggs, Seminary of the Reformed Church in America.

Standards of Admission, Scholarship and Degrees—Prof. A. C. Zenos, McCormick Seminary.

Relation of the Seminary to Colleges—Prof. A. C. Little, Garrett Biblical Institute.

Relation of the Seminary to the University: to what Extent can the Divinity School Share the Advantages of the University?—Prof. E. B. Hulbert, Chicago University Divinity School.

The English Bible: its Literary, Historical and Scientific Study—Prof. E. T. Harper, Chicago Seminary; Instruction in its Use in Personal Work—Rev. R. A. Torrey, Biblical Institute, Chicago.

Spiritual Training in the Seminary—Prof. Charles S. Nash, Pacific Theological Seminary.

The discussions under the general division of The Church and Sociological Problems were rich in practical suggestions, and will prove to be invaluable to all live churches and to churches sufficiently alive to want more life.

There remains only space for a few general observations:

1. Enough has been said to show how comprehensive was the program. Professor Drummond remarked: "I simply want to express my wonder and delight at the program which has been put into your hands to-day. Like Lord Kinnaird, I shall frame it and keep it to remind me not only of the trends and torrents of Evangelical thought in America, but of the scope and breadth of the Evangelical faith."

The program was also practical, not speculative. Dr. McPherson said of it, that it was devoted not to "pathology or diagnosis, but to the art of healing."

2. The two-thirds of the program which were devoted to the church and sociological problems, were a recognition of the necessity of exact knowledge and the need of expert training in all social reforms. It was made manifest that kind hearted, but ignorant goodness may do as much harm as well schooled villainy. God's methods are scientific, and if we are to be intelligent helpers of God, our methods also must be scientific.

3. The program itself and the sympathy with it, expressed both by the speakers and by the religious press in general, indicate that the churches are *beginning* to see that they have a duty to the entire man and to the entire life, and are *beginning* to recognize their social mission.

This larger conception of their mission on the part of the churches means nothing less than a coming Christian renaissance.

4. This larger conception of the mission of the churches springs from a clearer and truer vision of the Christ and his mission. His love, his teachings and his example are the inspiration of the new movement which aims to apply his salvation to body as well as soul, and to society as well as to the individual.

THE CONGRESS OF THE EVANGELICAL ASSOCIATION.

This Congress was held on September 19th and continued to the 21st. At the presentation meeting on September 19th addresses were delivered by Rev. S. P. Spreng, of Cleveland, O., on "The History of the Evangelical Association;" by Bishop J. J. Esher, of Chicago, Ill., on "The Doctrine of the Evangelical Association," and by Bishop S. C. Breyfogel, of Reading, Pa., on "The Polity of the Evangelical Association." Abstracts of two of these papers follow. A complete edition of the papers presented at this Congress is published by the Evangelical Association Publishing House.

I. THE HISTORY OF THE EVANGELICAL ASSOCIATION.—The Evangelical Association may well lay claim to being the ecclesiastical first-born of this fecund century. Jacob Albright, under God the founder of this church, was born May 1, 1759. He was converted about 1790. In 1796 he began to preach. In 1800 he temporarily organized the first three classes, or congregations, in Eastern Pennsylvania. In 1803 the first general council was held. In 1807 the first annual conference was organized, and in 1816 the first general conference met. The Evangelical Association is distinctively an American product, the result of American religious conditions, synchronous with a notable American revival dating about the year 1800. Jacob Albright was born in America and reared here. The same is true of all the early leaders. During the first fifty years her activity was confined to the United States and Canada. She was first called into life to meet the pressing needs of the German speaking population of this country, especially the Germans of Pennsylvania, by quickening spiritual life, and emphasizing the importance of vital godliness among them and others. Albright and his co-laborers felt called upon to do for the neglected Germans in this country just what Wesleyan and other missionaries were doing for the English-speaking population. Albright, who had been reared in the midst of formalism, experienced a profound and radical change of heart when he was over thirty years of age. His whole ministry was, accordingly, a solemn and effectual protest against religious formalism. He and his co-laborers preached repentance and insisted upon the experience of conversion

ciation is neither hierarchical nor congregational in its polity, but avoiding either extreme has adopted the Episcopal and Connectional form.

1. *The Organic Structure.*—The authoritative rule in the church is the Word of God. Her Book of Discipline contains the fundamental law. In the ministry there are two orders known respectively as "deacons" and "elders." In the official duty and authority of the ministry there is a gradation of offices termed respectively, the "preacher in charge," the "presiding elder," and the "bishop." The bishop's most important functions are the ordination and the annual appointment of the preachers.

There are three conferences, the quarterly, the annual, and the general. All of these have judicial prerogatives, and only the general conference has legislative powers. It is the supreme court of law in the church and the final arbiter of all controversy. There is no lay representation.

2. *The Genius of the Church.*—The Evangelical Association possesses a pronounced individuality, the most marked characteristics of which are the following:

1. The itinerancy is inseparable from the inner life and animating spirit of the church. It is the highest economic expression of that spirit. It secures a distribution of gifts and a diversity of service among all the churches and cultivates a spirit of unity between the ministry and membership as well as between the churches themselves.

2. The simplicity of her spirit. Her ministry depend not upon any claims to a personally transmitted authority or unbroken succession of ordination. There is no attempt at stately architecture, elaborate forms of worship, or imposing ceremonies. Her very simplicity constitutes her grandeur.

3. Her economy is an intensely practical one. Her genius takes the short cut for the realization of the great purpose, at the same time avoiding instinctively all irreverent and vulgar methods. A controlling force influencing the life of the entire organization is Christianity applied.

4. Thoroughness of character Superficiality of religious experience and Christian life is repugnant to the spirit and institutions of the denomination. There inheres in her life a stern sense of right and an uncompromising hostility to shams of every kind associated with a loving spirit of condesension and mercy to the erring. Her love of pure doctrine is equaled by her love of a pure life.

5. Aggressiveness of spirit. There thrills through the church the spirit of conquest for Christ. A restless energy prompts constantly to the occupancy of new fields at home and abroad. The wheels of her machinery are made to go. Her spirit gives birth to new institutions, modes of organization and improved methods of work as the progress of Christianity requires. If her practical life is Christianity applied, her aggressive spirit is Christianity on fire!

3. *The Aim.*—The aim of her polity is the preservation and promul

gation of sound doctrine, the observance of a truly spiritual worship, the edification of all the members into a building of true holiness, the maintainance of her purity by a strict discipline, to possess the indwelling influence of the Holy Spirit and to carry the Gospel to the ends of the earth.

PRESENTATION OF THE FREE BAPTIST CHURCH.

By Jas. A. Howe, D.D., of the Cobb Divinity School.

Address delivered before the Parliament of Religions September 25th.

The first Baptist church in English history was of the free or general order, and antedated the first particular Baptist church by twenty years. General Baptists long constituted the larger and more influential part of English Baptists, and among the earliest Baptist churches in America no small number were of that persuasion. The church planted by Roger Williams was the first. With numerous churches, centrally placed, they gave early promise of large development in America. This promise only needed fulfillment to remove every occasion for Free Baptists becoming a separate people. But General Baptists aimed at simplicity, clung to crude forms of worship, neglected to educate and support the ministry, and fell so far behind the age that at the end of one hundred and fifty years of existence here their churches, though not few, were too little associated to be easily recognized as a distinct people.

In 1780 Benjamin Randall, unaware of them and innocent of sectarian design, organized a church at New Durham, N. H., that became the first of the modern Free Baptists.

The ministers associated with and immediately succeeding him had little theological training. Often their general intelligence but slightly excelled that of the better part of their congregations. They possessed enough strength of character to gain leadership and to stamp marked features upon the character of the church. They gave special prominence to the necessity of personal verification of Christian truth. Conversion meant a sense of sin, cries to God, struggle and victory; followed by peace, communion with God, love for Christianity, and living joy in Christ and duty. Religion without emotion was paradoxical. Christian truths were, if apprehended, sure to stir the soul. Christian life was life at the center of moral being, always deep, active and strong, answering to the most fervid descriptions on the sacred page. This was "experimental religion." These preachers refused to be bound to any one parish, and their itinerant ministry was martyrdom. In preaching they relied on the immediate aid of the Spirit, and often became indifferent to exact preparation. Study of the Scriptures, prayer, meditation, and almost any unwritten arrangement of

the theme left the mind open, they held, to inspiration from above. To preach with power the preacher needed only to be *en rapport* with the Spirit. Learning was not indispensable; the Spirit was. They aimed at reaching conscience through feeling. They denied the value of dry intellectual light in efforts to change the depraved will. If a sermon were not melting, it was only a pleasant sound. They cultivated a spirit, style, tone and mien that would appeal to the feelings. They so affected their congregations that a dry eye could not be found. Earnestness, simplicity and sincere feeling could not be withstood. Immediate conversions were frequent. Charges of fanaticism they could not escape. But when their zeal carried them into extravagance, it was soon checked. Between fervor and fanaticism the leaders distinguished, and promptly checked all tendencies to disorder. The usefulness of these men might be envied but not often surpassed by many better-cultured and more illustrious ministers. Their work was progressive, upward and broadening, correcting earlier mistakes by subsequent improvement till our day.

Until 1800 Free Baptists regarded themselves as members of the denomination. But the formation of a New Hampshire association consolidated Calvinist Baptists, and left non-Calvinist ones alone. Free Baptists were forced into closer relations, and the multiplication of churches compelled the adoption of some polity. At first they called themselves "Monthly Meetings," because meeting once a month for fellowship, and considered themselves branches of the New Durham Church. In a few years these monthly meetings were recognized as complete churches. With increase of numbers came the quarterly meeting, composed of churches in a restricted locality; the yearly meeting, embracing the quarterly meetings in a large region or a state; and after fifty years the general conference. At first annual, then biennial, now triennial, this organization comprises all yearly meetings, and is remarkably flexible and complete. It is the one peculiar feature of our government. Congregational in character, it speaks for the church on faith, polity and order, and within the limits of independency makes the denomination homogeneous. It publishes encyclicals on moral questions, and on religious questions affecting the character of the ministry or pulpit-teachings. Without waiting for other churches, it pronounced American slavery un-Christian, and refused fellowship to slaveholders. It declared temperance the duty of every man, total abstinence the only practical rule. To this principle it committed ministry and laity. It encouraged the building of academies, seminaries, colleges and divinity schools, changing the current from indifference to enthusiasm for Christian education. Impelled by the command to preach the Gospel to every creature, Free Baptists had at home gone everywhere. In 1830 they sent missionaries to India. All that public opinion has done for the emancipation of woman was to some extent anticipated by Free Baptists, who from the first maintained her right in the church to pray, preach and hold office. In New England they led the

way in offering a college course to her, Bates being the first to take this position.

The Scriptures being our only rule of faith and practice, at first we said: Other creeds are needless. But when the rising church found itself charged with heresy, it published a confession of faith. As this is orthodox at every point, it will not be necessary to speak of tenets held in common with evangelical churches, except as some answer the question: How differs her creed from that of other Baptist churches?

From one Baptist body Free Baptists differ by accepting the Nicene symbol in respect to the Divinity of Christ; from another in regarding saving faith as fiduciary rather than historic, antedating baptism and securing forgiveness independently, since baptism is but a symbol and public profession of receiving grace, and from a third in finding only two gospel-ordinances enjoined, and in viewing church government as originally democratic.

Our variance from regular (Particular) Baptists deserves particular mention. Free Baptists prefer the early Greek theology to the Augustinian, or Arminianism to Calvinism; recognize child-baptizing churches as properly organized Christian churches; and hold to non-sectarian communion at the Supper. Our special contention has been in behalf of the first and last positions. As to Calvin's teachings, we have challenged the five points. The decree of salvation is indeed founded on God's sovereign will, but, therefore, on the divine nature and infinite goodness that could not be goodness and refuse to rescue as many as possible from the consequences of sin. By the divine will all men are equal before the principles of grace. Election rests on faith in Christ, though not given because of that faith. Faith is not the touchstone of an anterior election, but the terms of its reception. Christ's dying for every man proves his impartial effort to obtain every man's salvation. One sin of the first man could not shatter his and his descendant's moral faculties, when numberless after sins have no such effects. Hence every sinner has natural ability to obey God and to repent. The Spirit makes God's benevolence beat upon every heart, and influences it to repent, believe and be saved. With the first free choice of Christ the Spirit enters the heart, to cleanse, renew and sanctify it, and to fill it with the love of God. Since the Spirit enters through faith, by loss of faith he departs; a partaker of the Spirit may fall away hopelessly. Free Baptists deem the strength of free will correspondent to the degree of accountability. They have been tolerant of opposing views, conceding what they asked: the right of private judgment. They have not denied the validity of the title of child-baptizing churches. As little as different views of grace can different views of baptism undermine the ἐκκλέσια of any. Christians who obey Christ's law of baptism as they understand it, are true churches of Christ. Free Baptists welcome all Christians to the Supper. Since church ordinances aim at holy character, those who have not been immersed and yet manifest this character have the greatest qualifications

for receiving the Supper. Free Baptists ask, "Are the symbols of redemption comparable with the redemption itself? Can one redeemed be denied the mere symbol? What has the church to do but observe whether the Master visibly fellowships at his table with child-baptizers, and to do the same?" This liberality has allowed them to add, "Free communion" to "free will," "free grace" and "free salvation." In itself the Free Baptist faith stands out complete, logical, compact and so loyal to apostolic truth that it seems a transcript from the New Testament. It places evangelical truths in the forefront. "Back to Christ" is the call. In response to the influences Providence has set in motion, Free Baptists have in many things amended the exterior life, and removed the defects of early days. No tenet, however, have they seen reason to modify. The currents of practical belief, if not of speculative theology, set toward their catholicity of spirit and truth, their stable yet liberal orthodoxy. Possibly they have been chosen to present that reasonable and attractive center of truth for the coming church where all shall be in one fold under one Shepherd, that

"One far-off, divine event
To which the whole creation moves."

CONGRESS OF THE SOCIETY OF FRIENDS.

(ORTHODOX.)

This church presented the following program: Our Church and its Mission, by James Wood; Our Origin and History, by Joseph B. Braithwaite; Church Organization, by Calvin W. Pritchard; The Position of Woman, by Anna B. Thomas; Missions, by Josephine M. Parker; and the Philosophy of Quakerism, by Thomas Newlin. We give their salient points, the author of their report having omitted names. Distinctive Quakerism is to be interpreted by the one truth that the Spirit abides in every converted soul, that baptism of the Spirit is administered by Christ himself, and with the seal of sonship with God. There follows a closeness of relationship beyond description. No human being can come between this soul and Christ. The priesthood of believers lies next to the corner stone of Quakerism. Sacerdotalism is rejected, and sacramentarianism. The one effectual baptism is that from Christ. The communion is real, spiritual partaking of Christ's body and blood by faith. Such fundamental principles determined the direction and character of our philanthropic work. The earliest formal protest against slavery in modern times was made by Friends in 1688. Much has been accomplished by them in securing liberty. Their refusal of oaths was one of the most frequent occasions of fines and imprisonment in early times. Their question continually was: Shall we obey God rather than man? They held their meetings contrary to Parliament and the orders of the crown. Instead of taking up arms

they taught the world that there are other quite as effective means of conquest, and that moral courage may accomplish more than the sword. They showed the patriotism of endurance and suffering till their faithfulness was rewarded, conscience aroused, and Parliament compelled to pass laws recognizing liberty of conscience and worship. Before the century in which they rose passed away, their simple affirmation was made legally effective, and subsequent legislation made the statute applicable to all possible cases. Our mission was general and special: To preach the Gospel to every creature; and to carry to all Christians the message of their liberty and privileges in the Gospel. Our organization was a development as need appeared. As numbers increased, general meetings were called. Where Friends were numerous it became needful to meet often and periodically, and quarterly meetings were established. Soon came a demand for more frequent meetings, embracing fewer churches; and monthly meetings were established. In 1678 began the yearly meeting. This is a legislative body; the quarterly meeting a meeting for conference between churches; and the monthly meeting the executive body, receiving and dismissing members, recording ministers, appointing all important officers, and carrying out instructions from quarterly and yearly meetings. Government is thoroughly democratic. Every member has a seat and a voice. Men and women are alike eligible to all offices. Our numbers through the world are 100,630. We have missions in Alaska, Armenia, China, India, Jamaica, Japan, Mexico, Palestine and South Africa. Our (Red) Indian missions number thirteen, with twenty churches, more than half of whose members are Indians. Home Mission boards work successfully in the South and West. All our churches have Sabbath schools, and stimulate Bible study.

Quakerism is not a system of negation merely. It was not organized only to testify against customs and practices. No philosophy has more positive back-bone than Quakerism. Its "thou shalts" are more frequent, are thundered in louder tones, than its "thou shalt nots." Its principles were outlined in the apostolic church. In religious life and actual experience they make real the doctrines taught by philosopher and priest ages before. The universality of the spiritual nature was brought to light and life in the religious world by Quakerism.

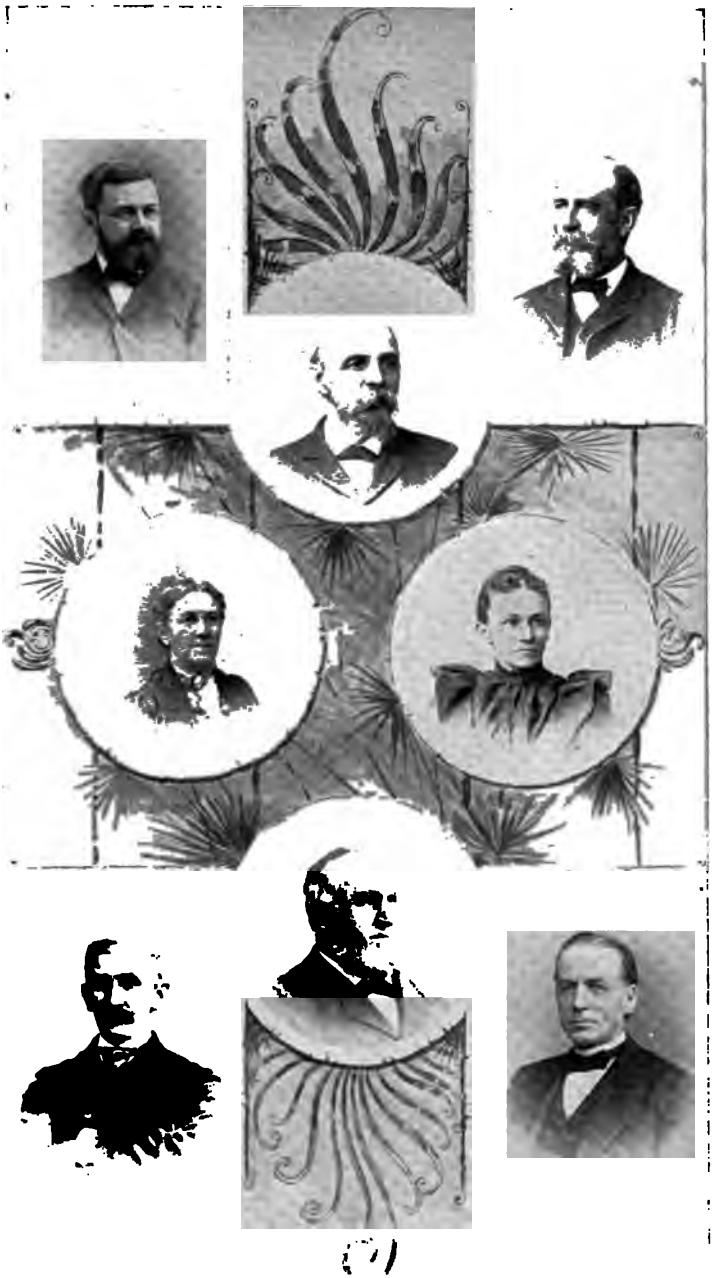
(HICKSITE.)

This church gave the following program: Statement of Faith, by Howard M. Jenkins; Mission Work, by Joseph J. Janney; Woman in the Society, by Elizabeth C. Bond; Education, by Edward H. Magill; Coöperation, by R. S. Haviland; and, Grounds of Sympathy, by Aaron M. Powell. We give salient points in our report, having omitted names.

The Friends arose as an outgrowth of English Protestantism about 1650. The distinctive and vital feature of our faith is belief in inner light or divine immanence or immediate revelation. William Penn said: "The bent and stress of their ministry was conversion, regeneration and holiness: a leaving

off the superfluous, reducing the ceremonious and formal, and pressing to the soul the substantial, necessary and profitable." Our faith's main points comprise: (1) Recognition and worship of the Supreme Being, whose attributes are goodness, love and mercy; (2) the divine immanence, God's direct self-revelation to our perceptions, his shining into our souls if admitted; (3) the Scriptures as confirming that immediate divine revelation, recording God's visits to the soul in past ages, and in the New Testament presenting the crowning truths of the Christian dispensation. We revere the Scriptures and desire enlightenment from the Spirit who gave their truths. Without his enlightenment none can obtain true spiritual knowledge of them; (4) the divinity of Christ. The divine nature, the Christ spirit, the Word dwelt in Jesus in unparalleled and finitely immeasurable degree. He is "the highest possible manifestation of God in man"; (5) the Christ-rule in daily life. Desiring the guidance of the Divine Spirit in Jesus, and from his example and from inward convincement embracing his infinite truth, this is the ideal of religious life. Out of our endeavor to guide our daily acts by these rules have come our testimonies and most of our peculiarities.

Fox announced the equality of woman with man. Women were recognized as ministers, given charge of such church matters as concerned them, and gradually given joint authority in all affairs until no distinction is known as to any duties or privileges. Fox wrote that all differences should be settled by arbitration. In 1692 the earliest book of discipline required all differences between Friends to be thus settled. In 1793 Friends inaugurated commercial arbitration. In 1824 they had all legal regulations for arbitration consolidated into a parliamentary act. Friends began prison reform in 1786. Their influence originated the Pennsylvania system. Some years before our Revolution, Philadelphia Friends formed a prison association. In 1813 Elizabeth Fry wrought improvement in English prisons, and formed an association in 1817 which soon received government assistance on account of its eminent success. Penn, in 1682, solved the problem of the management of the Indian and of his rights. As teachers among Indians, Friends have generally adopted most practical methods, encouraging the use of farming implements, mechanic trades, etc. In 1800 model farms and machine shops were opened, and efforts made to inculcate the dignity of labor, and to induce the Indian to release woman from servitude. Religious instruction was not neglected, but no proselyting was attempted. Friends favor the abandonment of tribal relations, development of family life, and ultimate full citizenship among whites. In 1687 (?) Friends questioned the rightfulness of slavery. In 1774 Philadelphia advised manumission of slaves fit for freedom. In 1776 it concluded that slaveholding among its members could not be tolerated. In 1790 slavery was abolished among all Friends. There was deep concern about the condition of the freed negroes. Many meetings assumed care of them, and this care has extended to the present in schools



FRIENDS CONGRESS.

HOWARD M. JENKINS. BENJAMIN SMITH.

J. W. PLUMMER.

ELIZABETH POWELL BOND. EMMA R. FLITCRAFT.

ROBERT S. HAVELAND.

JOSEPH J. JANNEY. EDWARD H. MAGILL.

where the Bible is at home, where they are taught according to it the precepts of our blessed Evangelical faith. Such schools have given to the world men like Arndt, Gerhard, Spener, Franke, Zinzendorf, Lavater, Stilling, Tholuck, Bengel, Mender, Schleiermacher, Nitzsch, Ullman, and others. The German Evangelical Church has created and given to the people religious songs, church hymns, for every walk of life and every experience, hardly equaled in any other tongue. Under the labors of A. H. Franke, in 1694, Halle founded the first orphan asylum, and in connection therewith a hospital and various other charitable institutions. In 1710 he founded the famous Bible Society of Halle. The birthplace of these institutions is Germany, and their spiritual mother the Evangelical Church. Thence they have been transported to England and America. The work of foreign missions goes back to the same source, for in 1706 Frederick IV. of Denmark founded a mission in India and Franke of Halle sent him Ziegenbalg to do the work. In 1728 a special institute was founded at Halle for preaching the Gospel to the children of Israel.

The history of our church in America begins with October 15, 1840, when six ministers of the Gospel of the German Evangelical Church met at Gravis Settlement, Missouri, and organized for the better prosecution of the work of preaching and teaching their brethren. That company has grown to a synod of 800 ministers, 960 congregations, numbering 200,000 souls. We have a theological seminary at St. Louis, Missouri, with three professors and seventy students; a Proseminar at Elmhurst, Illinois, with eight professors and 130 students. We have 453 schools, with 317 ministers and 136 teachers. Our home mission work is prosecuted in the far West, the great cities and the harbors of Baltimore and New York. Our foreign mission work is carried on in India. We are supporting a number of orphan asylums, hospitals and deaconesses homes.

THE JEWISH CONGRESSES.

Held in the Art Institute August 27th–30th.

None entered more heartily into the spirit of the Parliament of Religions than did the Jews. They hailed with delight this opportunity to add their testimony that, however manifold the titles may be, the beliefs, hopes and aims cherished by all religions in common are more important than a long-standing and deep-rooted intolerance has led mankind to believe. They were anxious to witness to the truth of Malachi's words, that from the rising to the setting of the sun God's name was great among the nations, and to declare what is and has been Israel's offering in the service of the Lord of Hosts.

Under the auspices of the Union of American Hebrew Congregations

and the Central Conference of American Rabbis, the denominational congress convened in the Hall of Columbus, August 27, and in view of the sad history of the Jews, significant are the words with which President C. C. Bonney welcomed the assembly. "By the Providence of the God of Abraham, Isaac and Jacob, the mother church from which all the Christian denominations trace their lineage, and which stands in the history of mankind as the especial exponent of august and triumphant theism, has been called upon to open the religious congresses of 1893. But far more important and significant is the fact that this arrangement has been made and this congress is now formally opened and welcomed by as ultra and ardent a Christian as the world contains. It is because I am a Christian, and the chairman of the general committee of organization of religious congresses is a Christian, and a large majority of that committee are Christians, that this day deserves to stand gold-bordered in human history as one of the signs that a new age of brotherhood and peace has truly come. We know that you are Jews, while we are Christians and would have all men so, but of all the precious liberties which freemen enjoy, the highest is the freedom to worship God according to the dictates of conscience, and this great liberty is the right, not of some men, but of all; not of Christians only, but of Jews and Gentiles as well. I desire from all men respect for my religious convictions, and what I ask for myself, a Christian, I must give to you as Jews. Through all the sacred Scriptures of the Old Testament we walk side by side, revering the creation; journeying through the wilderness; chanting the psalms and inspired by the prophecies; and if we part at the threshold of the gospels it shall be, not with anger but with love, and a grateful remembrance of our long and pleasant journey from Genesis to Malachi."

The program of the various congresses aimed to expound the fundamental doctrines, hopes and aims of Judaism, to explain the chief spiritual contributions for which humanity is indebted to it, what is its attitude toward other religions, and in what respect it is still indispensable to the highest civilization; and it is generally conceded that the speakers presented these topics with courage, clearness, force and learning, and withal in a spirit of love and tolerance.

Ever since the dawn of history, the sons of Abraham have been entrusted with the charge of everywhere proclaiming the one God in order to be "a blessing unto all nations of the earth," and Rabbi Isaac M. Wise, of Cincinnati, explained that the God of Abraham, Isaac and Jacob, the God of Israel, the God enthroned in Zion cannot be understood to signify a tribal, national, local or special god; it could signify only the one God revealed to the fathers and to Israel and worshiped by them; the Creator, Judge and Possessor of heaven and earth, exalted above all, prior and superior to all matter, time and space, the Eternal Infinite, Absolute Universal and Omnipresent One, Supreme Love and Truth, the highest Ideal of moral perfection. The highest ethical duty of man, according to the Bible,

is to become god-like, to come as near as possible to this highest ideal of disinterested goodness, love, mercy, justice and holiness, as we are urged by the innate moral law, and as our God-cognition defines.

Prof. Moses Mielziner, of Cincinnati, proved with many quotations how the "*Ethics of the Talmud*" are a development of this principle. "The moral teachings of this famous book are as broad as humanity, knowing no distinction of creed or race, *e. g.*, 'The duties of justice, veracity, peacefulness and charity are to be fulfilled towards the heathen as well as the Israelite.' 'The pious and virtuous of all nations participate in the eternal bliss.' 'Man's salvation depends not on the acceptance of certain articles of belief, nor on certain ceremonial observances, but on that which is the ultimate aim of religion: morality, purity of heart and holiness of life.

Rabbi Joseph Stolz, of Chicago, maintained that man's personal *immortality* was always an established belief in Israel, and by quotations and inferences from the general principle of Judaism, he proved that throughout all his long history we search in vain for a period when this doctrine was not affirmed, believed or defended by the Jew. The voluminous literature of Judaism is unanimous on the subject, and there is proof positive that a clearly defined belief in immortality existed in Israel prior to the rise of Christianity, and that Jesus and his apostles taught the doctrine in the very words of the Pharisees. In 1885 the Pittsburg Conference declared: 'We re-assert the doctrine of Judaism that the soul is immortal, grounding this belief on the divine nature of the human spirit which forever finds bliss in righteousness and misery in wickedness." The joy is eternal because goodness is everlasting, the pain is temporal, because "God will not contend forever, neither will he retain his anger to eternity." Our life here fashions our life hereafter. "This world is the vestibule to the next."

But the hope of immortality must not be the basis of ethics. That is selfishness. "Be not like servants who serve their master for the sake of the reward."

In this connection, Rabbi Isaac S. Moses, of Chicago, in his treatise on the "Function of Prayer According to Jewish Doctrine," maintained that the object of Jewish worship is to lead man to perfection on earth. The function of Jewish prayer is not to persuade God into granting us favors, or by our hymns and praises to influence his will; it is rather man's opportunity to learn to subject his will to the will of God, to strive after truth, to enrich the heart with love for humanity, to ennoble the soul with the longing after righteousness. To the Jew, the house of prayer is not the gate to heaven, but the gate to righteousness, through which he enters into communion with the larger life of God. The main elements of Jewish worship are freedom, law, truth, love to God and man, holiness, gratitude, peace and universal brotherhood. Characteristically Jewish are the words with which every service closes: "We hope, O God, that all superstition will speedily pass away, all wickedness cease, and the kingdom of God be established on

earth; then will the Lord be king over all the earth; on that day shall God be acknowledged one and his name be one."

To bring about this time when "the earth shall be as full of the knowledge of God as the depths of the sea are covered with water," is the mission of the Jew, and Rabbi Kaufman Kohler, of New York, speaking of the "Synagogue and Church in their Mutual Relations," maintained that the synagogue and church represent refraction of the same divine light of truth, the opposite polar currents of the same magnetic power of love. Working in different directions and spheres, they supplement and complete one another while fulfilling the great providential mission of building up the kingdom of truth and righteousness on earth. The synagogue holds the key to the mysteries of the church which is flesh of our flesh and spirit of our spirit. Jesus and his apostles were Jews both in their life and teaching. Jesus was in every respect a true son of the synagogue. There was no reason why he should antagonize the teachings of the synagogue any more than John the Baptist did, nor was there reason for the Jewish people at large or for the leaders to bear him any grudge, or to hate the noblest and most lofty-minded of all teachers in Israel. It was the anti-Semitism of the church of the second century that cast the guilt upon the Jew and his religion.

When the church amalgamated pagan elements, the synagogue parted company; but while standing in defense of his own disputed rights in the great battle between faith and reason the Jew helped and still helps in the final triumph of the cause not of a single sect or race or class but of humanity, in the establishing of freedom of thought and conscience, in the unfolding of perfect manhood, in the rearing of the kingdom of justice and love in which all creeds and nationalities, all views and pursuits will blend like the rainbow colors of the one bright light of the sun.

What this "Share of the Jewish People in the Culture of the Various Nations and Ages" was, Prof. Gotthard Deutsch, of Cincinnati, explained with much attention to the historical details. They gave the world the Bible which they watched with such jealous care and devotion that it found its way into the thought and sentiment of all civilized men. Christianity as it was developed during the first century, derived its doctrines, thoughts and forms of expression from Rabbinical Judaism. The original feature of Christianity is its combination of the *logos* with the national Jewish messianic idea and this is the result of Jewish-Alexandrian philosophy. The Jews carried Greek learning into Europe, dissipating mediæval darkness. They were the pioneers in Biblical Criticism, the science which contributed so much to the enlightenment of the world and to the purification of its moral philosophy and religious concepts. They supplied the weapons for the Protestant Reformation. They furnished Spinoza, the pioneer of modern philosophy. And they occupy a prominent place in the history of modern art, music, drama, literature, journalism, science, philosophy, exploration, statesmanship and finance.

The Jews have never been mere idle recipients of the liberal culture of others, but they have always been eager and earnest co-workers in every realm and department of knowledge. Rabbi Samuel Sale, of St. Louis, proved this thesis in his essay, "Contribution of the Jews to the Preservation of the Sciences in the Middle Ages," demonstrating that the Jews were the only means and instrument by which the philosophy of the ancient Greeks was transmitted to the European world, giving a lasting incentive and influence to the philosophic thought of the middle ages. And without the precedent contributions of the Jews to the sciences in the middle ages, the Protestant Reformation would not have been possible.

Rabbi David Philipson, of Cincinnati, speaking on "Judaism and the Modern State," affirmed that the Jews do not consider themselves a nation, but a religious community which expects no personal Messiah and desires not to return to Palestine. They are Jews in religion only, citizens of their fatherland, wherever it may be, in everything else; their faith has no interests that are at variance with the common weal; they are not a class standing apart, but their hearts and hopes are bound up with everything that conduces to civic advancement and their country's honor and political triumph; they recognize in all men brethren; and pray for the speedy coming of the day when all the world over religious difference will have no weight in political councils.

Rabbi G. Gottheil, of New York, speaking on "The Development of Religious Ideas in Judaism Since Moses Mendelssohn," said:

The idea of a "chosen people" has for us no other meaning than that of a people commissioned to do a certain work amongst men; it implies in our sense no inherent superiority of race or descent, least of all of preference and favoritism in heaven. The word that came from the Jewish mind thousands of years ago: "God is no respecter of persons," is not contravened by us either in our belief, or in our prayers, or in our feelings towards non-Jews, and that other word from the same source: "Love thy neighbor as thyself," forbids us to countenance the least restriction of right or of duty based on a difference of race, station, culture or religion. Whatever there is yet in our liturgies or in our ceremonials, even if it only seems to conflict with that great Gospel, will disappear when the new order of service now in preparation shall become the accepted ritual expression of the Reformed Judaism in America.

Rabbi Emil G. Hirsch, of Chicago, spoke on the "Ideals of Judaism" and "Biblical Criticism and Judaism;" Rabbi Joseph Silverman, of New York, on "Popular Errors About the Jews;" Rabbi M H. Harris, of New York, on "Reverence and Rationalism;" Rabbi L. Grossmann, of Detroit, on "Attitude of Judaism to the Science of Comparative Religions;" Rabbi C. H. Levy, of Lancaster, Pa., on "Universal Ethics According to Prof. Steinthal;" Rabbi A. Moses, Louisville, Ky., on "Who is the Real Atheist;" Rabbi I. Schwab, St. Joseph, Mo., on "A Review of the Messianic Idea of

the Jews from the Earliest Times to the Rise of Christianity;" Rabbi E. Schrieber, Toledo, O., on "The Historians of Judaism of the Nineteenth Century;" Rabbi A. Kohut, New York, on "Genius of the Talmud;" Rabbi S. Hecht, Milwaukee, on "A Sabbath-School Union;" Rabbi B. Felsenthal, Chicago, on "The Study of Post-Biblical History."

"The Position of Women Among the Jews" was the theme of Rabbi Max Landsberg, of Rochester, N.Y. He showed that the position assigned to woman in the Biblical history of her creation, where the perfection of matrimony is the close union of one man and one wife for life, is expressed in such an exalted manner that not only all conceptions of antiquity are put in the shade, but the highest civilization yet attained cannot conceive of a more sublime ideal. Here is a perfect equality of man and woman; yea, the Bible does not say that woman, the physically weaker one, shall leave her father and mother and cling to her husband, but man, the physically stronger one, shall cling to his wife, who in a high condition of humanity is morally and ethically his superior. A wealth of sentiment so universally ascribed to modern ideas is contained in this ancient Hebrew thought. It furnishes the key-note for the exalted position of woman among the Jews so strangely exceptional in practical equality, chastity, dignity, domestic affection, religious power and moral influence, when compared to that of all the ancient and many of the modern nations. To-day the Jewish woman has the same religious rights and obligations in the synagogue that man has, and she is a most powerful factor in the promotion of Jewish religious life and sentiment.

JEWISH WOMEN'S CONGRESS.

The Jewish Women's Congress convened on the 4th of September and continued in session four days. The preliminary work for the Congress was done by a committee of which Mrs. Henry Solomon was chairman, Mrs. I. Moses, vice chairman, and Mrs. Henry Ader, secretary. There was no advisory council, but the members of the committee were in correspondence with the noted Jews throughout the world. No less than three thousand letters were written and received. In this manner the most capable women were found to write the papers upon the subjects most desirable to be presented. The subjects were divided into three classes — Religious, Philanthropic and Social. The program was as follows:

September 4, "Jewish Women of Biblical and of Mediæval Days to 1500," Mrs. Louise Mannheimer, Cincinnati, O. "Jewish Women of Modern Days from 1500," Mrs. Helen Kahn Weil, Kansas City. Discussion, led by Mrs. Henrietta Frank, Chicago; Dr. Kohler, Dr. Hirsch.

September 5, "Women in the Synagogue," Miss Ray Frank, Oakland, Cal.; Dr. Moses. "Influence of the Discovery of America on the Jews," Mrs. Pauline H. Rosenberg, Alleghany, Pa.; Mrs. Mary Newberry Adams, Dubuque, Ia. Discussion, led by Miss Esther Witkowsky, Chicago. "Women as Wage-Workers with Special Reference to Directing Immigrants," Miss

Julia Richman, New York City. Discussion, led by Mrs. Sadie Leopold, Chicago; Mrs. Henry D. Lloyd. "Influence of the Jewish Religion on the Home," Miss Mary Cohen, Philadelphia, Pa.; Mrs. Isabella Beecher Hooker; Mrs. Chapman, Dallas. Discussion, led by Miss Julia Felsenthal.

September 6, "Charity as Taught by Mosaic Law," Mrs. Eva L. Stern, New York. "Woman's Place in Charitable Work—What it Is and What it Should Be," Mrs. Carrie Shevelson Benjamin, Denver, Colo. Discussion, led by Miss Bamber, Boston; Mrs. Narva. "How Can Nations be Influenced to Protest or Even to Interfere in Cases of Persecution," Mrs. Laura Jacobson, St. Louis, Mo.; Miss Ida Hultin, Chicago; William J. Onahan, Chicago; Dr. Emil G. Hirsch, Chicago; Rev. Jenkin Lloyd-Jones, Prof. Chas. Zeublin. Discussion, led by Miss Lillie Hirshfield, New York. "Mission Work Among the Unenlightened Jews," Mrs. Minnie Louis, New York City.

September 7, "Organization," Miss Sadie American, Chicago.

The papers were invariably good and the discussions very interesting and exhaustive, and were participated in by Jewish and Christian women. Of the twenty women whose names appear on the program, nineteen were present, illness preventing the attendance of one. If any one subject may be singled out, it is the one chosen for presentation on Wednesday evening, "How can Nations be Influenced to Protest or Even to Interfere in Cases of Persecution." Both papers presented showed care and study, and although taking different points of view, were equally good.

They were followed by an interesting discussion in which Archbishop Ireland, Dr. E. G. Hirsch, Mr. Onahan, Prof. Zeublin and Rev. Jenkin Lloyd Jones participated. It is needless to say that all of the speakers occupied one platform regarding persecution. If no solution could be found to the question, it is to be hoped that the interest aroused may result in some plan whereby the world at large will cease to be inactive whenever one country jeopardizes the welfare of all others by its inhumanity. The audiences far exceeded the expectations of the committee, being at all times too large for the hall. On Wednesday evening it was necessary to hold an overflow meeting, and both halls were completely filled. The souvenir of the congress consists in the collection of the principal traditional songs of the synagogue, and the women of the committee are gratified to know that this collection has found its way into many synagogues where the songs of Zion had not been heard for many years. The Congress was the first gathering of women ever assembled in the interest of Judaism, and out of it a National Council will result which promises to become a large and powerful organization. Invaluable assistance was given the Chairman by Mrs. Charles Henrotin, the able vice-president of the Auxiliary, and to her the great success of this congress, as of many others, is largely due.

MISS JEANNE SORABJI, BOMBAY, INDIA.

have sprung from the Lutheran. To her repudiation of papal assumptions, to her translation of the Scriptures, and to the saving doctrines preached by her leaders at the peril of their lives, they owe their existence. "Her confession," says Dr. Schaff, "struck the keynote to the other evangelical confessions."

The Lutheran Church is the great mediating power between ancient and modern Christianity. She struck her roots deep into the past and enriched her strength from the soil of the church in every age between Luther's and that of the Apostles. She is the conservative church. The confession of the Church of England, which has been followed by others, is in large part almost a literal transcript of that of the Lutheran. Of the Lutheran liturgy they could say, "It is substantially the outline and structure of the service of the Western Church for a thousand years." Her conservatism has made her the bulwark of civil liberty. Lutherans were the first to come to this country with the purely missionary purpose. The first to proclaim and enact religious tolerance. They were the first Protestants in America as well as in Europe to suffer religious persecution.

We point with just pride to the Lutheran church as the church of culture. She is called by writers of other denominations, "the Church of Theologians." Her great doctrinal systems, setting forth in articulate fullness and clearness of scriptural doctrine, is paralleled only by the vastness of her devotional literature, her myriads of hymns and chorales and her manuals of piety, showing that her richness of spiritual life is the counterpart of the richness of doctrinal development.

Prof. C. Jensen, D.D., Brecklum, Germany, spoke on "The Best Gift of the Lutheran Church to America."

The speaker uttered some of the most practical and spiritual truths needed by the ministry. Pastors ought to be men of pronounced convictions in scriptural truths, and should not be hampered with doubts about the Scriptures being the inspired Word of God. They must be men of the profoundest piety.

Rev. G. U. Wenner, D.D., New York: "The Deaconesses in the Lutheran Church."

The office of deaconess was unknown in the period preceding the Reformation. It was one of the lost offices in the church. In the East it had lapsed in the twelfth century, and in the West it had disappeared as early as the eighth century. Luther frequently refers in terms of praise to the office of the diaconate as it was maintained among the Waldensians, and wishes he had such deacons to attend to the sick and the poor. He also regards women as specially fitted for works of charity. It was left to the nineteenth century to restore to the Evangelical Church one of its most beneficent offices. Its beginnings may be traced to the correspondence between Baron Von Stein and Amalie Sieveking. The statesman whose far-seeing mind grasped the idea and laid the foundations of the modern German

New Zealand, etc., are 137,294 members in 410 churches. In South America 115,545 members in 90 churches, and in North America, including Greenland, Canada, West Indies and the United States, are 7,012,500 members, 9,135 churches and 5,120 ministers.

Rev. S. B. Barnitz, D.D., Secretary Board of Home Missions of the United States, said: Over $100,000 are annually expended in the support of more than 200 missions in this country. The foreign field expends more. This home work is caring for the scattered of our fold, and the rearing of mostly English-speaking congregations. We work also among those of other tongues. Our field is limitless. The most touching appeals come in for help from many sources. Our growth has been the most rapid of any church in this country.

Rev. M. Sheeliegh, Fort Washington, Pa., closed the Congress with a poem on Our Lutheran Heritage.

THE LUTHERAN CONGRESS (GENERAL COUNCIL, ETC.)

Held in the Art Institute September 2d.

THE FAITH OF THE LUTHERAN CHURCH.

BY PROF. F. A. SCHMIDT, D.D.

Religious truth to us Lutherans is not a matter of barren abstract speculation, but rather one of vital practical interest. Our foremost motive in setting a high price on the purity of gospel faith is our conviction that such purity of faith is of vital importance in regard to all questions that more or less closely refer to the salvation of sinners. How can I please God and be accepted of him at death? This question, above all others, merits investigation. So central and overmastering is this doctrine concerning God's plan of saving sinners, in the Gospel of Jesus, that all other doctrines manifestly occupy a place subservient to it. Our Lutheran theology follows closely the same train of thought. All parts of our faith and confession, even the more intricate questions of our systematic theology, have positive reference to the chief gospel doctrine of salvation alone by faith in Christ Jesus as the Saviour of sinners.

Our Lutheran Church has ever maintained the principle that the article of justification by faith in Christ is the central doctrine of gospel truth. If God's granting unto us the eternal Gospel is the result of a practical motive, to wit, the salvation of lost sinners, and if the Church of God, in proclaiming and defending that Gospel, is actuated by the same practical motive, the desire of saving sinners, then most assuredly the article of our justification must be recognized as the pivotal article of the Gospel. The fate of a sinner

also the duty of those who have been instructed in the Word of God, and believe in Jesus Christ, to confess their faith before men. And the church has no right to receive as communicant members persons who are not willing to promise to lead a Christian life.

In evangelizing all nations the disciples of Christ were to observe two things; they were to baptize them in the name of the triune God, and they were to teach them all things whatsoever Christ had commanded them. These two things the Lutheran Church has endeavored and does endeavor to do. We know that children, no less than persons of riper years, are included in the term "all nations;" therefore we baptize them according to Christ's command. But baptism is only one-half of the command; therefore we also teach them to observe all things whatsoever he has commanded us. Therefore we teach them biblical history, that they may know what wonderful things God has done for his children through all generations, that they may learn from the pages of history what the wages of sin is, and how great the mercy, loving kindness and grace of God is to those who fear him. We also teach them the principal *doctrines* set forth in the Bible. We teach them the law of God, that they may know what God wants them to do and avoid, and that they may learn to understand that they are sinners in need of a Saviour. We teach them the Gospel, that they may know what to believe. We teach them how to pray, that they may call upon the name of the Lord, and through Christ have access to the throne of grace. We teach them that God, through the washing of regeneration, has made them his children and heirs of everlasting life, that they may know what covenant God has made with them, what promises he has given them, and what he has in store for them, if they remain faithful unto the end. And we teach them about the sacrament of the altar, that they may eat the body of Christ and drink his blood, so as to be strengthened in their faith. In short, we teach them the five parts of the catechism.

Every Christian who arrives at years of discretion ought to be educated so that he can profitably partake of the Lord's Supper. Therefore we give our children a course of instruction in the rudiments of the Christian religion, with the pastor as teacher, before they are permitted to come to the Lord's table.

But can not the Sunday school or the parochial school do that work? Yes, to a great extent, but if the pastor meets with a class of catechumens once or twice every week for six or nine months previous to the first participation of the Lord's Supper the children will learn much more and ought to be much better prepared for that occasion. Besides, without this many would receive no such instruction at all.

Why should the children, after having been instructed, make public confession? The children who are confirmed have received infant baptism, they have thus been received into the church and are members, but they have been mere children and have been treated as such by the church. When

they arrive at the age of confirmation they are no longer children and can not be treated as such. The church has instructed them concerning the way of salvation, and now they are to be received into the church as grown members, who have a right to all the privileges of such membership. But the church demands of those who wish to become communicant members not only that they must know the will of God, but also that they must live according to the will of God. Such confession and promise is what confirmation in the Lutheran Church means. No catechumen who is not in earnest in the confession and promise should be confirmed.

THE EDUCATIONAL NEEDS AND PROGRESS IN THE LUTHERAN CHURCH OF AMERICA.

By Prof. E. F. Bartholomew, D.D.

The two parts of the subject are related as cause and effect. Human progress has always been in proportion to the consciousness of human needs. What are the educational needs in the Lutheran Church of America?

First, In order that our church may accomplish her true educational mission in this country it is necessary that she cherish a lively appreciation of her educational history in the old country. Experience proves that it is impossible for the Lutheran Church in this country to fulfill her mission by ignoring her historical development. Our church has always been an educating church, standing with her great institutions and learned men in the first rank of Christian scholarship and culture.

Second, we need enlargement of our educational work. Especially is this true of our higher collegiate and theological education. The colleges of a church give type, character, power and rank to her organization far more than anything else. Ultimately a church, as also a nation, will be what her higher institutions of learning make her. One has recently said: "If New England has been the schoolmaster not of its own people only, but of the country, it is because its first settlers established colleges rather than common schools." To this we would add, if "Germany is the schoolmaster of our race," it is because Germany long ago established great universities. If the Lutheran Church in America is to occupy the field marked out for her by the Almighty, she must strengthen her reserve force and elevate the fountain-head of her power, viz., her higher institutions of learning.

Third, we need increased facilities for raising up an adequate force of clerical and lay workers. The supreme demand of the hour is not money, but competent men. We dare not lower the standard of ministerial qualification. The church must train a ministry adequate to the needs of the age. The college is the practical question, the question of supreme importance in our church to-day.

Fourth, we need development of our educational resources. These are chiefly money and brain. Our Lutheran people have wealth enough to establish and support colleges and universities sufficient for the needs of the

church, but hitherto it has not been developed. Our intellectual forces are of the highest order, but they too need development.

Fifth, another need is found in the kind of education we cultivate and the methods we employ. It has always been our theory that all education, from the lowest to the highest, should be carried on in connection with and in the interests of true Christianity. The educational conception we stand for may be summarized as education of the church, by the church, for the church. True education must spring from the needs of man's religious nature, and must proceed under the sanction, supervision and fostering care of religion. The true end of culture is spiritual life, and the best scholarship must be held subservient to the ends of personal character and righteousness. From these principles certain important deductions follow. First, educational supervision should be vested in the church. Second, our methods should correspond with our ground principles. As in general church work, so in educational work, conservative methods best become us. We should be slow to forsake the old ways, not because they are old, but because they have been tried and proved. On the other hand, it is not the part of wisdom to reject every new thing simply because it is new. The right way lies between the extremes. Our policy must ever be that of the Apostle: "Prove all things; hold fast that which is good."

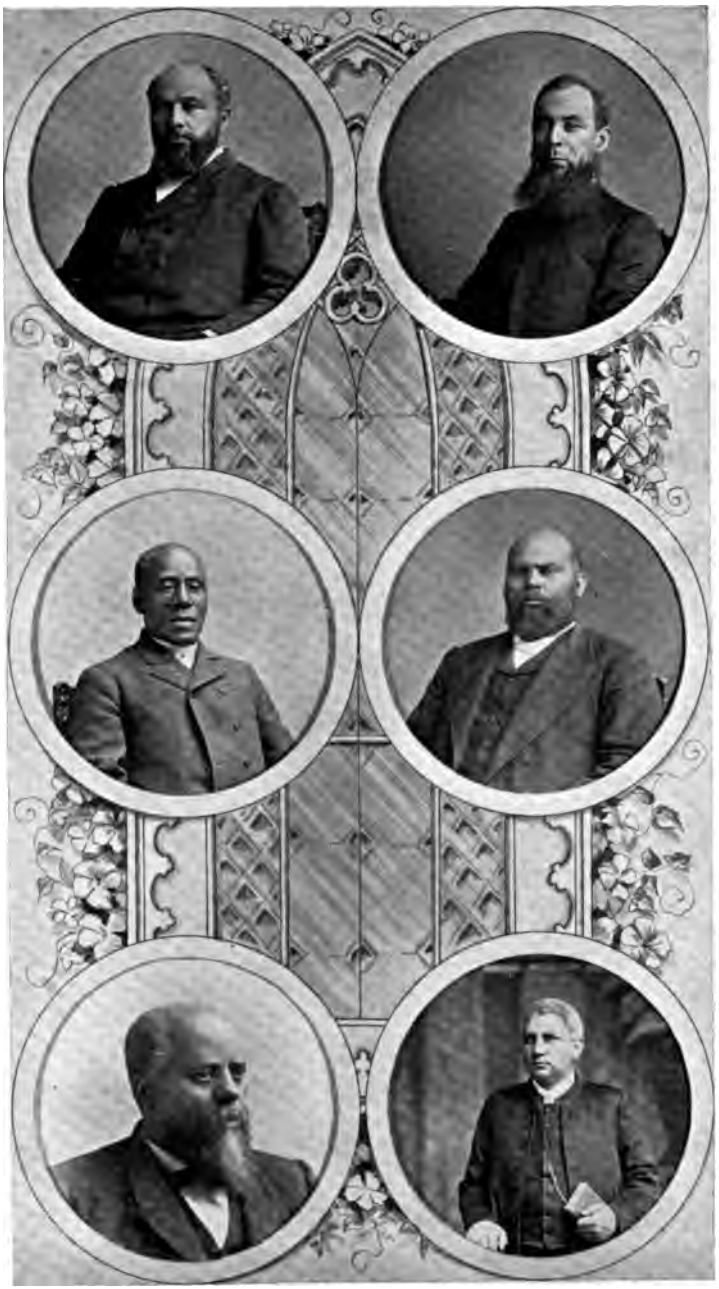
LUTHERAN CONGRESS, MISSOURI SYNOD.

One of the most successful of all the religious congresses of 1893 was that which crowded the Halls of Columbus and Washington on the afternoon and evening of Sunday, the third day of September—that of these disciples of the Lutheran faith. The addresses were made both in the German and English languages, and a great number of distinguished Lutherans were present. Luther's great hymn, "A Mighty Fortress is Our God," opened the services in both halls. In one it was sung in German and in the other in the English language. Prof. A. Graebner, of St. Louis, was the first speaker in the Hall of Washington, and his address was on the History of Lutheranism in America. After a swift sketch of the settlement and development of the Swedish and Dutch churches on the banks of the Hudson and in the Delaware valley, he showed how the German and English Lutheran churches on the Atlantic coast had spread over the continent. The main epochs of this remarkable development were 1693, 1793, and 1893, and the distinguishing features of each epoch were brought out most vividly. He said that during the first half century of Lutheranism in America there existed in the valleys of the Hudson and the Delaware congregations which cherished the pure doctrine of the Lutheran Church, but there was no one in the country to preach it.

At the close of the third half century, after another hundred years of golden opportunities, there were numerous congregations and a goodly number of preachers, Lutheran in name but no longer Lutheran in faith and doctrine, while Swedish and Dutch Lutheranism had become entirely extinct. An entire change has taken place, however, during the last half century. A genuine Lutheran church has grown up in this country, true to the principles of the original church. The states where Lutheranism is strongest in its numbers and influence are Missouri and Ohio, while the church is growing rapidly throughout the whole Mississippi valley.

Prof. F. Pieper, of St. Louis, spoke on the "Doctrine of Justification; the Article with Which the Church Stands or Falls." In the course of his address he said that there were only two essentially different religions to be found in the world. According to one of them man was saved either entirely or at least in some degree by his own deeds. According to the other, salvation was presented to men as a gift of the grace of God without the deeds of the law. The former, he said, was the heathen religion in a different form. The latter was the Christian religion. The cause of this essential difference lay in the fact that all religions, with the exception of the Christian religion, gave commandments to their adherents according to the different opinions held by their teachers. On the other hand, the Christian religion knew but one Saviour, who, in his own person, had worked out salvation by his own vicarious life and sufferings and death for all men, and presented it as a gift to all who believed. Therefore, there was room in the Christian church for deeds or works. After giving an exposition of the Lutheran doctrine the speaker went on to show the position of the Lutheran Church in regard to certain questions of the day, especially emphasizing its relation to the state, to the Bible, and to science.

At the evening session, which crowded the Hall of Columbus and one of the smaller halls of the Art Institute, Rev. L. Hoelter presided. Rev. H. Sauer, of Ft. Wayne, Ind., gave an address on the theme, "We Love this our Country, Therefore we Love our Parochial Schools." Prof. A. Crull, of Ft. Wayne, Ind., gave an oration on "A Free Church and a Free Country." And with the anthem, "Let Every Thing that Hath Breath Praise the Lord," this successful congress was closed.



AFRICAN METHODIST EPISCOPAL BISHOPS.

BENJAMIN F. LEE, D.D., LL.D.
MOSES B. SALTER, D.D.
WESLEY J. GAINES, D.D.
ABRAM GRANT, D.D.
HENRY McNEIL TURNER, D.D., LL.D.
JAS. A. HANDY .D.D.

She considered as essential to the character and work of the true deaconess: First, the consecration of heart and life to God. The faith and love which say, "Here am I, Lord, send me." Second, a sense of vocation, though no vow is demanded or given. Third, separation to the work. Fourth, a community life, which encourages and sustains the spirit of work and fellowship.

A discussion of the doctrinal, educational and missionary sides of Methodism began with "The Polity of Methodism." Methodism embraces twenty-nine different church organizations. But with all their differences, Methodist sects vary less from each other than from other denominations, and hence there must be similarity of government in diversity. The primordial cell of organic Methodism is the class-meeting; for it was not only the earliest form of organic life, but the whole ecclesiastical structure of the church is nothing but the expansion and multiplication of the class-meeting. Peculiarities which distinguish Methodism from other denominations are: (1) the class-meeting, (2) probation, (3) local preachers, (4) itinerancy, (5) general superintendency. As Methodism is not organically one, but made up of many church organizations, so there is no one complete polity common to them all, yet under varying names and governmental forms there is substantial agreement.

Rev. Martin S. Terry, D.D., considered "The Philosophy of Methodist Doctrine," in which he indicated the fundamental teaching of American Methodism as distinguished from Calvinistic Methodism. The Arminian Methodism, set forth by John Wesley and his followers, is a compact system, which, however, has no formal authoritative statement in a written creed. And yet, in the absence of a written creed or formal confession of the Methodist faith, there exists a common consensus of fundamental doctrine. The most authoritative written form of Methodist doctrine is a series of fifty-three sermons by John Wesley, published in four volumes in 1771. These, along with his "Notes on the New Testament," constitute the theological standards which are formally recognized in the "Deed of Declaration," and in the trust deeds of all the Wesleyan chapels of England. By common consent these have been accepted for a hundred years as containing the substance of doctrine everywhere held by Arminian Methodists. A rational explanation of the doctrines of Methodism and of their remarkable spread and ready reception among the masses of the common people of England and America, may be seen (1) In their practical character, as answering to the needs and longing of man's religious nature, (2) In their successful conflict with opposing systems, especially with Calvinism, (3) In their adaptation to the catholic spirit of the modern Christian world. "The philosophy or scientific explanation of the Methodist system is to be traced in its peculiar combination and expression of fundamental truths, its exclusion of the more abstract and speculative dogmas, and its broad and catholic aims."

H. K. Carroll, LL.D., in presenting "The Status of Methodism in the

Woman's Foreign Missionary Society now includes a working force of 5,665 organizations and 147,080 individuals, through whom, in steadily increasing amounts, a sum has been collected which will aggregate by the end of the current year at least $3,000,000. This money has been collected and applied directly to the work abroad without the intervention of a single salaried officer or any deduction for expenses. In examining the work of the society we find it presented in two aspects of equal importance: Its work for Christianity abroad; and its relations to Christianity at home. The work abroad may be summarized under three lines: Direct evangelistic effort; training through educational institutions; and the medical missionary work. The work at home aims to secure the regular giving of small sums, making these so insignificant that the poorest could afford the gift, thus making attainable its second purpose to secure the coöperation of every woman." The Woman's Home Missionary Society is an organization whose first mission was to the freed women of the South. While recognizing the fact that our cities presented the largest, and possibly the most important home mission fields, the society, at first, sent her missionaries to labor among the neglected populations of the South, and employed teachers in the West for the planting of Christian schools among Mormons and Indians, Chinese, Mexicans, Alaskans. The society has inaugurated work in cities wherever local organization made it practicable, arranging its methods to supplement agencies already in operation. Twenty-five important missions and deaconess homes have been established, the missions in Cincinnati, Cleveland, Boston, Philadelphia, Buffalo, Troy, New Orleans, Chicago, Detroit, Pittsburg, New York, Brooklyn, and Washington; the deaconess homes in Detroit, Washington, Baltimore, Pittsburg, Brooklyn, Syracuse, Buffalo, San Francisco, Knoxville, Grand Rapids, Cleveland, and Philadelphia. The plans of work in each place are arranged to supplement existing agencies, and meet the needs of the locality. Kindergartens, kitchengarten, and night schools, mothers' meetings, reading clubs for girls, practical industrial teaching in remunerative employment, as cooking, dressmaking, millinery, and evangelistic services, are among the methods employed.

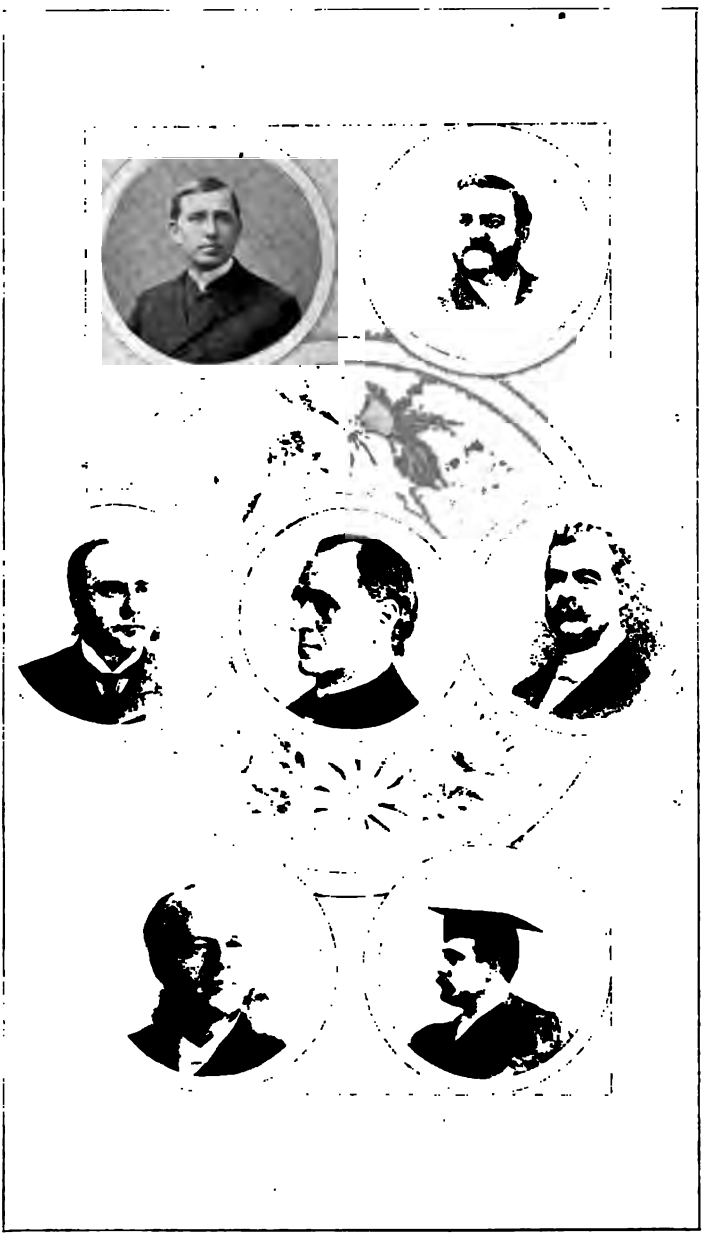
The character and work of the Freedmen's Aid and Southern Education Society was presented as one of the most beautiful and Christ like of the great organizations of the Methodist Episcopal Church. It was organized in 1866 and immediately applied itself to its noble work. Schools were established in the neediest places, and where the prospect for usefulness was best. To the surprise of the whole world, the freedman seemed more anxious to learn than to do anything else. As early as 1868 the society began to give aid to schools for the education of white children. Over three millions of dollars have been spent. The school property secured is valued at nearly two millions. Tens of thousands of men and women have been helped upward and cheered onward in a path of blessed light. The

Church of the North went South not to teach letters only, but to make known the least understood precepts of the one great summary of all doctrine and all duty, the *magna charta* of civil and Christian liberty—the Sermon on the Mount. The Freedmen's Aid and Southern Educational Society holds that all men are created free and equal, and that there can be no qualification of ethical relations. Equality before God and before the law is the only possible condition of the Christian heart and Christian life. Social equality is as much a requirement of the sermon on the mount as religious equality. And all Christianity without it is hypocrisy.

The new agency of church extension has contributed largely to the advance of Methodism. Four million nine hundred thousand dollars have passed through its treasury to the aid of nine thousand of our needy and growing churches by donations and loans; and now, in the use of an average of $300,000 a year, we are adding to the number of our churches thus aided at the rate of ten for every week in the year. When we remember that it requires twenty-seven years to double the population of the country, it will be seen that the increase in our part of the work given the churches to do shows a gain upon the rapidly increasing population of the country.

The work of the Methodist Episcopal Church in the Sunday school field was stimulated by the formation of the Sunday School Union in 1827, and then step by step the work of the Sunday school received a larger measure of recognition and its importance was emphasized. Under the skillful guidance of Drs. Kidder, Wise, Vincent and Hurlbut the Sunday school has developed marvelously. The Sunday School Union is designed to advance the interests and promote the cause of Sunday schools in connection with the Methodist Episcopal Church, and in doing this work it founds new Sunday schools in destitute and sparsely settled communities; helps feeble Sunday schools already organized until they become self-supporting; does special work among the colored people in the South in connection with the Tract Society; seeks to establish and maintain Sunday schools among the foreign population of our land; helps to organize and sustain Sunday schools in foreign lands.

In the discussion of the relation of the church to literature, education and social conditions, it was observed that Methodism has furnished a literature of substantial and permanent value, which possesses inspiration, originality and freshness, and is symmetrically well-balanced and popular—a literature of power as distinguished from a literature of knowledge only. In addition to this, the literary products of Methodism are stamped with a spirit of catholicity, and have always been identified with moral reforms. Methodist literature has gathered up and concentrated theological discussion at the foot of the cross; has given a greater completeness to church organization and work; has been a great antidote to pernicious literature; has given the church a more complete connectional bond, and a greater degree of uniformity in tone, spirit, polity and teaching.



METHODIST EPISCOPAL BISHOPS.

REV. FERDINAND C. INGLEHART, D.D. REV. CHAS. PARKHURST, D.D.

REV. WILLIAM D. HAVEN. REV. DAVID H. MOORE, D.D.

BISHOP STEPHEN M. MERRILL, D.D., LL.D.

REV. J. O. PECK, D.D. HENRY WADE ROGERS, LL.D.

tional institutions, including therein colleges, universities, theological institutions, academies, female colleges and seminaries, and foreign mission schools, was $26,022,392, while the number of institutions was 195, instructors 2,343, and students 40,026. The need of Methodism to-day is not more but better colleges and universities. I advocate rallying the strength of Methodism to the support and upbuilding of our most promising existing universities, to the end that they be enabled to occupy as commanding a position in the educational world as is commensurate with the dignity of the Methodist Episcopal Church. What is needed to-day, therefore, is an awakening of the rich men and women of Methodism to a higher appreciation of the value to the church and to the state of great universities; to a knowledge of the money required to enable universities to become great; and to an understanding of the vast difference between the amount so needed and that which our universities now possess."

President Bradford P. Raymond, D.D., emphasized the value of the previous work of Methodist education in its application to the conversion and culture of the individual; but opened a new field for it in the revolution of adverse conditions and the regeneration of hostile environment. "We shall not cease to seek the conversion of the student. Neither shall we forget that the mental discipline which bears the fruitage of genuine culture is a chief good. An enlarged intellectual horizon, sympathetic touch with many fields of thought, even though an expert in none, refinement of taste, sensitiveness to high ideals, these are the results of true culture. The last quarter of a century of collegiate progress has carried us far out into the fields of new learning. Our work must still be done under the dominance of the Christian ideal, but of that ideal as seen and handled in a larger and more effective way for the good of men."

Rev. Geo. L. Curtiss, D.D., professor of historical theology in DePauw University, Greencast'e, Ind., had a paper on "Methodism and Her Theological Schools," in which he showed that the school of theology in Methodism originated in a necessity; that each school has an individual history in which are seen the causes for its being, the heroism and sacrifice required to found and build up, the obstacles and encouragements that have thronged the way, and the goal of success each has aimed to reach; that in these institutions there is a remarkable uniformity of thought in the arrangement of the several curriculums, while there is a generous diversity in the mode of presentation of the subjects taught, so that each maintains its individuality, and all that is Methodistical and scriptural; that they are not mistaking their missions is seen in the fact that many of their brightest and best graduates are going, at the call of the church, with heroic self-sacrifice, to the most difficult mission fields in the darkest portions of the heathen world; that they are not as liberally supported by the church as they ought to be; that they are really post-graduate schools; and that in the coming century these schools of theology will be able to develop symmetrical, physical Christianity, to accompany the highest type of spiritual enlightenment,

The organization of the Epworth League was stated as resting upon two principles – "one, that there is a peculiar period of life called youth, with its noticeable characteristics; the other, that this is the period of bringing one's powers into obedience to a cultured and sanctified will." The Sunday schools of Methodism were said to have a three-fold function: to train the children of Christian homes; to teach adults the truth of the Bible; to gather in the children of non-Christian homes. Some of the weaknesses in the present system of study adopted in Sunday schools were indicated, and it was shown how this great institution may be made more efficient as an arm of power in the church.

THE NEW JERUSALEM CHURCH CONGRESS.

The New Jerusalem Church Congress was opened by President Bonney in these words: "In the name of the only wise God our Saviour, who was in Christ reconciling the world unto himself, and in whose glorified humanity dwelleth all the fullness of the Godhead bodily, I reverently bid you welcome. The Church of the Holy City," he continued, "is the Church of Reconciliation. It comes to reconcile reason and faith, science and religion, miracle and law, revelation and philosophy. It comes to reconcile the teachings of sacred scripture and the results of modern research. This religion of reconciliation brings in its right hand the Word of God, and in its left the Divine science of the relation between natural and spiritual things, by which alone that Word can be defended and expounded; and only asks that its teachings be considered in freedom, according to reason; and accepted so far as they are seen to be true." He set forth briefly some of the reasons for this mission, and introduced the Rev. L. P. Mercer as Chairman of the Committee of Organization.

Mr. Mercer delivered the following address declaring the position and mission of the church, which may be taken as a sort of summary of the points more fully expounded in the five-days session of this Congress.

The New Jerusalem Church stands for, and witnesses to all nations of the earth, the fulfillment of the expectation of the ages, in so far as Divine revelation can institute and constitute the Kingdom of God. It must be received into willing hearts, and build them up into the life of its principles, before the Kingdom of God can come; but revelation institutes that movement, and influx of the Divine Spirit impels, directs and consummates that purpose in the currents of life in both worlds, and in the experiences of souls, even that see not the hand by which they are led.

We worship the One God, who is the Infinite and Eternal Lover and Thinker and Doer, who has created human souls in such form and structure, that he may reveal himself to them, and re-create them into his

image and likeness, and impart to them his goodness and wisdom, and the joy of his life.

We believe that this One God, who in the Absolute Man has revealed himself from the beginning is the Heavenly Father; and that the streams of tradition proceeding from that revelation have kept alive a witness of him with every nation; and that all in any nation who look to him and live according to their religion are gathered and instructed in the spiritual world into the right knowledge of him, and protected in the spiritual and heavenly love and service of him.

We believe that all the just who have lived and died on earth are thus living in the spiritual world in the fuller knowledge and love of him, and that his spirit, flowing in through a heaven of such, conserves and vivifies all that remains of permanent value in any religion.

We believe that he has "at sundry times and in divers manners" given the revelation which is contained in the Holy Scriptures, so that it should be not only as a witness to him, "in whom is life, and whose life is the light of men," but the fountain of light to angels as well as men, and thus the means of light through heaven to the "ends of the earth, and to them that are afar off."

We believe "that the Word which was with God and was God, was made flesh and dwelt among us;" that he assumed our nature through the gate of birth, and came into the world, that he might live the Word, assert its power against evil spirits, subjugate the hells, and redeem men from their dominion.

We believe that in Jesus Christ he made his human nature Divine from the Divine in himself, and the visible God in whom is the invisible; and that completing the Holy Scripture by the record of his work and the promise of his final coming and kingdom, he fills it with his Spirit and operates all power by means of it in heaven and on earth.

We believe that the benefits of that redemption, and the quickening life and light of that Word, are extended through heaven and the world of spirits to all, "whosoever in any nation feareth God and worketh righteousness."

And we believe, that even as he promised to come again to men, he has accomplished his second advent in the opening of the spiritual sense and Divine meaning of the written Word, through the human instrumentality of Emmanuel Swedenborg.

The New Church, therefore, stands for new revelation from the Lord — not in new sacred scriptures, but in the opening of the spiritual sense and genuine meaning of the Word given in the Old and New Testaments.

The purely divine work of opening the sacred scriptures and of revealing the science of correspondences which was the source of wisdom in the ancient churches, throws light upon the origin and diversities of the religions, furnishes the key to their sacred books, and leads them to their essen-

NEW JERUSALEM CHURCH CONGRESS.

REV. L. P. MERCER.
REV. JOHN GODDARD.
REV. JOHN C. AGER.
REV. T. F. WRIGHT.

all the Scriptures the things concerning himself, revealing in their internal sense the divine meaning, the whole course and purpose of his providence, organizing a new heaven of angels out of every nation and kindred and tongue, and coördinating it with the ancient and most ancient heavens for the inauguration of a new dispensation of religion, and of the church-universal; and that this new dispensation began in the spiritual world, is carried down and inaugurated among men by the revelation of the spiritual sense and divine meaning of the sacred Scriptures, in and by means of which he makes his promised second advent, which is spiritual and universal, to gather up and complete all past and partial revelations, to consummate and crown the dispensations and churches which have been upon the earth.

There is time only to indicate the catholicity of Swedenborg's teachings in its spirit, scope and purpose. There is one God and one church. As God is one, the human race, in the complex movements of its growth and history, is before him as one greatest man. It has had its ages in their order corresponding to infancy, childhood, youth and manhood in the individual. As the one God is the Father of all, he has witnessed himself in every age according to its state and necessities. The divine care has not been confined to one line of human descent, nor the revelation of God's will to one set of miraculously given scriptures. The great religions of the world have their origin in that same word or mind of God which wrote itself through Hebrew lawgiver and prophet, and became incarnate in Jesus Christ. From the same ancient word Moses derived, under divine direction, the early chapters of Genesis, and to this in the order of Providence was added the law and the prophets, the history of the incarnation and the prophecy of a final kingdom of God, all so written as to contain an internal spiritual sense, corresponding with the letter, but distinct from it as the soul corresponds with the body, and is distinct and transcends it. It is the opening of this internal sense in all the Holy Scriptures, and not any addition to their letter, which constitutes the new and needed revelation of our day. The science of correspondences is the key which unlocks the Scriptures and discloses their internal contents. The same key opens the Scriptures of the Orient and traces them back to their source in primitive revelation. If it shows that their myths and representatives have been misunderstood, misrepresented and misapplied, it shows, also, that the Hebrew and Christian Scriptures have been likewise perverted and falsified. It is that very fact which necessitates the revelation of their internal meaning, in which resides their divine inspiration and the life of rational understanding for the separation of truth from error. The same rational light and science of interpretation separates the great primitive truths from the corrupting speculations and traditions in all the ancient religions, and furnishes the key to unlock the myths and symbols in ancient Scriptures and worship.

If Swedenborg reveals errors and superstitions in the religions out of Christendom, so does he also show that the current Christian faith and wor-

righteousness is imparted vitally to him that seeks it first and above all; and if he denies that several probations on earth are necessary to the working out of the issues of righteousness, it is because man enters a spiritual world, after death, in a spiritual body and personality, and in an environment in which his ruling love is developed, his ignorance enlightened, his imperfections removed, his good beginnings perfected, until he is ready to be incorporated in the grand man of heaven, to receive and functionate his measure of the divine life and participate in the divine joy.

THE PRESBYTERIAN CONGRESS.

Art Institute, Sunday afternoon and evening, Sept. 17th.

Rev. J. L. Withrow, D.D., of Chicago, presided in the afternoon, and Rev. Dr. Black, president of Marshall College, Missouri, made a brief address on the Cumberland Presbyterian Church in the evening.

By Prof. A. C. Zenos, D.D., of the McCormick Theological Seminary.

Presbyterianism is distinguished from other forms of Christianity, first of all as a form of polity, and secondly as a system of doctrine. As distinguished primarily by a polity, Presbyterianism claims for itself a foundation in the New Testament, although it does not claim that it is the only system which the teaching of the New Testament will permit.

When asked for the peculiar record of Presbyterianism, we point back for its origin to the time when it assumed definite shape under the powerful influences at work during the sixteenth century. It was then that the minds of men were arrested and fixed intently on the principles, theological and ecclesiastical, which should lie at the basis of an evangelical and primitive church. Then emerged the full system of Presbyterianism with its cardinal principles of the headship of Christ, the organic unity of the church, the possession and exercise of authority, the representative character and parity of ministers, and the control of each part by the whole, leading to a graded system of ecclesiastical judicatories.

Presbyterianism has had a vigorous growth among the great nations. In Holland was fought the great theological battle which resulted in the intimate and historically inseparable association of Presbyterianism with a definite system of doctrine. And while Presbyterianism is not logically identified with Calvinism, it remains an historic fact that the combination of that strong system of doctrine, with the strong Presbyterian polity, has been the source of a most powerful and wholesome influence on modern thought and life. Both in England and in Scotland political conditions were very much against Presbyterianism at the beginning. The sovereigns

small minority of Independents and Erastians in it was implacable. A vast amount of time was consumed in the discussion of each detail in the form of government. Meanwhile political feeling ran high. The Presbyterian side was opposed to the violent measures used by the revolutionists, and by this conservatism alienated many. The Independents gained the day, and with the accession of Cromwell, in 1649, English Presbyterianism was checkmated.

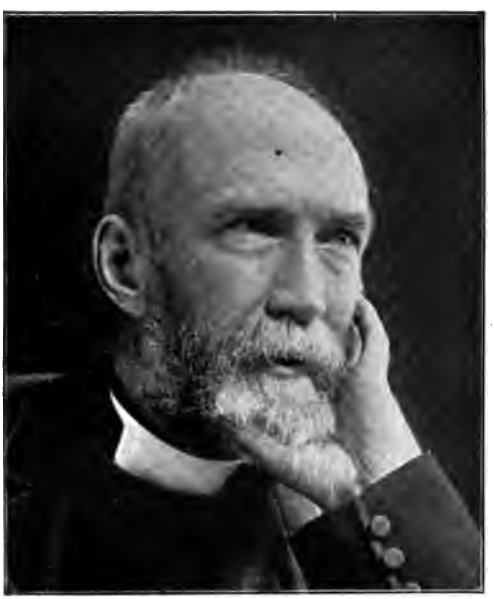
But at the very time when Presbyterianism was receiving this fatal check in England, a large future was being prepared for it in America. It seemed to have been specially adapted to the soil of the new world. Its policy, either directly copied or arrived at independently by the wisest of statesmanship, is in its main principles the same *mutatis mutandis* as that of our national constitution. As soon as the war of independence was over and the United States had a national existence, the growth of the church meanwhile warranting it, organization was completed with the meeting of the first General Assembly in Philadelphia in 1788.

During the entire period of its existence under simple Presbytery, and for a part of that under Synod, or for the space of about a quarter of a century, the church had no recognized doctrinal standards. It was tacitly assumed, of course, that the Westminster Confession of Faith and Catechisms were accepted by all ministers at least; in fact this was openly asserted at times without controversy; but no subscription was required. Under the influence of the contingent from Scotland and against the desires of many who had joined Presbyterianism from New England, the Westminster standards were formally adopted in 1729, and official subscription was made a condition prerequisite for ordination to the ministry, although limited to "the essential and necessary articles."

There were two parties within the Presbyterian Church before the adoption of the constitution, and they manifested themselves as soon as the Church had a constitution to interpret; one of these stood for the stricter and the other for the looser interpretation. The question between these parties became somewhat later complicated by the appearance of two other questions: one as to educational qualifications in candidates for the ministry, and another as to the rights and liberties of revivalists. In 1745 there came a division between the so-called "Old Side," and "New Side," but it was of short duration.

After the organization of the general assembly, since that step was the culmination of a unifying process, those who favored unity looked toward a fusion of many denominations; but they only effected an agreement between Congregationalists and Presbyterians upon a "Plan of Union," put forth in 1801. The practical working of this plan issued in two opposite ways: externally, and as far as numbers were concerned, it led to great gains; all additions in the West to both of the bodies entering into the compact, even such as resulted from the emigration of New Englanders to the western

of worship in the first clearing. The history of the nation's growth is the history of its expansion. Each wave of emigration carried on its crest the life-boat of the Gospel, and the blue banner of the covenant. Between the Golden Gate and Plymouth Rock we are preaching the Gospel of the Son of God in upwards of twenty languages, and there is no part of this broad land in which the Presbyterian Church is an exotic. It numbers four per cent. of the population in the state where Princeton stands; and an equal per cent. in Indian Territory. One branch of the American Presby-



PRINCIPAL G. M. GRANT, CANADA.

terian Church alone supports 1,723 Home Missionary pastors and 379 Home Missionary teachers, whose churches last year received over 10,000 upon confession of faith. During the past decade the population of the United States increased twenty-four per cent. and the membership of the Presbyterian Churches thirty-nine per cent.; while within the past hundred years the population of the country has been multiplied seven times, the membership of the Presbyterian Church North has increased forty-one times Such are not the result of fortuitous circumstances, but are indicative of the blessing of God upon a missionary church.

The church has to-day from its various branches in almost every country

Again, this element of adaptation appears in its doctrinal system. Perhaps more fully than in any other branch of the Christian Church has doctrinal preaching, so-called, been characteristic of the Calvinistic pulpit. Daily conduct and the details of private devotion have been largely left to the sanctified judgment of each individual acting out from broad doctrinal principles. The catechisms and creeds in which the Presbyterian Church has laid down its doctrines were intended to be studied by the people at large.

Presbyterianism is also adapted to promote education by the stress it lays upon the activity of the laity in the administration of the church. The principles it finds laid down or implied in the New Testament devolve upon the layman an equal share with the minister in the legislation and discipline of the church. The congregation, through its representatives in the session, the Presbytery or classes, the Synod and the General Assembly, can, jointly with the clergy, enact and execute all law and determine all doctrines.

Then, again, the Presbyterian Church has always emphasized a personal acquaintance with the Scriptures. In the Bible itself is the authority of the Bible lodged. Not the clergy, nor yet the courts of the church, are ultimate tribunals. The sanctified intellect of each individual is the final judge. Each must interpret for himself, and is under divine obligation to do so. As the Scriptures are the infallible rule of faith and conduct, it is the duty of the church to put them into the hands of every man, and to see to it that he is adequately helped to an intelligent and correct understanding of their truths. The Scriptures are themselves a "divine library," and an intelligent acquaintance with their history, poetry, biography and geography, and their teachings concerning God's nature and man's redemption, is itself a liberal education. To much careful and constant study of God's Word the Presbyterian system calls all men as their duty in the sight of God.

Briefly as to the history of education in America, under the Presbyterian system, Princeton College, chartered under the name of the College of New Jersey in 1746, is the oldest of Presbyterian schools still extant. It has enjoyed the presidency and instruction of some of the most eminent divines of the land, from Jonathan Edwards, Samuel Davies and John Witherspoon down to Archibald Alexander, the Hodges and Dr James McCosh, not to speak of any at present in office. It is probably true that this was the most important enterprise in which the Presbyterian Church had engaged up to that time. The first theological seminary in the country was founded in 1804 in New York City by the Associate Reformed Church. The oldest of American existing seminaries, Andover, founded in 1807, was followed by the Dutch Reformed Seminary, at Rutgers, 1810, and Princeton in 1812. Lane, Auburn, Union, McCormick, Xenia, Allegheny, Columbia, Hampden and Sidney, Lancaster, Nashville and other seminaries, representing different types of the Reformed faith, have since been established.

The Presbyterian churches have sought by organized agencies to promote the cause of education. Through her board of education (founded in 1819) the Northern Presbyterian Church aids students preparing for the ministry. Her Board of Freedmen, in addition to its other work, plants schools among the colored people of the South. Her Board of Publication sells and distributes a carefully selected literature. Her Board of Home Mission, in addition to its other work, maintains schools in the Indian Territory, among the Mormons and in Alaska. The Board of Foreign Missions adds to the direct preaching of the Gospel the noble work of providing schools and a liberal education in pagan lands.

PRESBYTERIAN REUNION.

By Principal George Monro Grant.

At this Congress every church is called upon to review its history, to state its distinctive principles and to ask whether it has sufficient vitality to adapt these to changed conditions of time, country and society; in a word, whether it has a moral right to continue as a separate organization, and if it has, why it does not present an unbroken front and give a united testimony to an assembled world. The principles of a church constitute the law of its being. They may be obscured for a time, but if the principles be true they will reassert themselves. They are the only basis on which a reunion can be effected. The church must be broad enough to include all who are faithful to its basic principles, and strong enough to put up with varieties of opinion not inconsistent with its life.

Going back, then, to the Reformation to discover the principles of Presbyterianism, we find that, first, the reformers were men of faith, and the essence of their faith was the Gospel. They believed that God had revealed himself to Israel as a God of redeeming love, by ways, methods and means suited to the childhood and youth of the world, and that this revelation culminated in Christ and his Gospel. As the revelation was recorded in Holy Scriptures they counted these beyond all price, and they studied them under all the lights of their time with all the fearlessness of men of science who may doubt their own powers but never doubt the truth of God. The first principle, then, of the Presbyterian Church, is that the church must be evangelical, and the good news which it preaches must be that which is contained in the Word of God.

Second, the reformers were churchmen. They did not believe that the individual religious sentiment expressed the whole religious nature of men and that the term "visible church" was erroneous. They believed that the Lord founded a society or church, gave to it himself as Supreme Lawgiver and Head, gave an initiatory right and an outward bond of union, a definite portion of time for public worship and special service, along with injunctions, aims, promises and penalties that a society requires for its guidance and which are now scripturally fixed for all time.

Third, the reformers believed in publicly confessing their creed, or setting it forth in formal statements from time to time. These confessions were testimonies, not tests. A faith in the Gospel made them comparatively indifferent to formulas. What was originally a testimony has since been made a test. It is the greatest error and misfortune that the flower of the soul of one generation has been converted by a strange alchemy into an iron bond for future generations.

Fourth, the reformers asserted the democratic principle and embodied it in representative legislatures and courts to express the will and preserve the unity of the church. They discovered the individual, and gave him his rightful place in the church and in society. They taught that man as man entered into union with God by a spiritual act, and that every man who did so was a king, a priest, and a prophet. I need scarcely point out how far we have departed in practice from this principle. We have made our church government aristocratic. The laity are wholly unrepresented in our church courts, except in as far as it may be said that all the members are laymen, because we have abolished the mediæval distinction of clergy and laity.

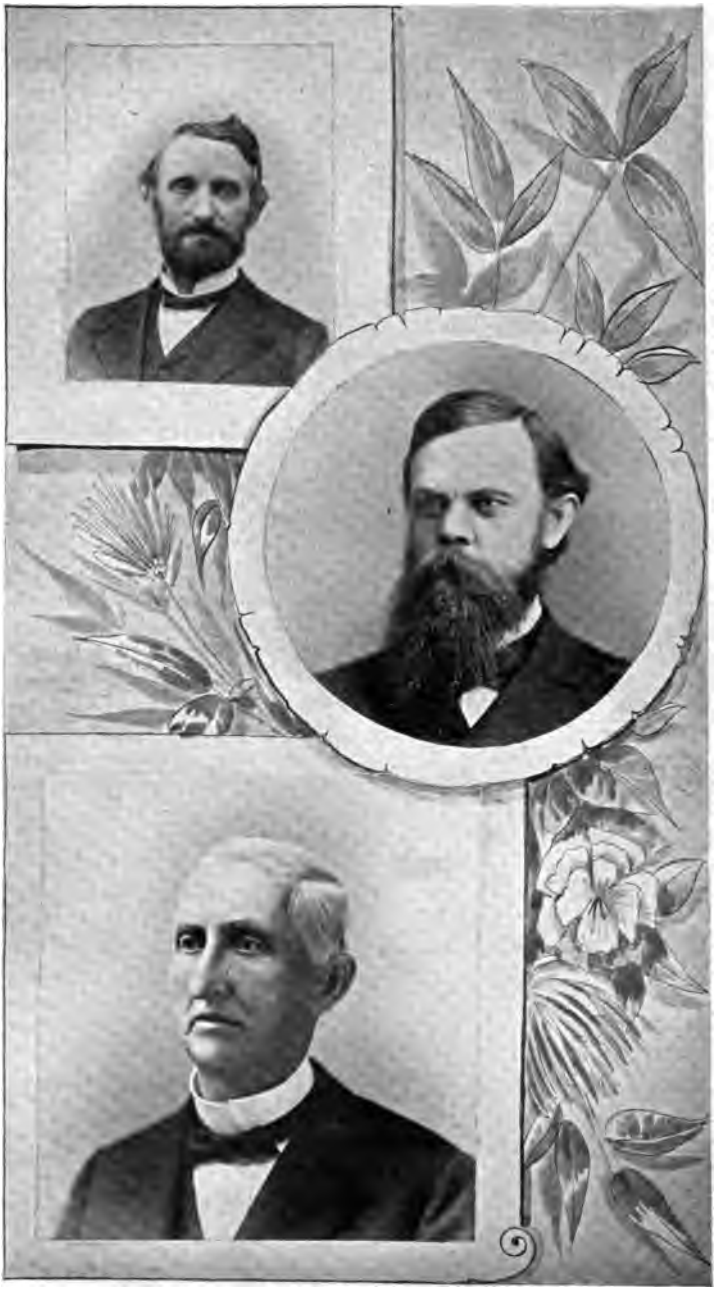
I have sketched the principles that must be accepted as the basis of any future union: the evangelical principle, the church principle, the national and confessional principle, and the democratic principle. Are we now prepared to act upon these principles frankly and unreservedly? If so, it seems to me that the circumstances in which we meet give us a wider horizon and a wider outlook than Presbyterian reunion, though that might come first.

We have been proud of our Christianity instead of allowing it to crucify us. So, have we not been proud of our Presbyterianism instead of allowing it to purify and enlarge our vision and fit us for service and sacrifice in our own day and land, along the lines on which Luther, Calvin and Knox labored, until God called them to himself? We have thus made Presbyterianism a sect, forgetting that Knox's prayer was, "Lord, give me Scotland or I die." God heard and answered his cry. Should not your prayer be, "Lord, give us this great and goodly land, as dear to our souls as Scotland was to Knox?" Remember, that we shall never commend the church to the people, unless we have faith in the living head of the church; unless we believe with Ignatius that where Jesus Christ is, there is the Catholic Church, and with Robert Hall, "he that is good enough for Christ is good enough for me." Alas, our churches have not thought so; therefore, our history is on the whole a melancholy record. The ablest expounder of the New Testament that I heard when a student in Scotland was Morrison, the founder of the Evangelical Union. Him the United Presbyterian Church cast out. The holiest man I ever knew was John McLeod Campbell, whose work on the "Atonement" is the most valuable contribution to the great subject that the nineteenth century has produced. Him the Church of

Scotland cast out. The most brilliant scholar I ever met, the man who could have done the church greater service than any other English writer in the field of historical criticism, where service is most needed, was Robertson Smith. Him the Free Church of Scotland cast out from his chair. Of course, these churches are ashamed of themselves now, but think of what they lost, think of what Christ lost by their sin, and if, where such vast interests are concerned, we may think of individuals, think of the unspeakable crucifixion of soul that was inflicted on the victims. It would ill become me to suggest that you do not do these things better in the United States. Yet, without adverting to recent cases where the ashes of controversy are not, I may be pardoned for saying, that the church which cut off at one stroke the Presbytery of New Brunswick and subsequently those who formed the great Cumberland Presbyterian Church, and which cut off at another stroke four synods without a trial, need not hesitate to fall on its knees with the rest of us and cry, "we have sinned." Fathers and Brethren, God give us the grace to repent; and strength from this time forth to go and do otherwise.

CONGRESS OF THE CUMBERLAND PRESBYTERIAN CHURCH.

The Rev. David M. Harris, D.D., of St. Louis, presented a paper on The Doctrines and Genius of the Cumberland Presbyterian Church. He said: "Cumberland Presbyterians differ from other orthodox churches on no doctrines absolutely essential to salvation. We differ from other Presbyterian churches' standards as to the extent of the atonement. The provisions of salvation are coëxtensive with the ruin of the fall; the salvation of Christ is limited to believers. The application of the atonement is not limited to an elect number. Its benefits are appropriated by an individual act of faith. If none but regenerated souls can exercise faith, salvation is conditioned, not upon belief in Jesus, but upon some arbitrary decree. If a man must be regenerated before he can believe, he is saved before complying with the sole condition of salvation. God's decrees depend on his foreknowledge. We cut loose from all doctrines of fatality so dishonoring to God, so paralyzing to man. Man is a free moral agent, moral because free. Accountability is conditioned upon freedom, a freedom arising from the nature of will and the provisions of the Gospel. Whosoever believeth *hath* everlasting life; hence our doctrine of perseverance. All moral powers of the universe are at man's disposal. Perseverance depends on the nature of the covenant of grace. The renewed will, divine providence and divine promise coöperate to secure eternal life to man. God's pledge, not predestination, constitutes man's ground of everlasting security. Eternal life is God's gift, based, not upon arbitrary decree, but upon a condition. Election



CUMBERLAND PRESBYTERIAN CONGRESS.

REV. E. D. PEARSON.

REV. DAVID M. HARRIS

REV. C. H. BELL.

is based on God's foreknowledge, upon man's faith and good works. Else were salvation a mechanical operation in which man may coöperate or not. To select a certain number to enjoy its blessings, and to condemn another number, that can be neither increased or diminished, is arbitrary and merciless. I speak now of the genius of Cumberland Presbyterianism. It is Presbyterian more by its form of government than its doctrinal tenets. It differs in no essential particular from Presbyterianism in Scotland or America, yet has marked peculiarities. It is American, democratic, tolerant. It grants large liberty to ministers and theological teachers. They are in no danger of being branded as heretics if they entertain their own views on any important doctrine. We have never had a heresy trial of more than local interest. In eighty years of existence we have never been threatened with doctrinal schism. Again, this church is noted for cohesiveness. It has stood calamity after calamity without loss of identity. It withstood civil war without being rent asunder. No sooner was it ended than Cumberland Presbyterians from both sides of Mason and Dixon's line held fraternal intercourse. Another characteristic is loyalty to humanity. The spirit of brotherhood is more powerful than that of caste. Out of 3,000 churches not one rents pews. We are a missionary church. While we do not give as largely as older churches, we are in our building period, erecting churches, endowing colleges and schools, and supporting the destitute. Our ministers have planted thousands of churches without aid from any board, or support. Thousands have, while establishing churches among the poor, worked with their own hands. In Chicago are men preaching at their own charges. Born in the revival of 1800 our church believes in such methods, and the congregation that does not enjoy periodic revivals is not prosperous. Our growth has come almost exclusively from such ingatherings. Finally, Cumberland Presbyterianism is liberal."

Rev. C. H. Bell, D.D., of St. Louis, spoke on "The Mission of the Cumberland Presbyterian Church."

This church has from its birth stood for an evangelizing Christianity. Of the three causes which in 1810 resulted in separate church action by the revival party not the least was the lack of evangelical spirit. Other Presbyterians are to day as evangelical as Cumberland Presbyterians, but those who then constituted the new church were distinctly evangelical in doctrine, spirit and method. Cumberland Presbyterians have met a felt want in that they have fulfilled their mission in presenting to Christians partial to the Presbyterian form of government a home in which creed, teachings and polity are in full accord. It was our mission to modify Presbyterian doctrinal teachings, having been the first to revise the standards and to free them from objectionable statements. It will in future be our mission to expound and enforce inspired truth of which the revised confession is the truest symbol. To take real and active part in preaching and teaching, in bearing testimony throughout the home-land and to the uttermost parts of the earth is our supreme, and should

be our all-absorbing, mission. For this only, does any church organization worthily exist. No association assuming to be a church can maintain the right to be recognized as such unless it employ its forces in extending the Redeemer's kingdom. Hence it is our mission to sound out the Gospel in all lands. For this we have the heaven-given right to exist, sharing the toils and enjoying the blessedness of service with all Christians workers.

Rev. E. D. Pearson, D.D., of Marshall, Missouri, spoke on "The History and Condition of Cumberland Presbyterian School."

Educational agencies comprise the pulpit, the school, the press and knowledge. Our church being of humble origin and not possessing wealth had a severe struggle to reach her present educational attainments. Among the first efforts to supply the demand for preaching was the location of a college at Princeton, Kentucky. In after years we educated our own sons and daughters. We have Cumberland University at Lebanon, Tenn.; Trinity University at Texarkana, Texas; Lincoln University at Lincoln, Ills.; Waynesburg College at Waynesburg, Tenn.; Missouri Valley College at Marshall, Mo.; and a theological seminary at Lebanon, Tenn. All are supplied with thoroughly qualified professors. We have many schools and seminaries doing commendable work but unendowed. Nearly all our young ministers attend our theological seminary. I am unable to state the aggregate endowments or the number of pupils. Never have our educational interests been so healthy, and schools and colleges are ample for present necessities. Comparing our numerical strength and educational facilities with those of sister denominations, we do not fall behind them in educational work. Present attainments betoken future advance far surpassing that of the past. Our motto is, and will be: Onward and upward.

THE CONGRESS OF THE REFORMED EPISCOPAL CHURCH.

THE HISTORIC POSITION OF THE REFORMED EPISCOPAL CHURCH.

By the Rt. Rev. Charles Edward Cheney, D.D., Bishop of the Synod of Chicago.

The Reformed Episcopal Church is simply a return to the cardinal principles of the Reformers who founded the Church of England, and a completion of the work which they sought to accomplish, but which was checked by the political and ecclesiastical policy of Elizabeth and her successors.

The causes.—The most distinctive feature of the Church of England and the Protestant Episcopal Church, is a precomposed form of public worship. Such a Book of Common Prayer, obligatory upon all congregations, becomes a most efficient educator either for truth or error, according as it is script-

ural or unscriptural. The men who founded the Church of England had been educated in the Church of Rome, and only gradually came into the light. The first prayer book, known as the First Prayer Book of King Edward VI., contained many errors. That liturgy taught that the Supper was a renewal of the sacrifice of Christ, the communion table an "altar," and the officiating minister a sacrificing "priest." Within three years from the publication of the first prayer book, the study of the Scriptures led Cranmer and his associates to the preparation of another (A.D. 1553). It expunged the doctrine that the "real presence" was a presence *in the bread and in the wine.* It distinctly taught that kneeling implied no worship or adoration of the elements. It also forbade auricular confession. After the brief reaction under Mary, the counselors of Elizabeth sought to reconcile her popish subjects by changes in the Prayer Book. In the same liturgy were the germs of two radically different systems. The work of the Reformers was weakened and changed by the introduction of doctrines and practices based on the Church of Rome.

In the United States, long before the birth of the Reformed Episcopal Church, the Low Church party felt that the only way to preserve Protestantism in the Episcopal Church, was to eliminate the Romish teachings from the Liturgy. Petitions for such revision met with no favor from the majority. Those who advocated revision were treated as disloyal. The desire of the Evangelical party for revision in the interests of Bible truth overshadowed all other causes.

Immediate occasion of organization.—Both systems grew apace. Out of Roman doctrines developed ritualism. But on the other side was growth also. The younger Evangelicals formed a society for thorough study of the English Reformation, and of the evolution of the Liturgy. The result of this investigation was to turn their minds from the outward phenomena of mere ritualism to its causes. Those causes lay in the very structure of the Prayer Book. It became perfectly evident that nothing short of a Protestant revision of the Prayer Book could save the church from its steady drift toward Romanism. To such revision the Evangelical element had just claim in that the second Prayer Book of Edward VI. was free from these false teachings. That liturgy, rather than the later product of the effort to conciliate Roman Catholic subjects, should be the standard of a church which the Reformers founded. By private efforts and by great public meetings they pushed the cause of revision. Naturally the breach grew wider, until it became clear that only by a separation could revision be accomplished. Why, if this conviction of the necessity of a separate organization in order to secure once more the liturgy of Reformation days was so entertained, did it take practical form only in December, 1873? These advocates of revision knew that what was needed was a thoroughly Episcopal Church. While rejecting as unscriptural the notion of apostolic succession in the bishops, they held to historic succession in the

episcopate. They regarded it as an essential feature not of all Christian churches, but of a truly Episcopal church, that a bishop should perpetuate his office, and that the episcopate should be continued by the consecration of each bishop by one who had similarly received his authority. Thus, such a church must "claim an unbroken historical connection through the Church of England with the Church of Christ from the earliest Christian era." To the argument that the custom is for three bishops to act in the consecration to the episcopate, and that consecration by only one was invalid, the reply is overwhelming. The Church of England and the Protestant Episcopal Church have recognized the full validity of the episcopate of the "Old Catholic Church" of Germany, whose first bishop had but one consecrator. High churchmen, including Dr. Chapin, the learned author of a standard work on "The Primitive Church," Bishop Arthur Cleveland Coxe, Canon Liddon, and even Dr. Pusey, have put themselves on record that consecration by one bishop is valid. In November, 1873, the Rt. Rev. George David Cummins, D.D., Assistant Bishop of Kentucky, appeared as the leader. Firmly convinced that revision of the Prayer Book would alone save the Episcopal Church from Romish error, and that such revision could never be secured without separation, he called a meeting of his brethren, clerical and lay, not to tear down, but to build up. He would lead to restore the foundations of the church and liturgy of the Edwardean reformers. Timidity restrained the vast majority of the old Low Church party from participation. A mere handful, without one organized parish in existence, without any pledges of means for sustaining the effort, and in the face of bitter opposition, not only from natural adversaries but from former associates in the Low Church party, brought into being "The Reformed Episcopal Church." They recommended temporary use of "the Prayer Book of 1785," a liturgy largely prepared by Bishop White, and on the basis of which he was given consecration to the episcopate by the Church of England. This was replaced within two years by a careful revision of the standard Prayer Book, in which only such alterations were made as were absolutely necessary to fidelity to the Scriptures, and to restore the work of the English Reformers.

It is not within the scope of this paper to trace the later progress of this truly *Protestant Episcopal Church*. But through disasters, and in spite of opposition, it has grown. Its parishes are found from the Atlantic to the Pacific. It has established itself in Great Britain. Its growth, gauged by historical tests, has been singularly rapid. Even the great Wesleyan church did not show such progress in its first twenty years.

The Rt. Rev. Samuel Fallows, D.D., Presiding Bishop, spoke on "The Outlook and Field.

Our creed is not a cast-iron frame, but like that skin which contains but does not compress the body. It can state every article in the very language of Scripture, and thus it rests upon the pure teaching of God. It has brought into one sphere the teachings of philosophy, experience, and the infallible Word.

"Every man when he prays is a Calvinist, and when he preaches, an Arminian." This church brings the Calvinist and Arminian side by side. It firmly holds with the Jew the unbroken unity of God, with the Unitarian the oneness of the Divine Being and the complete humanity of Christ, with the Swedenborgian the Supreme Deity of him who was God manifest in the flesh, and with the Primitive Church the threeness in one of Father, Son and Holy Ghost.

It has carefully provided that it shall not have hierarchs to lord it over God's heritage. The general council, the creation of the clergy and laity, has the supreme authority in the ratification of the election, and in the consecration of its bishops, and these bishops are simply first among their equals, the presbyters. Above bishops, that general council rises as the representative of the entire communion, before whose legislation and decisions all must bow. Woman brings her counsel and vote to the parish meeting. This church is flexible in polity. It is endeavoring to adapt its methods to each unfolding period of time. It will sacrifice neither measures nor men to the unyielding rigor of an ecclesiastical system. Denying that any special form of church government is an absolutely divine appointment, and yet justly prizing its historic episcopate, it will be pliant in every form of its outward economy that by all means it may save some. The vital truth for which the Congregationalist contends — the virtual independence of the local church — is secured by the system which this church has adopted. All communicants and stated contributors of lawful age, have their voice in the election of the officers of the local church, and all such communicants a voice in the election of representatives in general council. Individualism has been fully recognized, but so has organization. These grand elements in progress are nowhere so completely manifest in a church organization as in the Reformed Episcopal Church. Thus by environment, doctrines, polity, broad Christian fraternity, this church, the last born and so best born, is prepared to meet the problems which confront society, and to help bring about practical unity of the various branches of the Church. It is also preëminently fitted to bring the outlying masses in living touch and sympathy with the church. Its leading ministers and laymen are identified with all movements which look to social advancement, and thus to the coming of the Kingdom of God. With them the question is how to lift men through loving faith in the Divine Christ to the glorious prerogative of the sons of God.

The Rev. Benjamin T. Noakes, D.D., of Cleveland, Ohio, presented a paper on the Doctrinal Positions of the Reformed Episcopal Church.

Mrs. Alexander C. Tyng, of Peoria, prepared a paper on Minor Issues of the Reformed Episcopal Church.

CONGRESS OF THE REFORMED CHURCH IN THE UNITED STATES.

This congress opened at the Hall of Washington on September 21st. Papers were presented from the Rev. Wm. Rupp, D.D., of Penn., from Rev. T. G. Appel, D.D., of Penn., on "The Progress of Theology in the Reformed Church in the U. S."; by Rev. J. H. Dabbs, D.D., of Penn., on "The Progress of a Century, 1793-1893;" by Rev. J. A. Peters, D.D., of Ohio, on "The Literary and Theological Institutions of the Reformed Church in the U. S."; by Rev. E. R. Eschbach, D.D., of Md., on "Our Practical, Benevolent Operations;" and by others.

Dr. Rupp said, among other things: "The Reformed Church is an historical church. She has a true historical origin and life. She is not an absolute creation of the sixteenth century, but on the contrary has her roots in the past being and life of the church universal Hence also she has ever been endowed with a true historical sense and feeling that does not willingly break with the past, she has always been conservative and churchly, opposed only to that which is contrary to the Word of God. She has always preserved the churchly style of architecture in her houses of worship. She has always recognized the altar in her sanctuaries. She has never doubted the propriety of organs, of church bells, or of hymns of modern composition. She has preserved the church year with its sacred seasons and memories. She has always insisted on an educated ministry. But she has never ceased to practice catechization and confirmation as the best method of bringing her baptized children and young people into full communion.

But the Reformed Church is also progressive. She looks to the future as well as to the past. Her professor of theology at Mercersburg astonished the world by teaching a theory of historical development long before the names of Darwin and Spencer were heard of. History means progressive development; and this implies change. In the progress of the future there will be some day an American church. In that process of unification, as well as in the works of converting the world now, the Reformed Church, whose peculiarity it is that she has no peculiarity, will have a work to perform. Her Christological theology, putting Christ in the center of her faith, will especially fit her for the work of mediation and reconciliation."

Dr. Appel's paper asked the question: "Has the Reformed Church in the United States really produced an independent theology? I think we may say it has in its general spirit, though some differences have been developed in the different theological schools of the church. True, there is no one system formulated that would satisfy in all its details all these theological schools But it will be found, we think, that the theological agitations, through which

the church has passed, have led to a type of theological teaching in all our theological seminaries which is distinctive. Its general type is, of course, reformed, but it is also reformed after the confession of the Reformed Church of the Palatinate on the Rhine.

Among the Reformed churches of this country holding the Presbyterian polity or system, our reformed theology lays more stress, we believe, than others, upon faithful catechetical instruction as a means of preparing the baptized members for admission to full communion in the church. The system of the catechism centers in the believers' personal union with Christ, which necessitates the view, then, that the person of Christ is central in Christianity, and so it must also be in theology."

Dr. Peters summed up the facts relative to the literary and theological institutions in the following paragraph: "The whole number of these is nineteen. In five of these institutions instruction in theology is given; four are for women exclusively; while in the majority of the others the principle of co-education has been adopted. The estimated value of property, in lands, buildings, and scientific apparatus of these institutions approximates an aggregate of $700,000. The approximate estimate of permanent productive funds is $400,000. The number of teachers of theology employed is seventeen. About one hundred instructors are engaged in the literary institutions; and about 1,600 students have been in attendance during the past year. The number of graduates sent out from the two oldest literary institutions and from the oldest college for women has been 1,480. The several theological seminaries have graduated fully 1,000 students."

A summary of Dr. Eschbach's paper is as follows: Home missions were begun in 1800 in a limited way, and developed with the growth of the country. Besides support of evangelistic movements and weak churches in the West, missions are carried on in behalf of immigrants at New York harbor and among the Hungarians. Congregational missionary societies and the Women's Society have been formed. The whole number of missions on the roll of the Home Board, June 1, 1893, was 137; the amount of money expended the past year was almost $40,000. These missions comprehend 140 congregations and 9,210 communicant members.

The Board of Foreign Missions was organized in 1838. The work is done almost entirely at Sendai in Japan. Eight adults are laboring there. A girls' school, a college for men and boys, a theological training school, four self-supporting congregations, twelve organized mission churches, thirty-two preaching stations, nine native ministers, sixteen unordained preachers, three colporteurs, three Bible women, and 1,842 communicant members are the fruit of this work. The mission contributed toward self-support last year $3,046.70.

Beneficiary education is in charge of a Beneficiary Board. The aid usually partakes of the nature of a loan, which the recipient is expected to repay.

A Board of Publication was organized in 1844, reorganized and established at Philadelphia in 1864. The Reformed Publishing Company, with its headquarters at Dayton, O., and the German Publishing House, located at Cleveland, O., are two other publishing establishments under the direction of particular synods. These houses publish in German and English the hymn books, catechisms, periodicals and other documents of the church.

Sunday schools for catechetical instruction have an important place in the church work, though but slowly appreciated, owing to the prior occupation of the field by the parochial school. In 1887 a Sunday School Board was organized. In 1892, 1,563 organized Sunday-schools, containing 149,023 scholars were reported.

Among benevolent enterprises are to be mentioned the Bethany Orphans' Home at Wommelsdorf, Pa., where 450 children have been cared for; the St. Paul's Orphans' Home at Butler, Pa., where 65 children are now accommodated; the Orphans' Home at Ft. Wayne, Ind., where the number of children is 58; the Yoar Asylum at Detroit, Mich., for both aged and orphans; the Society for the Relief of Ministers and their Widows, whose assets are $32,656.79, consisting in invested funds and collections from the churches.

The paper of Rev. J. H. Dabbs, D.D., reviewed the history of a century. After tracing the history of affairs in the mother country, he continued, "The Synod of the German Reformed Church, as constituted in Lancaster, Pa., on the 27th of April, 1793, was by no means a large or imposing body. Thirteen ministers were present, and nine others are recorded as absent. There are no extant statistics; but by piecing together the reports of earlier and later years, it is possible to construct a table which may be presumed to be approximately correct. In these early reports the number of families alone is given; but we may safely reckon three communicants to every family. In this way it appears that the churches connected with Synod numbered, in 1793, about ten thousand confirmed members. Of the period from 1793 to 1825 it may be doubted whether there was a more discouraging one in our history, and it is only by taking our place at its end and looking backward that we discern real progress. A theological seminary had been founded. The number of ministers had increased from 22 to 87, besides nine pastors who belonged to a schismatic synod. The statistics of the mother synod, when made up from various sources, seem to indicate that the number of communicants was 23,291. The membership of the church had, therefore, more than doubled, and however it may be explained, this gloomy period was in fact a season of actual progress.

"Shifting the scene to 1863, the concluding year of the second period of our independent existence, we behold a surprising change. There had been conflicts indeed, and losses, but the church was evidently pervaded by a new life. The centre, if not the source, of that new life was undoubtedly the Theological Seminary at Mercersburg. It was there that Rauch wrote

SWEDISH EVANGELICAL MISSION COVENANT CONGRESS.

REV. D. NYVALL.

REV. N. TRYKMAN. REV. C. A. BJÖRK.

REV. E. AUG. SKOGSBERG.

REV. A. HALLNER. REV. OTTO MORTENSEN.

REV. J. A. HULTMAN.

Doctrinal differences, and especially the question as to who should partake of the Lord's Supper, whether believers in heart or also those formally members of the state church, led to the formation of free societies and the establishment of a new missionary society called the Swedish Mission Covenant, and E. J. Ekman, D.D., was chosen as its President. Waldenström's position towards the movement has been friendly, though he has not identified himself entirely with it. The Covenant has engaged in widespread mission activity both at home and among the heathen.

The Free Mission movement in America is an offshoot of the original Swedish Covenant, its members being either directly connected with the home body or influenced by its literature and ideas. In 1868, in Chicago, the Mission Church was established and incorporated with a charter permitting the ordination of ministers. Other churches springing up in various towns united with this church to form the Swedish Evangelical Lutheran Mission Synod in 1873. Another Synod, the Swedish Evangelical Ansgarii Synod, was organized in 1874. The two bodies united in 1885 into the Swedish Evangelical Mission Covenant in America.

The Covenant body in Sweden numbers about 800 churches, with a membership of about 130,000. It has missions in China, Persia, Russia and Siberia, and on the Congo, under about fifty missionaries. It is more difficult to give statistics of the American movement, as many churches work in its line without formally uniting with it. There is no exaggeration in saying that it comprehends a membership of from forty to fifty thousand, including about 350 churches, of which 110 have formally joined the Covenant, with about 250 ministers and ten missionaries in Alaska and five in China. The college and seminary had last year 150 students, and five professors and instructors. The hospital, called the Swedish Home of Mercy, located at Bowmanville (Chicago), Ill., accommodates fifty patients.

The basis of the movement is the *Church* idea, that a Christian church is a free union of persons united by the same spiritual life on the foundation of a common faith in Christ and brotherly love and confidence, and that this union ought to be held open to everyone believing in Jesus Christ and leading a true Christian life, without consideration of different creeds as far as these do not deny the Word of God and the authority of the Holy Scriptures. Each such church is self-governing and owes no authority above its own in all local matters. Through the Covenant each church is bound closely together with all the other churches. This Covenant is not a church organization in the ordinary sense, but a mission society having churches as its members. These churches have consolidated because of the missionary spirit which led them to missionary enterprises too large for any single church to undertake.

This union for missionary purposes led, however, to a more intimate consolidation because of that new responsibility which this union gave each church, not only in regard to the common missions, but also in regard to the

very character of every other church. To the annual general assembly each church, large or small, is free to send two delegates. And as the churches themselves, through the delegates, are the true members of the assembly, they are responsible for the decisions made. Only the general assembly has power to admit new churches into the Covenant. And should a certain church fall so grossly in errors of doctrine or life as to forfeit its right to be further called a Christian church the Assembly has power to sever such a church from the union. Accordingly each church stands to the Covenant in the very same position as each individual to the church. Both stand there of free choice, both have their free vote, and both are, after the vote is cast, bound to the decision of the majority.

There is no common fixed creed or special doctrine which binds the churches together, yet they are harmonious in faith and preaching, being in sympathy with evangelical orthodoxy and holding to the New Testament as the standard of life and thought. Where differences of theology coëxist with a pure Christian life and faith in Jesus Christ, these are permitted to exist as unavoidable in our imperfect knowledge of truth. Neither is there a common ritual or discipline, not even for baptism, the Lord's Supper, marriage, etc. Each preacher and each church is free to adopt their own order. The harmony in the midst of this diversity is largely owing to the lively and intimate intercourse of churches and preachers. Hospitality is especially insisted on, and the mission conferences held by each church once or twice a year are attended by all the preachers in the district. Thus the churches know all the preachers and the preachers are at home in all the churches. Great emphasis is laid in preaching on the word for-word exegesis of a Bible text, on the ground that the pulpit finds its only justification for existence in expounding the very words of the Word of God.

PRESENTATION OF THE THEOSOPHICAL SOCIETY.

By William Q. Judge, of New York.

Held September 15th and 16th in the Art Institute.

The Theosophical Society is an international organization with three objects, which are: First, to establish the nucleus of an universal brotherhood without distinctions of race, creed, sex, caste, or color; Second, to promote the study of Aryan and other religions, literatures, and sciences, and demonstrate the importance of that study; Third, to investigate unexplained laws of nature and the psychical powers latent in man. It was founded in New York in November, 1875, since when it has spread until it now has branches in all parts of the world.

Looking at the religious side of the movement, the claim is made that

an impartial study of history, religion, and literature will show the existence from ancient times of a great body of philosophical, scientific and ethical doctrine forming the basis and origin of all similar thought in modern systems. This ancient body of doctrine is known as the "Wisdom Religion," and was always taught by adepts or initiates therein who preserve it through all time. The initiates, being bound by the law of evolution, must work with humanity as its development permits. Therefore from time to time they give out again and again the same doctrine which from time to time grows obscured in various nations and places.

From this living and presently acting body of perfected men, H. P. Blavatsky declared she received the impulse to once more bring forward the old ideas, and from them also received several keys to ancient and modern doctrines that had been lost during modern struggles toward civilization, and also that she was furnished by them with some doctrine really ancient but entirely new to the present day in any exoteric shape. These she wrote among the other keys furnished by her to her fellow members and the world at large.

Theosophy postulates an eternal principle called the unknown, which can never be cognized except through its manifestations. This eternal principle is in and is every thing and being. It periodically and eternally manifests itself and recedes again from manifestation. In this ebb and flow evolution proceeds and itself is the progress of that manifestation. The perceived universe is the manifestation of this unknown, including spirit and matter, for theosophy holds that those are but the two opposite poles of the one unknown principle. They co-exist, are not separate nor separable from each other. In manifesting itself the spirit-matter differentiates on seven planes, each more dense on the way down to the plane of our senses than its predecessor, the substance in all being the same, only differing in degree.

In theosophy the world is held to be the product of the evolution of the principle spoken of, from the very lowest first forms of life guided as it proceeded by intelligent perfected beings from other and older evolutions, and compounded also of the egoes or individual spirits for and by whom it emanates. Hence man as we now know him is held to be a conscious spirit, the flower of evolution. He is in miniature the universe, for he is as spirit manifesting himself to himself by means of seven differentiations. Therefore is he known in theosophy as a sevenfold being. The Christian division of body, soul, and spirit is accurate so far as it goes, but will not answer to the problems of life and nature unless—as is not the case—those three divisions are each held to be composed of others, which would raise the possible total to seven. The spirit stands alone at the top, next comes the spiritual soul or *Buddhi* as it is called in Sanscrit. This partakes more of the spirit than any below it, and is connected with *Manas*, or mind, those three being the real trinity of man, the imperishable part, the real thinking entity living on the earth in the other and denser vehicles provided by its evolution. Below in

THEOSOPHICAL CONGRESS.

DR. J. D. BUCK.

MRS. ANNIE BESANT. MERCIE M. THIRDS.

PROF. G. CHAKRAVARTI.

WILLIAM Q. JUDGE. DR. J. A. ANDERSON.

GEORGE E. WRIGHT.

an order of quality is the plane of the desires and passions shared with the animal kingdom, unintelligent and the producer of ignorance flowing from delusion. It is distinct from the will and judgment, and must therefore be given its own place. On this plane is gross life manifesting not as spirit from which it derives its essence, but as energy and motion on this plane. It being common to the whole objective plane and being everywhere, is also to be classed by itself, the portion used by man being given up at the death of the body. Then last, before the objective body, is the model or double of the outer physical case. This double is the astral-body belonging to the astral plane of matter, not so dense as physical molecules but more tenuous and much stronger, as well as lasting. It is the original of the body permitting the physical molecules to arrange and show themselves thereon, allowing them to go and come from day to day as they are known to do, yet ever retaining the fixed shape and contour given by the astral double within. These lower four principles or sheaths are the transitory perishable part of man, not himself, but in every sense the instrument he uses, given up at the hour of death like an old garment and rebuilt out of the general reservoir at every new birth. The trinity is the real man, the thinker, the individuality that passes from honse to house, gaining experience at each re-birth while it suffers and enjoys according to its deeds—it is the one central man, the living spirit-soul.

Now this spiritual man, having always existed, being intimately concerned in evolution, dominated by the law of cause and effect, because in himself he is that very law, showing moreover on this plane varieties of force of character, capacity and opportunity, his very presence must be explained while the differences noted have to be accounted for. The doctrine of re-incarnation does all this. It means that man as a thinker, composed of soul, mind and spirit, occupies body after body in life after life on the earth, which is the scene of his evolution, and where he must, under the very laws of his being, complete that evolution, once it has been begun. In any one life he is known to others as a personality, but in the whole stretch of eternity he is one individual, feeling in himself an identity not dependent on name, form or recollection.

This doctrine explains life and nature. The vast, and under any other doctrine unjust, difference between the savage and the civilized man, as to both capacity, character and opportunity, can be understood only through this doctrine, and coming to our own stratum the differences of the same kind may only thus be explained. It vindicates Natnre and God, and removes from religion the blot thrown by men who have postulated creeds which paint the Creator as a demon. Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which works for his punishment, and each by his own life reaches reward, rises to heights of knowledge and power for the good of all who may be left behind him. Nothing is left to chance, favor, or partiality, but all is under the govern-

ment of law. Man is a thinker, and by his thoughts he makes the causes for woe or bliss; for his thoughts produce his acts. He is the center for any disturbance of the universal harmony, and to him, as the center, the disturbance must return so as to bring about equilibrium, for nature always works towards harmony. Man is always carrying on a series of thoughts which extend back to the remote past, continually making action and reaction. He is thus responsible for all his thoughts and acts, and in that his complete responsibility is established; his own spirit is the essence of this law and provides forever compensation for every disturbance and adjustment for all effects. This is the law of *Karma* or justice, sometimes called the ethical law of causation.

Among other subjects dwelt upon in the Theosophical Congress held on the 15th and 16th of September, the ethics of theosophy and its relation to social and practical life were emphasized by Mrs. Annie Besant. Of the law of Karma it was said: "Karma means action and it covers all actions of every description in the universe. It involves an unbroken sequence of cause and effect, so that all thought and all action form but a single chain out of which no link can fall forever. We are living day by day in results which we have created, and we are born into the world time after time with our life cast in the mold which we have made. Each is responsible for his own environment—for the fetters which bind him or the conditions which bless. This is not fatalism, for the very volition which created the conditions of to-day is at the same time creating the conditions of to-morrow. Thus may man burst his fetters and stand forth free."

"If by past selfishness, by past folly, a man has made a chain which he cannot break, he asks: 'How shall I break it?'—what shall the outcome be? There are two things to do. One is to cry out 'injustice,' whereby is sown seed for a new harvest of pain; the other is to understand the environment, and bravely, manfully, laboriously face the situation he has made—to cry out, 'I have sinned; I am willing to suffer,' and so out of knowledge grows strength, out of understanding grows courage; understand the divine nature and you will rejoice in pain. This Karma cannot express itself in one brief life. Some of it may be discharged; the rest is reserved for the future. Thus continually is being worked out individual, racial and national Karma. And so again comes back the idea of inseparable brotherhood. It is not worth while to be saved unless all else are saved with us, and the one vow that is worth while to be taken is to become equal to the lowest, to help him to rise to the level of divinity."

On the relation of theosophy to the modern social problems it was remarked: The employment of one hour daily in spiritual devotion for the laborer will work more good to him than one hundred years of mere materialistic processes for his relief.

Let us first look to the genesis of action. In the first place there is the thought, then there is the image of the thought in the eternal astral light.

Lastly there is the precipitation of the image into action and material effort. It is only because we are blinded that we lay so much stress on the empty action and so little on the mental cause of the action. Theosophists can never forget that relief on the physical plane is and can be but palliative. Relief is not on the material plane, but on the plane of mentality. If to-day the social conscience is beginning to awaken, if men are beginning to give some help to humanity, it is because there has been formed first the beneficent thought, then the beneficent image of the thought in the astral light, and finally because this thought has become a beneficent deed; it is because the seer has seen a vision of Utopia and out of it has come the better condition which we see.

THE UNITARIAN CONGRESS.

Held in the Art Institute September 20th–22d.

The program concerned itself with the study of Unitarian history, doctrines, its influence on modern civilization, and place in current thought, Unitarian organizations, and Unitarian prospects. A series of papers were planned which, taken collectively, would give a bird's-eye view of the Unitarian movement; a not wholly inadequate epitome of Unitarian thought and influence up to date.

UNITARIAN HISTORY.—This congress helped to correct the popular fallacy that Unitarianism is a Boston notion, or at least that it is native only to New England. Mr. Slicer in his study entitled From the Sermon on the Mount to the Nicene Creed, showed how Christianity began in Jewish monotheism. The universalism of Paul as well as the ethical emphasis of Jesus represent the essential inspirations of the Unitarian movement. He said: "No father of the church for three hundred years lost sight of the distinction between absolute Deity and its representation in the terms of human life; always the Son is subject to the Father." He traced the gradual deterioration of these principles in the organizing struggles of the early centuries. "At the close of the fourth century," he said, "the church has gained a creed and lost an empire. Its monotheism has been swamped by its explanations about God; the reality of God obscured by its definitions of what God is like. The perdition which it had declared to be the punishment of sin is now the price of a mistake, and the only heresy which has nothing to recommend it has now become universal. It is the heresy which declares that intellectual accuracy is the condition of salvation; and that a formula is the guarantee of religion."

Prof. Bonet-Maury, of Paris, in a learned paper traced the Growth of the Liberal Movement in Switzerland and France, closing with the prediction that the day is coming when, by the imperceptible evolution of mind, the Liberals will gain a majority in the Calvinistic Church of France, at which

time French Protestantism will recognize in Channing a prophet of liberty, the liberty of all God's children.

Prof. Gordon, of Manchester, England; Prof. Bracciforti, of Italy, and Rev. Mr. Hugenholtz, of Grand Rapids, presented, respectively, studies of Unitarian Development among the non-Trinitarian forces of Poland, the Liberal Thinkers of Italy, and the Free Churches of the Netherlands.

A trilogy on the History of Unitarianism in America was offered. Dr. J. H. Allen traced it through the pre-transcendental period, which he limited to the thirty years ending with 1835. And its field was confined at first within a radius of thirty-five miles of Boston. In its organization it was identified with the "absolute independence of each congregation, and this justified entire freedom in doctrinal opinion." It was a growth and not a dissent; giving large place to laity and closely identified with culture and literature.

Mr. Batchelor described transcendentalism in America as "A movement of thought of which Emerson was the principal exponent." And further on he asserts that "in all its forms, consciously or unconsciously, Unitarianism was from the beginning essentially transcendental, as it is in all its forms to-day. It takes for ultimate authority the law of reason and of right revealed in the mental and moral constitution of the human race."

Mr. Learned started with the assumption that "there is no post-transcendental period in Unitarian history; that transcendentalism is still alive. The impulse given to our churches by Emerson and Parker has never died away." And he proceeded to describe the struggles within the Unitarian fellowship to realize this spirit of freedom in religion. These struggles result now in the organization of the Free Religious Association, and again in the temporary withdrawal of confidence and coöperation from the Western Unitarian Conference on account of its so-called ethical basis of fellowship, but all resulting in the growth of the entire fellowship, and in an increase of the spirit of association and a wider publication of its message.

UNITARIAN DOCTRINES.—Mr. Hornbrooke found the roots of religion planted in human nature, and showed how Unitarians believed that man is led into the knowledge of religious truth as into every other knowledge, through all his experiences. "As the result of age-long endeavor man can see the vision of the king in his beauty. This is the larger vision of our hearts."

Mr. Crooker's paper on Jesus of Nazareth gave as the result of modern scholarship the historical picture of Jesus as "An ascending man who never separated himself from his fellow-men. The very beauty of his character consists in his simplicity and humility as a man, his trust and worshipfulness before God."

The most suggestive and impressive session of the congress was on Wednesday evening, at which Mr. Crothers, of St. Paul, unfolded the thought of God as the divine immanence ever present as revealed in law

which is love, and in love which is law. And Mr. Simmons, of Minneapolis, gave the Modern Thought of Man as being the Unitarian thought; man as the last link in evolution, holding in himself the defects and limitations of the lower orders, but moving upwards, working out the beast. Mr. Savage closed with the high thought of the life eternal, the hope in which he believed to be warranted by the analogies of science, the promises that come through the psychical researches of the day, as well as through the inspiring testimony of the soul itself.

UNITARIAN INFLUENCE ON MODERN CIVILIZATION AND RELATION TO CURRENT THOUGHT.—The Rev. Dr. Crosskey, of Birmingham, England, sent an interesting and learned paper on Unitarianism in its Relation to Modern Scientific Thought, in which he claimed that the Unitarianism that was in harmony with science was the one, which, in its positive aspects, "finds at once the briefest and the profoundest summary of its principles in the two great commandments, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself.' And in its negative aspects it does not attempt to define the nature of the Eternal; it does not admit the demand of any book or church to supersede the authority of the mind, heart and conscience of man, in determining what is true, loving and righteous. It knows nothing of miraculous interference with the order of nature, it draws no distinction between what is natural and what is revealed, it cannot exempt any event in the outward world or in the history of man from the law of evolution, it does not distinguish between special and every-day providence, it regards the performance of rites, ceremonies, 'professions of faith' and 'articles of belief' as of entirely subordinate importance compared with obedience to the physical, intellectual, moral and social laws under which we live. Within the limits of these negations Unitarianism is sustained by modern science with authority and power."

Prof. Toy, of Harvard College, showed how Unitarians were ready to accept the results of the higher criticism concerning our Bible, and showed that "The best in religion abides the impulse of an ideal, the sense of companionship in the universe, the courage, hope, faith, and love, that are born of the sense of the presence of infinite rightness."

Mr. Thayer, of Cincinnati, showed Unitarianism in its Relation to Extra-Biblical Religion. "To Unitarians there can be no partial revelation exclusive to our system of religious thought, no limited salvation as a consequence of our monopoly of revelation. The mind of man is essentially one in all ages and places. All have need of revelation, and all have rights to it. If the evidence is sufficient to prove that the Eternal Father has ever touched a human child, it is equally convincing that he has touched many children and perhaps all."

Prof. Peabody, of Harvard College, showed how Unitarians have been in sympathy with all forms of philanthropy, particularly such as require

ELIZABETH CADY STANTON.

"THE NEW RELIGION WILL TEACH THE DIGNITY OF HUMAN NATURE AND ITS INFINITE POSSIBILITIES FOR DEVELOPMENT. IT WILL TEACH THE SOLIDARITY OF THE RACE — THAT ALL MUST RISE OR FALL AS ONE. ITS CREED WILL BE JUSTICE, LIBERTY, EQUALITY FOR ALL THE CHILDREN OF EARTH."

study and the use of the church for intellectual development, appropriating non-biblical material for the development of character under the name of the Unity Club; and the Rev. B. R. Bulkeley, of Concord, traced a similar development of a more devotional and specifically religious character by the organization among the young people of many parishes of what is known as the Young People's Guilds.

THE UNITARIAN PROMISE.—The last meeting was given to the Unitarian Promise, and was a fitting close to the week's study of high problems. The addresses were made by Rev. Caroline J. Bartlett, Dr. Edward Everett Hale and Wm. C. Gannett, the latter address being read by another; Rev. Ida C. Hultin presided. The gist of the meeting may be fairly represented by the following extracts from Mr. Gannett's paper: "Let our Unitarian motto be "spiritualize," not "organize." Our part is to grow *inwardly*, any way; outwardly, if inward growth allow it. If not, *No*. Organization is well enough and should be seen to, but it is not Jesus' work, or any prophet's work; and the useful scribes and priests always abound to do it. Aim to be a church prophetic, a church of the Holy Spirit. To that end be willing to be small; expect to be small. We love respectability; *dread* respectability, with its expediencies, its policies, its safeties, its complacencies, lest we cease to be of that which is making the old new, and begin to be of that which is making the new old! Further, be ready to join with other liberal faiths in a new organization. Welcome every true-hearted attempt in that direction. Be humble in the matter. Stand not for special recognition. Such new organization to-day would almost surely take a republican, not monarchical, form; would be a "many-in one." Members would probably not give up old names or associations or separate activities. No need to disown old history in order to make new. There would be functions corresponding to national functions, and church rights corresponding to state rights. This Parliament with its congresses suggests a possible model for beginnings; and let the future shape the future forms. But this century ought not to close without seeing such a federation of the liberal faiths. Finally, it is yet to mean a thought of *brotherhood;* a recognition that we are all members of each other in a sense so real that no parable can hint it, and no science yet describe it; a recognition that this trusteeship for each other applies not only to the outermost we call our "property," but as really, to the innermost we call our "faculty." A brotherhood which shall be a realizing that we only attain true selfhood by unselfish processes; and that whatever unites us into oneness with our fellows in this world, until we share their aches, their poverties, their disinheritance from life's good thingg—that this unites us also into oneness with that which we call, not fellow-man, but "God." So that love to man *is* love to God, and only in proportion to such love we live.

The Unitarian Congress was not without its genial moments of fraternal contact with the representatives of the far East. Mr. Dharmapala, the Buddhist representative from Ceylon, Mr. Ghandi, from the Jain community in

India, Mr. Nagarkar, of the Brahmo-Somaj of Bombay, were among those presented to the Congress. And the most memorable session was that in which the Unitarians and the representatives of the Free Religious Association met in joint meeting in Washington Hall under the chairmanship of Col. T. W. Higginson, to listen to the eloquent Mazoomdar in an address on the Brahmo-Somaj and its Relation to the Religion that is to Triumph,—"infinite faith, endless morality, the supreme solidity of personal character, alliance with all systems of faith, brotherhood with men of conflicting ideas and beliefs, finding God in nature, in science, and in the human heart."

CONGRESS OF THE UNITED BRETHREN IN CHRIST.

By I. L. Kephart, D.D.

Held in the Art Institute September 14th.

Having been invited by the officials of the World's Congress Auxiliary to have its members take part in the great Parliament of Religions, the bishops of the church appointed a committee to take the matter in hand, arrange for the time and place of holding the meeting, and to prepare and publish a program of exercises. The committee consisted of Bishop E. B. Kephart, D.D., LL.D.; President W. M. Beardshear, D.D., LL.D., of the Iowa State Agricultural College; and Rev. W. M. Weekley, of Freeport, Ill. They arranged and published a program, specifying September 14 as the day to be observed as Presentation Day for the United Brethren Church. The persons assigned to general duties on the program were duly notified, and the secretary of the committee, Rev. W. M. Weekley, gave special attention to advertising the meeting through the columns of the church's organ, by sending out programs and writing personal letters to leading men of the church in all its borders.

On the day appointed, representative men and women of the church assembled in Washington Hall of the Memorial Art Palace, especially set apart for this meeting. The hall was fairly well filled, and the hours from 9 A.M. to 12:30 P.M. were occupied with the exercises. In proportion to the total membership of the denomination (204,000), the attendance was much above that of the majority of the special denominational congresses.

Bishop J. Weaver, D.D., the senior bishop of the church, presided, and Rev. W. M. Weekley served as secretary. Bishops Kephart, Hott and Mills were also present. Rev. W. J. Shuey, agent of the church's publishing house, located in Dayton, Ohio, offered prayer, and a brief introductory address was delivered by the presiding officer.

Rev. A. W. Drury, D.D., professor of systematic theology in the church's theological seminary, read a paper on "The Origin of the Church of the United Brethren in Christ." The distinctive characteristics of the

A HINDU WEDDING CEREMONY. THE BRIDE AND BRIDEGROOM.

rush to Jackson Park and the great attractions there were at their height, the fact that so many of its members turned aside to attend the meeting is truly gratifying to the church as a whole, and a special evidence that the committee who had the matter in hand did their work well.

That the meeting was happily conceived and well planned was evident to all present. That it was of special advantage to the church at the time, and will be of great advantage to it in the years to come, there can be no doubt, It advertised favorably the denomination, directed public attention to its work, and awakened among its own people a deeper feeling of churchliness, increased hope for the triumph of Christianity, and greater zeal for the prosperity of their own religious denomination.

CONGRESS OF THE UNIVERSALIST CHURCH.

This Congress convened September 11th. Rev. A. J. Canfield, D.D., Chairman of the General Committee, presided, and made an address of welcome. He then called upon the Rev. Augusta J. Chapin, D.D., Chairman of the Woman's Committee. She said: "It is peculiarly appropriate that the Universalist Church should bear a part in this first Parliament of Religions, for it has been a pioneer along this road and appears in the very vanguard. The Fatherhood of God, the brotherhood of man, and the common destiny of the race are familiar truths to us, and we readily recognize that they are the logical basis for calling this great Parliament.

The purpose of the present Congress is to set before the world our denominational position, thought and methods. The program has been carefully elaborated and is intended to cover our past history and teachings, our present attitude toward science and the religious and social problems of our time, and our outlook toward the future. The Universalist Church has come to take its part and to contribute its best to the success and interest of the great occasion. And as Chairman of the Woman's General Committee, as well as of the special committee of women of our own church, I bid you welcome.

Able and appropriate responses were made by Mrs. M. Louise Thomas for the East, Amos Crum, D.D., for the West, Mrs. H. B. Manford for California, and others representing different sections and interests.

The first paper presented was by Rev. J. Coleman Adams, D.D. His topic was "Universal Holiness and Happiness the Final Result of God's Government." He said:

"The Divine Fatherhood demands a doctrine of human destiny which sees a human race developing toward peace and harmony and looks toward a great day of reconciliation, unclouded by the rebellion of a single human being. The Divine Fatherhood is not victorious until changed to a glad

obedience. Heaven is not simply a well-policed city. God does not triumph by shutting up the evil in a prison, but by securing repentance and reformation. When God triumphs he will sweep the field. When God makes the way of transgressors hard, and when he causes the path of the just to shine brighter and brighter unto the perfect day, he indicates the direction in which our race is to move."

The Rev. E. H. Capen, D.D., President of Tufts College, was the next speaker. He treated a three-fold theme: Punishment Disciplinary; The Atonement; Life a School. Dr. Capen began with the statement that the idea of punishment as attached to sin is native to the mind. Universalism asserts with all emphasis that punishment is inflicted neither on account of injured innocence, nor the anger of God. It has its place in a great plan which contemplates the perfection of humanity.

In this view of punishment we have the key to the Universalist doctrine of atonement, which is reconciliation. The aim of the Gospel is to take away sin and remove alienation. The object which it proposes is to restore men to their natural relation with God and put them on the side of his righteousness. Jesus is the mediator between God and man to effect the necessary reconciliation. Life is a school. We are here for instruction, dicipline, development, - for the attainment of the perfected and ideal manhood.

The Rev. J. Smith Dodge spoke on Man: Intellect Aspirations, Affections.

The purpose of the address was to show that the intellect, aspirations and sentiments of man imply a common destiny of good for the race. They fairly represent the spiritual constitution of man; each increasingly demands some scheme of human well-being which shall include the entire race; and as each is met by a corresponding capacity of human development, the divine wisdom has in this way made known the end towards which it works - the universal blessedness of man.

A paper on Divine Love, Justice, Power and Wisdom, by Rev. Edgar Leavitt, illustrated the harmony of these attributes in the divine being, reconciled the apparent conflict of justice and mercy, and exhibited all God's laws as phases of divine love working together to produce holiness in the universal creaton.

The Rev. Edwin C. Sweetzer, D.D., followed with a paper on Universalism the Doctrine of Nature. The special points considered were science as indicating the unity of forces; hence, the unity of final cause. The position that Universalism is the doctrine of nature could never before have been maintained with so much reason, for never before were the facts of nature so extensively known or so well understood. The philosophical concept of the correlation and conservation of forces testifies to the universality of things and indicates God. It shows a progressive universe and prophesies a perfected humanity. Equally, then, by those teachings of

SUSAN B. ANTHONY.

Japanese church. The results vindicate the movement thus far: 1. A theological school established with ten students. 2. A girls' school with native teachers and fifty pupils in Shizuoka. 3. The school in Tokyo with ten pupils, and foreign teachers. 4. Two organized churches, with two buildings and two pastors, five preaching stations, six evangelists. 5. A monthly magazine printed in Japanese and contributed to largely by native writers. 6. More than a million pages of books and pamphlets translated and published."

Rev. A. N. Alcott spoke on "Christian Ethics, and Business and Political Successes."

A paper by the Hon. Hosea W. Parker set forth existing conditions of "Denominational Organization and Polity; the Position of Woman in the Universalist Church, and Sunday School Interests."

The Rev. Dr. A. J. Canfield presented a paper on "The Renaissance of Universalism."

Mrs. M. R. M. Wallace gave an account of the missionary organizations of women existing in nearly every state.

Mrs. Cordelia A. Quimby, President of the Woman's Centenary Association, presented a history of this important missionary organization, which is both national and international in its scope.

Rev. Dr. Nehemiah White spoke on "Love as the Basis of Education."

Friday, September 15, was Presentation Day. This program was followed:

Universalism the Doctrine of the Scriptures, Rev. Dr. Alonzo Ames Miner, LL.D.

Universalism the Doctrine of the Christian Church during the First Five Centuries, Rev. Dr. John Wesley Hanson.

Universalism a System of Truths, not a Single Dogma; God's Universal Paternity; Man's Universal Fraternity, Rev. Dr. Stephen Crane.

The Divine Will Omnipotent; the Human Will Forever Free; Man Necessarily Redeemable, Rev. Dr. C. Ellwood Nash.

The Atttitude of the Universalist Church toward Science, Fresident I. M. Atwood, D.D.

The Contribution of Universalism to the Faith of the World, Rev. Dr. James M. Pullman.

INTER-DENOMINATIONAL CONGRESSES.

CONGRESS OF MISSIONS.*

The Congress of Missions followed immediately upon the Parliament of Religions and continued for eight days with three daily sessions. The Woman's Congress of Missions under the direction of a committee of which Mrs. F. W. Fisk was chairman, united with the general congress during part of the sessions of three days. The delegates to these congresses comprised missionaries, beneficiaries of missionary labor, officers of missionary societies and others interested. The papers and addresses were given, for the most part, by those who had gained their information at first hand, and who could thus speak with authority. While there was no disposition to exaggerate what had already been accomplished, or to underestimate the difficulties still in the way, yet the prevailing tone of the congress was hopeful. The questions discussed were those having a vital relation to the work that needs to be done now.

Co-operation in Missionary Work.—The Rev. Walter Manning Barrows, D.D., Chairman of the Congress, said in his introductory address: The committee to which has been intrusted the work of preparation for this congress has endeavored to give the subject of co-operation the most prominent place. The lack of co-operation in the past has been the scandal of Christendom. Lucan said to the Romans, "You have turned your arms against each other, when you might have been sacking Babylon." So professing Christians have often turned their arms against each other, when, if united, they might have been storming that Babylon of sin referred to by St. John. It is certain that the world will never be Christianized by a church divided into an hundred sects working independently of one another and often at cross purposes, wasting on internal strifes energies that ought to be directed against a common foe. It will only be when the whole "body is fitly framed and knit together through that which every joint supplieth" that this work will be accomplished. The church is not an end in itself. It is

*General Committee.—Rev. Walter Manning Barrows, D.D., Chairman; Wm. E. Blackstone, Vice-Chairman; Rev. Alviras N. Hitchcock, Ph.D., Secretary; Rev. E. M. Wherry, D.D., Corresponding Secretary; Rev. Moses Smith, Rt. Rev. Samuel Fallows, D.D.; Rev. Frank M. Bristol, D.D.; Rev. Theo. N. Morrison, Rev. O. P. Gifford, D.D.; Rev. J. J. Keller, Pres. Wm. R. Harper, LL.D.; Rev. A. J. Canfield, D.D.; Rev. Geo. E. Youngdahl, Charles S. Holt, Esq.; Rev. E. C. Ray, D.D.; W. B. Jacobs, Esq.; Peter Sinclair, Esq.; Rev. L. G. Abrahamson, Rev. R. Blomendal, Rev. John Schneider, Rev. H. W. Roth, D.D.; Rev. Wm. T. Meloy, D.D.; Rev. W. F. Black, Rev. Charles M. Morton.

simply a means to an end; and that end is not merely fellowship or the upbuilding of the membership in the Christian life, but the upbuilding of the kingdom of God in the world. "The church," said Phillips Brooks, "must put off her look of selfishness. She must first deeply feel and then frankly say that she exists only as the picture of what the world ought to be. Not as the ark where a choice few may take refuge from the flood, but as the promise and potency of the new heavens and the new earth she must offer herself to men."

There are indications to show that Christians are beginning to appreciate the importance of coöperating with one another. The time may not have come and may never come for fusion on any large scale, but the time has certainly come for coöperation on a larger scale.

The Rev. GEORGE W. KNOX, D.D., of Tokio, Japan, read a paper on DENOMINATIONAL COMITY AND COÖPERATION.

The Rev. EDWIN M. BLISS, formerly of Constantinople, now of New York City, read a paper on COÖPERATION APPLIED: PRACTICAL METHODS. He said: Coöperation in mission work is the working together of the different branches of the Christian Church with God, to evangelize the world and build up the kingdom of God. It is applicable to every department of Christian effort. . . . . In this connection it is interesting to note the advance that is indicated by the use of the term coöperation. A few years ago the great word, in speaking of the relations of missionary societies to each other, was comity. Comity is but a form of courtesy. I will not interfere with you and I shall expect that you will not interfere with me. It almost necessitated separate fields, separate developments, separate results. Coöperation is something far more than this. It recognizes that each separate body has a place and can do a work which is an essential part of the best success of all. Let us look at what is already being done. In the field of home missions two events stand out very prominently. First, the action of the home missionary societies of the Congregational, Presbyterian and Reformed Churches, and second, the inter-denominational commission of the state of Maine. The Baptists, Christians, Congregationalists, Free Baptists and Methodists, comprising eight-ninths of the evangelical Christians of the state of Maine, have covenanted to promote coöperation in the organization and the maintenance of churches in their state, to prevent that waste of resources and effort in smaller towns, and to stimulate missionary work in destitute regions.

Turning to the foreign work, two events attract particular notice. The great conference in London in 1888, and the inter-denominational conference of foreign missionary boards and societies in the United States and Canada held in New York City in January, 1893. . . . What methods may be adopted to secure the application of these principles? The first and most obvious is a better mutual acquaintance on the part of missionaries and the boards and the general public, as to the work of different societies; this to

be secured by increased consultation and wider diffusion of missionary intelligence. It is marvelous how, when Christian people get together, and actuated by a common influence really seek to understand each other, the occasions for misunderstanding or separation disappear.

After the discussion of this subject by the Congress, the Rev. E. M. WHERRY, D.D., introduced the following resolution, which was adopted:

Since the question of missionary coöperation is one of vital importance to the success of the work, and since the members of this congress are convinced that the time has come for practical endeavor in this direction, be it resolved, that a committee be appointed to prepare a memorial on this subject and address it to all missionary societies throughout the world, urging upon them the importance of establishing a World's Congress of Missions to secure a better organization of missionary forces.

The committee appointed consisted of Rev. John Henry Barrows, D.D., Chicago (Presbyterian); President James B. Angell, LL.D., Ann Arbor; Michigan (Congregationalist); Rev. Alexander Mackay-Smith, D.D., Washington, D. C. (Protestant Episcopal); Right Rev. Charles E. Cheney, D.D., Chicago (Reformed Episcopal); Rev. Luther F. Townsend, D.D., Boston (Methodist Episcopal); Rev. A. J. Gordon, D.D., Boston (Baptist); Rev. John Brown, D.D., Bedford, England (Congregational); Rev. Dr. Oswald, Chicago (Evangelical Lutheran); Rev. J. J. Lummenbell, D.D., Lewisburg, Pa. (Christian); Rev. David J. Burrill, D.D., New York (Reformed Church of America).

THE TRUE AIM AND METHODS OF MISSIONARY WORK.—The Rev. GEORGE WASHBURN, D.D., of Constantinople, presented a paper on this subject. It is through the heart rather than the intellect, through those affections which are universal and peculiar to no race or religion or civilization, that we must make our first advance. The Moslem must first find Christ in the missionary before he can find him in Jesus of Nazareth. He must recognize the missionary as a friend before he will try to comprehend him as a teacher. Whatever work, then, will bring the missionary and the Moslem together, make them friends, and thus help them to understand each other, is not only a legitimate but an essential form of missionary work. It may be at a given time and place, better missionary work to import plows than tracts, to help a fisherman mend his net than to repeat to him the catechism, to dig a well than to preach a sermon, to found a college than to build a church, to study the Koran than to read the Bible, if these things open the way to win men's confidence and sympathy. . . . . The true aim of missionary work is to make Christ known to the world. Nothing is foreign to this work which reveals his spirit or is characteristic of his kingdom, and nothing is essential to it which is peculiar to any sect, race or civilization.

Our second question is of equal importance: *What should the missionary expect to accomplish?*

There are two extreme views. The one considers the missionary simply

as a witness of the truth. He cannot hope to convert the world, but can testify of Christ to all nations; and when he has done this Christ himself will come and establish his kingdom in his own way. And in this view it is sometimes said that the missionary work might be finished in a few years if the church did its duty. In my wide acquaintance with missionaries I never chanced to meet one who had any sympathy with this view, and we may dismiss it as unworthy of attention. The opposite view, that the heathen world generally is to be converted to Christ by the direct work of foreign missionaries, was once a popular theory and has still considerable influence. It is the theory assumed by those who ridicule missions and treat the work as a failure, but I know of no experienced missionary who holds it, and it is really as absurd and unfounded as the other.

In the first place it is no more possible to convert a nation once for all than it is to educate it once for all. The work has to be begun anew with each new generation, and the law of all progress in the world is development through conflict. There is no reason to expect that this conflict with evil or the missionary work of the church will ever come to an end until the end of the world.

In the next place it is a manifest impossibility for foreigners to evangelize a nation that has an established religion and civilization, although savage tribes have been thus converted and civilized. Even if it were possible, the Christian Church has never yet shown any inclination to furnish the men and the money to carry out such a plan as this.

The true and now generally accepted answer to the question what a missionary ought to expect to accomplish is the golden mean between these two extremes. He is not simply a witness bearer, nor does he expect personally to evangelize a nation. He goes out as a messenger of glad tidings, and his first work is to find one man who will receive the message and start a progressive series. He goes as a messenger and remains as a helper. . . . Very few missionaries in semi-civilized countries have personally won as many souls to Christ as the average pastor of an American church. It is not in the nature of things that he should. The conversion of the nation is the work of the people themselves, not of a foreigner; for the new faith must be assimilated and brought into relation with the character, civilization and habits of thought of the nation before it can exert a general controlling influence over the people. The end, therefore, which the missionary may hope to attain is the establishment of a living, native Christian church, strong enough to stand by itself and evangelize the nation.

The Rev. J. T. GRACEY, D.D., President of the International Missionary Union, spoke on the subject of NATIVE AGENCIES THE CHIEF HOPE OF NATIONAL EVANGELIZATION. He took substantially the same ground as Dr. Washburn, advocating the organization of schools for training the native Christians for missionary work. He spoke in terms of warm admiration of the willingness of the native Christians to support this work and their hero-

ism in bearing the persecutions to which they are subjected. He prophesied that some day out of the ranks of the native missionaries there would rise men to do what Luther did in the sixteenth century.

The Rev. WILLIAM MILLER, D.D., of Madras, India, presented a paper on EDUCATIONAL AGENCIES IN MISSIONS. He advocated education in missions as a strengthening, training, developing agency, and also as a preparatory agency. Both in its theory and its practice, the church maintains that while the simple presentation of the message of forgiveness and love through the cross of Christ is the highest form of Christian effort and the central means of building up the church, there is yet, according to the divine plan, both room and need for humbler agencies to work in auxiliary subordination to it. The church's aim has been, through study of God's ordinary methods of procedure, to become an instrument in making them effectual; to lay itself along the line of the divine purpose, and, seeking no glory for herself, to do intentionally, and therefore more rapidly, a work that must be done somehow if the divine purposes are to be fully carried out in any land or among any race. . . . . With views like these, schools, of which some were to become colleges, were established. In these the minds were to be formed and trained of those who were within the Hindu community and who could not fail to affect that community in all its thoughts and ways. In such institutions, all truth that could help to form thought and character aright was to be inculcated as opportunity served, and all to be so inculcated as to set in the forefront that revelation of love which is the key to human history and the germ of all true progress. As the most important among truths of this kind, the words of Scripture, and especially the words of Christ, were to be studied. The Scriptures were to be the spear-head, all other knowledge the well-fitted handle. The Scriptures were to be the healing essence, all other knowledge the congenial medium through which it is conveyed.

The aim of those who work in this way is to be instruments in helping and hastening the changes in the thoughts and character and tendencies of men, which are necessary, according to the ordinary government of the world, for the thorough accomplishment of God's great design. Now a divine preparation has never yet been a short or easy thing. It is not the leveling of a single wall or the opening of a single door. If it be likened to any of the works of nature, it is rather the process by which, through hidden agencies beneath and the influence in many a recurring season of rain and sunshine from above, the exhausted ground has its fertility restored. Or if it be likened to one of the works of men, it is rather the digging of a canal by which huge ships are to pass from one of two widely severed oceans to the other. Such a work requires many things before the progress that has been made grows plain. It requires much weary travel for careful study of the ground. It requires the organization of a staff and the collection of materials. It requires patient study and invention to overcome unlooked-for

A RELIGIOUS PROCESSION WITHIN THE ROYAL PALACE, BANKOK, SIAM.

obstacles. It requires time of no stinted length before it can be fairly estimated, and time in still larger measure before its full benefit is felt. Now it has just been shown that it has not been by any means for the whole of the sixty years since they began, that preparatory educational agencies have been maintained with a right understanding of their proper function. Even yet, it is but partly that they are thus maintained. And the introduction of Christian thought by means of advanced education has not stood alone. Other schemes of thought than the Christian have necessarily presented themselves to the minds that have been stirred from the torpor that has crept over their race for centuries. In all its working, even in the lands where it is strongest, the leaven of the Gospel has given life to—it is part of its function to give life to—antagonism as well as approval. It proclaims peace on earth, yet it brings not peace but a sword. Every line of thought which such antagonism has suggested in Europe and America—sum it up under the title of rationalism, of agnosticism, or what you will,—has, or is fast coming to have, its representatives in India. And in India such forms of thought find fitting channels ready for them. Hinduism is not the idolatry and unrooted polytheism of savages. The idolatry which has spread over it till it seems to the superficial observer to be itself, is merely a corruption and excrescence. Within, there are aspirations as lofty and philosophies as subtle as formed the environment of the early church at Ephesus and Alexandria. To these the touch of Christian education has given new life, as in the nature of the case it was sure to do. Few things are so prominent in the India of to-day as the attempt to read Christian thought and Christian ethic and as much as may be of the Christian spirit into the forms of the ancient system. In trying to do this some of those with whom the new influences are strongest are earnestly engaged, and more will be so engaged ere long. Some are doing this with the vain desire of arresting the spread of Christianity. Some are doing it who know well that they and those whom they influence are on the high road to a full confession of Christ. But those who are so engaged, whether from the one motive or the other, have of course in the meantime the support of the multitude, to whom in a superficial way the customs of the past are dear; and the loud approval of the multitude gives excuse to the hostile and the thoughtless to declare that the revival of Hinduism has been the sole outcome of Christian education. To men who have thought of how humanity is actually trained, it is needless to point out that such a phase as this was bound to come. The fact that it has come in India will be to such men an important element in the truth that a divine preparation is being made, however it may be regarded by those who look only on the surface as a sign of failure. . . . . Educational institutions in which the foremost youths of all faiths and classes commingle freely,—in which all truth is taught zealously and taught in its connection with Him who is the center of the world's development and the rightful king of men,—in which the dominating principle is reli-

ance on the guidance and the strength of the God of all the ages—such institutions will be admitted, by every one who has head to understand and heart to sympathize with the divine ways, to be invaluable outposts of the Christian army. They can never be the sole dependence of the church universal in any land; but it is plain, if anything is plain, that they must very greatly increase the good effect of every other agency she employs.

The Rev. ALVIRUS N. HITCHCOCK, Ph.D., of Chicago, read a paper on MISSIONARY SOCIETIES: THEIR PLACE AND FUNCTION IN THE WORK OF THE CHURCH.

Rev. C. P. HARD, M.A., of India, read a paper on the ENVIRONMENT OF THE NATIVE CONVERT: CASTE, POLYGAMY AND OTHER HEREDITARY CUSTOMS.

The Rev. GEORGE SMITH, LL. D., Edinburgh, Scotland, read a paper entitled: A GEOGRAPHICAL SURVEY.

The Rev. H. C. HAYDN, D.D., LL.D., Cleveland, Ohio, presented a paper on OBSTACLES TO FOREIGN MISSIONARY SUCCESS.

The Rev. F. F. ELLINWOOD, D.D., of New York, gave an address on the REFLEX INFLUENCE OF FOREIGN MISSIONS.

CITIZEN RIGHTS OF MISSIONARIES.—The Rev. W. ELLIOTT GRIFFIS, D.D., of Ithaca, N. Y., presented a paper on this subject. He quoted the words of Secretary of State Everett, written in 1853, and also the statement made by the late Mr. Blaine to the effect that all American missionaries stationed in foreign lands were entitled to the protection of the United States government without discrimination. Dr. Griffis continued:

When a missionary's life or property is endangered, the government is as fully bound to protect him as in the case of the merchant or the traveler, and, in case of loss or destruction of property, to seek to obtain redress. As the government knows not, nor inquires into the religion of its citizens, so it knows not nor inquires into his opinions regarding Christianity. The government knows only citizens, not traders or missionaries. To abate by one jot the demand for justice in the case of the penniless missionaries, while a fleet is sent to indicate the majesty of the flag when money is to be collected, is to debase authority to the level of barbarism. If American missionaries at Ponape are imprisoned and their property confiscated, and little or no notice taken of it at Washington, when a whole squadron was sent to Naples to collect money for Baltimore insurance companies, then something is wrong in the policy of the United States government, or we as a nation have fallen away from a high standard.

If a war be begun with Corea, and 400 natives are slaughtered with Dahlgren howitzers and Bridgeport rifles because certain American marauders in the schooner General Sherman have been attacked, while the Turks are allowed to burn mission premises and assault American women, then we cannot help thinking there is either inconsistency or weakness at Washington. Does the government say that it can make absolutely no discrimination

between its citizens abroad? Then let us have interpretations and manifestations showing that it makes no discriminations between the great countries, like Spain or the Ottoman empire, and little ones like Naples or Corea, and that its pleasure is equal in acting as the dun or as the protector.

Gen. B. R. COWAN, U. S. Circuit Court, Cincinnati, Ohio, read a paper on THE RESPONSIBILITIES OF CHRISTIAN GOVERNMENTS AS TO HUMAN RIGHTS.

The Rev. S. T. BALDWIN, D.D. of New York, prepared a paper on CHRISTIAN GOVERNMENT AND THE OPIUM TRAFFIC.

Prof. G. F. WRIGHT, D.D., of Oberlin College, presented a paper on SCIENCE AND MISSIONS.

THE PARLIAMENT OF RELIGIONS.—The Congress of Missions, following as it did immediately upon the Parliament of Religions, it was natural that there should be many references to it by the missionaries and others. These were quite uniformly of a friendly character. It was believed that great good would result to the cause of missions from this gathering upon one platform of the representatives of the great religions of the world. This gathering was only made possible by the missionary work of the last century.

Rev. THOMAS CRAVEN, of Lucknow, India, said: I have attended the Parliament of Religions, and upon the platform have seen many distinguished gentlemen of India who could not have appeared here but for the work of the Christian religion in India. The old caste rules would have made that impossible. I consider the very presence of Mozoomdar and of other speakers from India was of itself a testimony to the power of Christianity in India. Their very language was a testimony. It was the Christian missionaries who carried the English language to the East Indies. The first instructor of the people in this language was Dr. Duff, of the Free Church of Scotland, and the first Anglo-Indian dictionary was made by a Baptist missionary. I have sat here and listened to the charges made by these gentlemen that it was Christianity that had taken the drink habit to India. That statement is not true. Long before England went to India the toddy of the palm and the toddy of the hemp and of opium was in use among the indigent classes of India, who could not afford to buy the high-priced liquors which were brought from foreign lands. And who is it now that is making the fight against all forms of intemperance in India? A Hindu? A Mohammedan? A Buddhist? No; it is John Evans, a Baptist missionary. He it is who is making war both upon the home made drinks indulged in by the lower classes and the liquors which are imported into India.

Mr. JOSEPH COOK, of Boston, in his address on THE CENTURY OF MODERN MISSIONS A PROPHECY OF FINAL TRIUMPH, said: What has the science of comparative religions to say as to victories and hopes of Christian missions? In reply to this question you will allow me to be specific, for we

are yet listening to the echoes of a most memorable Parliament of Religions, and I speak as if in the presence of the body which has made the spot on which we are assembled historic ground. All ethnic religions have been explored in outline, and many of them in great detail. This is a condition of affairs which until within twenty-five years would not have been possible. Until the last half century it was hardly possible to obtain in the Occident any adequate information regarding Brahmanism, Buddhism, Mohammedanism and the other Oriental religions which were represented by their teachers on this very platform in the month just closed.

What is the result of our later information of these religions? No other religion now known to man can be called a serious rival to Christianity. Not one of the great ethnic non-Christian faiths has the hope of converting the world. I know that some of them are enlarging the territory in which they are accepted, but even Mohammedanism, which has made the greatest gains, has increased only 11 per cent in India in the time that Christianity has increased 64 per cent. It is, I suppose, within the last quarter of a century that Mohammedanism has given up the hope of converting Africa, and in the same time Buddhism and Brahmanism have given up the hope of converting Asia. We are to use the principles of a Christian philosophy, of course, to judge what is worth saving and what is to be cast away in the chaos of decay brought to us by the advancing science of comparative religion, but as a religion only that which saves the soul is worth saving.

Max Müller himself has published the opinion that it is mere futility to assume that the Bible is to be dazzled by any other sacred book. Until twenty-five years ago there had been some expectation on the part of rationalism that we might at least be able to put on the shelf very near our Bible some of these books. But the more the study of comparative religion has progressed, the more the brilliancy of the Word of God has come forth until the most advanced scholars in this study admit that there is no book that can be put on the same shelf with the Bible, or on any shelf that is not far away from that on which the Bible lies.

There is an absolute gospel consisting of self-evident truth and the record of Christ, and we must accept nothing which does not come on the absolute authority of one or the other of these rules of life. This is the sieve through which all conclusions must be passed. Using this sieve with respect to the Parliament of Religions, missions appear more necessary than they did before the Parliament met.

What have been the choice results of this Parliament in the field of comparative religion? Chief among the salient features of that great body is the fact that it would not listen to a defense of polygamy.

Among the grand things we heard in the Parliament of Religions were the denunciation of international injustice, and, God be praised, the Parliament by its plaudits showed its protest against the opium traffic and slavery. God be praised that our relation with China and the Geary law were con-

demned in the overwhelming applause with which China's representative was greeted.

The Parliament expressed its abhorrence of caste, it gave a hearing to every cause of philanthropy and reform, and exalted the religion of conscience.

Very little was said of idolatry, but idolatry is a fact in non-Christian faiths. Idolatry is practiced all over India. I do not say that there was any idolatry in the fact that one of the speakers exhibited a statue of Buddha while he was speaking. I do not think there was anybody on the platform that need be called an idolater. These representatives of the Orient religions seem to have cast idolatry in your great lake; and God grant that when they go home they may cast it into the Indian Ocean. But nothing was said of this side of the non-Christian faiths, and we notice, too, that very little was said of the doctrine of reincarnation and other peculiar features of Hinduism.

REPORTS OF MISSIONARY SUCCESS were presented as follows:

AMONG ABORIGINAL AMERICANS. Bishop Whipple, of the Protestant Episcopal Church; Rev. Edgerton R. Young, of the Canadian Methodist Episcopal Church; Miss Mary C. Collins, of the Congregational Church; Mrs. Amelia S. Quinton, President of the Indian Association.

AFRICA. Bishop William Taylor, Africa; Prince Momolu Massaquoi and Mrs. M. R. Brierley, of West Africa; Miss Mary G. Burdette, Africans in America.

INDIA. Rev. Geo. F. Pentecost, D.D., London; Miss Sorabji, Bombay; Rev. Drs. Deese and Wilson, missionaries to India.

SIAM. Rev. Dr. McGilvary.

OTTOMAN EMPIRE. Rev. H. H. Jessup, D.D., the Rev. Geo. A. Ford and Dr. Geo. E. Post, Beirût, Syria; Rev. J. L. Barton, Harpoot, Turkey; Rev. James S. Dennis, D.D., of Syria.

CHINA. Rev. Geo. T. Candlin and Rev. Gilbert Reid.

JAPAN. President Kozaki, of the Doshisha College, Tokio, Japan.

FRANCE. Rev. Charles Faithful, Marseilles; among the poor in Paris, Miss de Broen, of the Belleville Mission.

SPAIN. Rev. Fritz Fliedner.

SOUTH AMERICA. Rev. Thomas B. Wood, LL.D., Callao, Peru.

MEXICO. Rev. J. Milton Green, D.D.

AMONG THE JEWS. Wm. E. Blackstone, Esq., Chicago; Bishop W. R. Nicholson, D.D., Philadelphia; Prof. H. M. Scott, D.D., Chicago Theological Seminary.

AMONG THE LEPERS. W. C. Bailey, Esq., Edinburgh, Scotland.

COÖPERATIVE AGENCIES. The Rev. ALBERT S. HUNT, D.D., of New York spoke on BIBLE SOCIETIES AS A COÖPERATIVE AGENCY IN MISSIONARY WORK.

When the British and Foreign Bible Society was formed the Bible had

been translated into less than forty languages. Several versions were obsolete and others demanded revision. Then, too, the Bible was so costly that its possession was quite beyond the reach of the poor. No one dreamed that each person could ever acquire a copy of his own. The Bible Society began to multiply versions, to publish volumes of the Scriptures by tens of thousands, and to supply them to the various peoples of the earth at nominal prices, or even without price. This work has expanded from year to year, and especially during the past twenty years, until the Scriptures have been issued in nearly 400 languages or dialects, and until the Bible, in all parts of the world, is the cheapest of all books.

The total issues of Bible societies thus far, exceed the most enthusiastic anticipations of their founders. The British and Foreign Bible Society has issued more than one hundred and thirty-five millions of volumes; the American Bible Society nearly fifty seven millions; and the Bible Society of Scotland more than thirteen millions, making an aggregate for the three leading Bible societies of the world of two hundred and six millions two hundred and one thousand four hundred and four volumes (206,201,404).

The Rev. S. H. VIRGIN, D.D., LL.D., New York, presented a paper on TRACT AND BOOK SOCIETIES AS COÖPERATIVE AGENCIES, in which he showed that the ignorance of spiritual truths that exists, the wrong teaching that prevails, the false doctrines that are in vogue, and the era of doubt in which we live, all demand an abundance of religious literature.

The Rev. N. D. HILLIS, D.D., Evanston, Ills., in an address on THE PERIL OF OUR NATION THROUGH ILLITERACY IN MORALS, said:

The International Sunday School Association report eleven million children and youth in Protestant Sunday Schools, while the Catholics have four millions under religious instruction. This leaves ten millions practically outside of all church influence. This fact is big with peril. It represents danger portentous. The need is urgent. The opportunity is strategic. The sole remedy is plain. *Ethics and morals must be reënthroned in the public schools.* Protestants and Catholics have been at variance. The expulsion of the Bible from schools has led the Protestant to place his children in private schools, and the Catholic to found parochial schools. Thus the common schools have suffered on two sides. The time is ripe for compromise. Dr. John Henry Barrows, with representatives of all the Protestant churches, and Cardinal Gibbons, with his prelates, have found common standing ground for religious conference. Surely they can also find common ground for the instruction of the youth of the land in good morals. If the Parliament of Religions is not mist and moonshine, conference should be had and agreement reached as to certain common principles of ethics to be taught in our schools. As for example, the ten commandments, teaching the youth how to carry himself in the home, the market place and the forum; the sermon on the mount, presenting the positive virtues bearing upon conduct and char-

acter; the supremacy of conscience, individual responsibility for influence, and the Lord's Prayer called "the Universal Prayer." On these ethical principles hang all the law and the prophets. They contain moral leaven for raising and lightening the dead social lump. Obedience to these laws is liberty; disobedience slavery. They concern all men as men. They are as binding upon every child as the law of food, air, exercise. Let President Barrows call a conference of these assembled delegates to confer and agree now and here upon some common ethical principles to be taught in the common schools. The people of this nation through their school boards have been eager for such a conference and agreement for the last ten years.

No church, Catholic or Protestant, will prove itself an enemy of the public schools by refusing coöperation. Having proclaimed our fraternalism from this national housetop, let us also proclaim our practical plans for lessening the nation's want and misery through moral illiteracy. Doubtless there have been some mistakes upon both sides. If so, let the past perish save as it guards us against future blunders. The crying need of the hour is agreement upon the part of Catholics and Protestants to reënthrone ethics and morals in the public schools.

HOME MISSIONS.—The different aspects of the home missionary work were presented by the Rev. Alexander Mackay-Smith, D.D., Washington, D. C.; The Rev. Graham Taylor, D.D., Chicago Theological Seminary; the Rev. John McNeil, of London; the Rev. D. J. Burrell, D.D., New York; the Rev. F. M. Bristol, D.D., Chicago; the Rev. Wm. C. Roberts, D.D., New York; Mr. Thomas Kane and Mr. Peter Sinclair, of Chicago; Rt. Rev. Charles E. Cheney, D.D., Chicago; Mrs. Lucy Rider-Meyer, M.D., Chicago; Miss Dora Stephenson, London; Chaplain Allen Allensworth, United States; Captain Pattie Watkins, Salvation Army, Chicago; Mrs. F. J. Willing, New York; Mrs. Emily K. Bishop, Dayton, O.; Mrs. Flora K. Regal, Oberlin, O.; Mrs. Darwin R. James, Brooklyn.

SPECIAL RESPONSIBILITY OF YOUNG PEOPLE AND THEIR SOCIETIES was the subject of an address by the Rev. Francis E. Clark, D.D., President United Society of Christian Endeavor; Rev. Edwin A. Schell, General Secretary Epworth League, Chicago; and Mr Robert Speer, Secretary Presbyterian Board Foreign Missions, New York.

WOMEN'S ORGANIZATIONS. Miss Ellen C. Parsons, of New York, read a paper in which she treated the history of organized effort among women in behalf of missions. "It was not patriotism, warning of the menace in an incoming tide of immigrants that came later; it was not national remorse demanding reparation to the exiled Indian; it was not even the last command of Jesus, 'disciple all nations,' like a clarion call to the conscience; it was a human cry, appealing expressly to woman's tenderness, and it pierced her heart. It sounded out from that black heathenism, ages old, lost, vast, awful—the heartbreak of motherhood, the stifled cry of distorted childhood. This was what happy women heard in their happy, pro-

tected homes." Other aspects of the subject were treated by Mrs. Benjamin Douglas, of California; Mrs. A. F. Schauffler, of New York; Miss Sybil Carter, of the Episcopal Board; Mrs. M. Louise Thomas, of New York; Mrs. Charlotte M. Yonge, and Mrs. Elizabeth Charles, of England.

Women under the Ethnic Religions was the subject of a paper by Mrs. Moses Smith, of Chicago.

Medical Missions was the subject of a paper by Mrs. J. T. Gracey.

Poems were read by Edna Dean Proctor and Emily Huntington Miller.

The closing addresses of the Congress were by the Rev. Arthur T. Pierson, D.D., on "Thy Kingdom Come," and Mr. Dwight L. Moody on "The Power of the Spirit."

THE SUNDAY REST CONGRESS.

Held in Art Institute September 28-30.

The program of the congress divided the question of Sunday Rest into its physiological, economic, social, political and religious relations. The papers under each of these heads were supplemented by brief addresses, and by reports on the recent progress of the movement in various countries.

1. On the Physiological Relations of Sunday Rest, a paper by Dr. Samuel B. Lyon, of New York, showed the responsibility of the physician with respect to this subject, the prominent position which preventive medicine was now assuming; that its efforts were largely directed to promoting the power of resistance to the attacks of the micro-organisms which are recognized as largely the causes of disease; and that inasmuch as immunity from germ disease is largely in proportion to the vigor of the individual, it is of immense importance to secure hygienic conditions, among which periodic rest is most important. He quoted numerous testimonies from recent medical authorities in Europe as to the effect of uninterrupted labor in the conditions in which it is usually carried on, in lowering the vitality and impairing the power of resisting disease. He showed especially the bearing of these facts upon the liability to mental disorders, which have been greatly increasing among us of late. Institutions for the insane all over the world are filled with people to whom the stress of life has come with a weight under which their frail natures have broken. The physician may not from his professional standpoint say what particular day should be observed as a day of rest. He may only insist upon the great necessity of periodic intermission of labor. If he is also a student of social conditions, and a believer in the law of Moses and Christ, he will join hands cordially with those who view the subject from this point alone, and say, "by all means let the day of rest be that which by tradition in all the lands of Christendom has been for time immemorial set apart for rest from labor and the worship of God.

Dr. N. S. Davis, of Chicago, briefly confirmed the conclusion of the paper by facts from his own experience. He showed the deterioration which comes from a continuous routine of work taxing always the same faculties and muscles, which, not sufficiently counteracted by sleep, need a change of at least one day in the week, to break up the monotony and to maintain the workman in health and efficiency, whether he worked with mind or body.

2. The Economic and Industrial Relations of the Sunday Rest naturally occupied the largest proportion of the time of the congress. George E. McNeill, of Boston, made an earnest and pathetic plea for Sunday rest, on economic and also on ethical grounds. Then followed a series of able reports on the results of Sunday rest in various industries; two of these, by M. Gibon of Paris and M. Baumgartner, of Rouen, gave some striking and surprising results of Sunday rest, in iron, glass and other industries in France. Thomas Weir presented some striking facts concerning silver and other mining, contrasting the results in the character and comfort of the men and in the economical working of the mines where Sunday rest is granted with the more common practice of working seven days in the week. Similar testimony as to the practicability and economy of Sunday rest in the oil industries was presented by W. J. Young.

But the most important of the discussions under this head was on the Sunday railway traffic. E. C. Beach, of the Pennsylvania Railroad, presented the question from the side of the railway managers, recognizing the evils of Sunday labor, and the difficulty in the way of further restricting it. Shippers of freight insisted on its speediest transportation, and the competition of rival lines made it impossible to resist the demands of shippers. Mr. Beach presented responses, in answer to a circular letter of inquiry, from the managers of railways operating 118,000 miles out of the total railway mileage of 196,000. These replies show a remarkable unanimity in favor of restricting Sunday traffic to the lowest practicable limit, and as to the difficulty in the way of further restriction for the reasons above indicated.

In criticism of the positions taken in this paper L. S. Coffin, formerly member of the State Board of Railway Commissioners of Iowa, and who appeared before the congress as the authorized representative of various orders of railway employés with an aggregate of nearly 100,000 members, presented the employés' side of the question. By the use of refrigerator cars the necessity for Sunday labor in connection with perishable freight was entirely obviated; and if Sunday traffic were not profitable the railway companies would decline it. There is need of federal legislation to stop the transportation of the mails on Sunday, and to restrict Sunday labor under the provisions of the inter-state commerce regulations.

3. The Social and Moral Relations of the Sunday rest, were presented in a paper by O. Prunier, of Paris, secretary of the French Association for Sunday Observance, who showed the higher morals of the man and the

family when emancipated one day in the week from the yoke of toil, and to whom Sunday brought the opportunity of new and higher thoughts and associations. Alice L. Woodbridge, of New York, pleaded the cause of women in factories, stores and domestic service, urging that not only should they have rest on Sunday, but such opportunity by shorter hours of labor during the week for self-improvement and recreation as would prepare them for the highest duties of Sunday. She dealt largely with the question of child-labor, stating that in the United States alone in 1880, 1,118,356 children, between the ages of 10 and 16, were employed in mines, factories and stores. Mrs. Florence Kelly, state inspector of factories in Illinois, enforced the views of the preceding papers. She described a recent visit to a canning establishment where were employed upwards of 600 people, of whom 40 were children under the legal age; on the wall she found this sign: "Until further notice these works will run from 7 A.M. to 9 P.M. every day, including Sunday. Refusal to comply with this will be ground for immediate discharge." Miss Jane Addams, of Hull House, Chicago, illustrated by facts which came under daily observation, the necessity of weekly relief from incessant work, and that only by coöperation could the Sunday rest be preserved. Mrs. J. H. Knowles, of Newark, N. J., in a paper on the home and family life, presented a beautiful picture of what Sunday in the home was capable of being, and of the effect of such training upon the public life of our country. Mrs. Henrotin, who occupied the chair of the congress at the session at which the preceding papers were read, took occasion to express her conviction, contrary to what she had at first held, that the practical closing of the exposition on Sunday had been an advantage to the working classes, inasmuch as large numbers of merchants and other employers had given one or two half holidays in each week to their employés to visit the fair.

4. Political Relations of the Sunday Rest. William Allen Butler, LL.D., of New York, treated Sunday laws, their grounds and limitations. He discussed fully the objections which in various directions have been brought against our American Sunday legislation. While the root of the weekly rest as an institution is found not so much in national law as in moral obligation, its incorporation into the general order of society is a result of civilization aided by Christianity, both combining to give to its support the consent of the communities, and establishing it as an institution favorable, if not indispensable, to the physical, moral and social needs of mankind. It is, therefore alike the province and duty of the government to maintain it for the public use and enjoyment. Sunday laws are properly maintained as civil regulations governing men as members of society. Obedience to such laws is properly claimed and enforced. The vital principal which gives strength and stability to the world's day of rest, at once the pledge and guarantee of its perpetuity and its beneficent power, is the faith of humanity that it is a gift of God.

An interesting paper was read by Major General Howard on the Sunday rest in the public service and especially in the army and navy. He quoted the regulations by which unnecessary Sunday labor was prevented, and the day observed in accordance with the laws and customs of our people. Ex-Postmaster-General John Wanamaker presented the laws and regulations which govern the postoffice department in its various branches with reference to Sunday labor, and gave an account of the usages of the British postoffice as furnished him in a letter from the English Postmaster-General.

The question of Sunday laws was further discussed by Judge Doolittle, who presided at this session of the congress, and by President Rogers of the Northwestern University. Following along somewhat different lines from those of Mr. Butler's paper they reached the same conclusion.

5. In no way was the characteristic breadth and liberality of the congress shown more strikingly than in its treatment of the relations of the Sunday rest to religion. As the different branches of the Christian church may be supposed to differ somewhat in their views of this subject, it was right that this topic should be presented by representatives of more than one of the denominations. Cardinal Gibbons set forth the Roman Catholic views of the Sunday observance in a paper which more than one earnest Protestant who heard it, was prepared to accept it as presenting substantially his own views. The view of the Lutheran church, which constitutes one of the largest denominations of this country, was presented by Prof. Spaeth of the Lutheran Theological Seminary, Philadelphia, and also briefly by Dr. Heilmann, a Lutheran pastor of Chicago. Dr. Atterbury, as the secretary of an association in which representatives of various denominations are united, presented what may be regarded as the commonly accepted views of the so-called Evangelical denominations. In view of the important place which the Sabbath has always held in the social and religious life of the Hebrew people, a distinguished Jewish rabbi, Dr. Felsenthal, was heard with interest in a paper on the Sabbath in Judaism. He showed that the Jewish Sabbath, both in ancient and modern times, was far from being that narrow and burdensome institution which it was so often regarded; it has endowed the laws with strength to withstand the almost unceasing and pitiless attempts to exterminate their race and religion; it had blessed and dignified their family life. The laws of our American states ought to protect every congregation assembled on their Sabbath for divine worship in a church or a chapel or a synagogue or mosque or any other place against being disturbed in their worship; and they can and ought to guarantee to each person in our land even to the poorest, one day of perfect rest in each week of seven consecutive days. All further legislation is unnecessary and would be un-American. Let us trust in the power of public opinion. Relying upon that great power and upon the divine blessings of our Heavenly Father, all of us can look hopefully toward the future and can rest assured that the land in all times to come will have a Sabbath, a real genuine Sabbath.

A thoughtful and suggestive discussion of the relations of the Sunday observance to the individual religious life was presented by Rev. W. J. A. Stewart, Baptist pastor, of Rochester, N. Y.

6. After a paper by Rev. W. R. Huntington, D.D., of Grace Church, New York, in which with clear and careful discrimination he traced the perils which menace the Sunday rest in countries like the United States and Great Britain, where it is most fully enjoyed, reports were presented of various associations and movements for securing and protecting Sunday rest. Mr. Deluz, secretary of the late Paris Congress and of the International Federation, who has perhaps had more to do with the progress of the cause on the continent than any other living man, reported the striking results which have been obtained within a recent period in several of the states of Europe, for the relief of large classes of wage-earners from the burden of uninterrupted toil, while as yet the work seems only to have begun. Mr. Chas. Hill, secretary of the Workingmen's Lord's Day Rest Association of England, reported the features of the contest in Great Britain to maintain the ground which had long been held against the influences which insidiously are invading the weekly rest. The Rev. Dr. Geo. S. Mott, president of the recently formed American Sabbath Union, presented the history of Sabbath association and efforts in our own country for the past half century.

The closing address of the Congress was made by Archbishop Ireland, who had presided at one of the previous sessions. He called attention to the weakening of our reverence for Sunday as the chief cause of the infringements that are being made upon its observance. Christians should remember that every weakening of the Sunday tends to its total obliteration. We are making our citizens pure money-making machines; we are too anxious to be rich, and are willing to sacrifice to that end every tradition and reduce men to the level of the beast.

Among the results which it is hoped will follow from this Congress are:

A wider and more intelligent appreciation of the value of the Sunday rest and of the duty of protecting it by wise and just laws.

A greater coöperation of Roman Catholics and Protestants in maintaining the Sunday rest.

A fuller recognition, on the part of wage-earners, of the efforts which Christian men and philanthropists are making to secure to them, as far as practicable, their right to Sunday rest.

A better understanding of the peril to the weekly rest from such use of it on the part of wage-earners as robs others of their equal right to its benefit.

The manifested agreement of Christians of different denominations as to the divine authority of the institution, and the duty of so using it as to promote the spiritual as well as the physical well-being of man and society.

PART FIFTH.

REVIEW AND SUMMARY.

THE THREE STATUES.*

Behind the brilliant throng of living forms,
Silent and pale the antique figures stand,
The scroll half-opened in the time-stayed hand.
Masters who fronted all the tides and storms
Of ancient thought and civic strife, are ye
With sounds unwonted puzzled and distraught?
Floods all the inlets of your narrower thought
A universal brotherhood's profounder sea!
Beside you see the clearer-visioned child;
Closely she holds the life-encircling nest,
While from her finger-tips, or east or west,
On favoring breezes or 'gainst tempest wild,
With wing elate birds speed their world-round way,
And greet with song the world's sure-dawning day.

EDWARD DWIGHT EATON.

BELOIT COLLEGE, WIS.

* At the rear of the platform at the Parliament of Religions there stood statues of Demosthenes and Cicero, and of a maiden holding a nest of fledglings, one of which she was letting fly from her up-raised right hand.

PART FIFTH.

REVIEW AND SUMMARY.

BY THE CHAIRMAN OF THE PARLIAMENT, REV. JOHN HENRY BARROWS.

CHAPTER FIRST.

THE CONDUCT, SPIRIT AND PERSONNEL OF THE PARLIAMENT.

A GREAT variety of opinions has been expressed by leading participants in the Parliament and by others as to its nature and effects. To Nagarkar, it is "a foretaste of universal brotherhood;" to Joseph Cook, "a resplendent service to Truth;" to Dr. Morgan Dix, "a masterpiece of Satan;" to Dr. Boardman, "a lengthening of the cords of Zion and a strengthening of its stakes;" to Dr. Schaff, "a new epoch in the history of Religion, stimulating efforts for the reunion of Christendom;" to Prof. Richey, "a valuable setting forth of the relations of Christianity and Natural Religion;" to Dharmapala, "a mighty influence in expanding the religious ideas of Christendom;" to Prince Wolkonsky, "an immeasurable educational force in abating national prejudices;" to Kiretchjian, a movement sure to result in "a rich harvest of right thinking and right doing;" to Prof. Minos Tcheraz, supremely important, for having "laid the basis of universal tolerance;" to Lakshmi Narain, of the Arya Somaj, useful to all who "take interest in the study of Religions;" to Vivekananda, an indication "that the Lord is working everywhere." The young Brahman, Mr. Narasima, valued the Parliament as an opportunity for widening Christian knowledge of other faiths and of showing Christendom its sins.

The history and proceedings of the Parliament of Religions have been given in such a way that every reader may easily draw his own inferences, unbiased by editorial opin-

ion. Now that the history is closed, the editor of these volumes is at full liberty to review the utterances recorded, and thus furnish one contribution to the criticism of the first great gathering of the world's religious leaders. Before doing this, a few memorabilia may be added, which will show either the world-wide interest in this Congress, or some omitted details in its conduct.

A Committee, of which Rev. Jenkin Lloyd-Jones was Chairman, and Dr. William Hayes Ward, Prof. Henry Coppée, Richard Watson Gilder, Mrs. Elizabeth Stuart Phelps-Ward, Prof. William C. Wilkinson and Bishop John H. Vincent, were members, furnished a number of selected hymns for the Parliament, fitted to express the sentiments of the universal heart. Among those which were sung were "Nearer, my God, to Thee," "Come, Thou Almighty King," "All People that on Earth do Dwell," "O Life that Maketh all Things New," and "God is Love, His Mercy Brightens." It was not possible to follow completely the order of the subjects laid down in the original program -the elements were too various, the presence of speakers was not always assured,—but the variety of themes treated on certain days augmented popular interest. The total attendance at the Parliament was nearly one hundred and fifty thousand.

Many letters, some of them equal to treatises in length, printed pamphlets, petitions and poems of various merit, were contributed to the Parliament. Among these may be mentioned a lengthy communication from Manisharker Vithalji, Head Pontiff of the Rasesha Religion, sent from Jamnagar; an interesting autobiographical communication from Swami Shugun Chandra, late Kayastha Missionary, Kunjah, India. Mr. Lakshmi Narain, Barrister-at law, of Lahore, Secretary of the Kayastha Provincial Society, of Benares and Gorakhpur, was a delegate from that body to the Parliament. He was also commended by the Kayastha Provincial Societies of Oudh, Allahabad, Central India, Hyderabad and Moradabad. An elaborate answer to some religious questions propounded by the Chairman was sent by Bishun Dass, a Brahman Free Thinker,

Punjab, India, and also by Satya Charan Deb of Kanchrapara, Bengal. Goolam Mohammed bin Haji Hafez Sadek Randeri, from Surat, India, communicated to the Parliament a pamphlet on "The Touchstone of Philosophies," a treatise on some of the tenets of the Mussulman faith. A pamphlet of one hundred and one pages on the Zoroastrian Religion, was sent by the learned Ervad S. D. Bharucha, of Bombay. Abou Naddara, of Paris, sent a number of interesting tracts on Mohammedanism. Mr. A. Ranganadam and Mr. V. Ethirajen, of Madras, India, presented to the Chairman an interesting acrostic sonnet, commending the work of the Parliament. Many thousands of pamphlets were sent to the Congress by the Buddhists of Japan and Ceylon. Ishar Parshad, of Lahore, sent an essay on Religion.

One feature of the Parliament, not heretofore mentioned, was the inquiry rooms which were set apart for any religious body that desired to have a place of meeting at which questions could be answered by those competent to answer them. The Catholics and Buddhists availed themselves of this opportunity. An eye-witness reports: "The Catholic clergy have been in constant attendance in the hall set apart for their use, which has been thronged with students many hours each day. The Buddhists, represented by Mr. Hirai and Mr. Dharmapala, were surrounded by curious and eager auditors." Among the most interesting speakers among the Catholics was Monsignor Seton.

Too much cannot be said in commendation of the spirit which prevailed in this great meeting. It was a novel sight that orthodox Christians should greet with cordial words the representatives of alien faiths which they were endeavoring to bring into the light of the Christian Gospel; but it was felt to be wise and advantageous that the religions of the world, which are competing at so many points in all the continents, should be brought together, not for contention but for loving conference, in one room. Those who saw the Greek Archbishop, Dionysios Latas, greeting the Catholic Bishop Keane, with an apostolic kiss on the cheek and words of brotherly love; those who heard Bishop Keane relate how Archbishop Ireland and

himself, finding that they were unable to enter the Hall of Columbus on account of the throng, went to the Hall of Washington and presided over the Jewish Conference; those who witnessed the enthusiasm with which Christians greeted a Buddhist's denunciation of false Christianity; and the scores of thousands who beheld day after day the representatives of the great historic religions joining in the Lord's Prayer, felt profoundly that a new era of religious fraternity had dawned.

The Parliament was not a place for the suppression of opinions but for their frankest utterance, and what made it so supremely successful was mutual tolerance, extraordinary courtesy, and unabated good will. Christians who entered the Hall of Columbus with timidity and misgivings found themselves entirely at home in an atmosphere charged with religious enthusiasm. They felt that the spirit and principles involved in summoning the non-Christian religions to a conference in that great hall were precisely the spirit and principles with which a Christian missionary invites a Moslem and a Brahman into his own house—the spirit of love, inquiry, a desire for mutual understanding, a desire to learn as well as to teach. President Bonney's wise arrangement that each sect should hold a separate congress in connection with the greater meeting added to the freedom of spirit with which the various faiths, gathering in the Hall of Columbus, were disposed to seek points of agreement rather than of divergence, and, in the case of Christians, to consider chiefly those larger things which are common to all branches of the Church Universal. "It must not be imagined," as Dr. Gilbert has written in the *Review of the Churches*, "that all the speakers piped low and soft. Not at all. There were clouds big with thunder, and there were thunders with lightnings in them that smote as with strokes from God's own right hand." The Parliament did not suppress the individuality and frankness of its members. What made this meeting glorious was its entire freedom from ecclesiastical control and the usual restrictions of conferences, assemblies and synods. A great degree of forbearance and patience was required and illustrated at some

moments in the Parliament; but it was one of the wonders of this meeting that its members so generally and generously observed the spirit enjoined by the Chairman in his opening address. The amount of friction was not considerable. The Parliament was a conference which proved the supreme value of courtesy in all theological argument, and showed that the enlightened mind of the nineteenth century looks with scorn upon verbal ruffianism, such as prevailed in the sixteenth. It has been often remarked that this meeting was very generous and indiscriminate in its applause, but it was made up of a vast variety of elements, changing to some extent every day, and sometimes it applauded not so much the sentiments uttered as the clearness and boldness and aptness with which they were spoken.

Much might be rightly said of the high character and ability of those who composed this historic assembly, not only the speakers, but the vast and changing congregation of hearers. The Parliament was rigidly purged of cranks. Many minor sects, however, tried earnestly to secure a representation, for which there was neither time nor fitness. People sought to make the Parliament a medium of all sorts of propagandism, but without success.

The absence of the Methodist Bishops, whose regular appointments made it impossible for them to attend, was deeply deplored. Whether we adopt Bishop Dudley's criticism of the Anglican Church and say that it missed a great opportunity, whether we say with Mr. Haweis of London that the Church of England made another of its historic mistakes, no member of the Parliament will forget the profound impression produced by the speakers representing the Anglican communion, or will fail to regret the absence of the Archbishop of Canterbury who would have certainly found himself at home in this interesting and devout assembly. One American voice silenced by death, that of Phillips Brooks, would have been most welcome at the Parliament. Among the Baptists present were Drs. Boardman, Lorimer, Whitman, Moxom, Howe, Henderson, Small, Professors Lyon, Goodspeed and

Wilkinson. Among the eminent Presbyterians present were Drs. Niccolls, W. C. Roberts, Henry M. Field, Philip Schaff, whose death shortly after the close of the Parliament has been universally lamented, President Scovel, Principal Grant, S. J. McPherson and George F. Pentecost. A Prince of Russia, a Prince of Siam, and an African Prince contributed to the interest of the meetings. No more picturesque figure was present than the Archbishop of Zante, representing the Greek Church, and by his side were his archdeacon, Homer Paratis, and Father Phiambolis of Chicago. There were missionaries and missionary teachers like Washburn of Constantinople, Phillips and Hume of India, Faber, Reid and Candlin of China, McGilvary and McFarland of Siam, Post and Ford of Syria, Haworth of Japan, and Gulick of the Sandwich Islands. India, mother of religions, was represented by the spiritually minded Mozoomdar, a master of eloquence, Vivekananda, "the orange monk," who exercised a wonderful influence over his auditors, the keen and courteous Nagarkar, the attractive Narasima, the acute and philosophical Ghandi, the metaphysical Chakravarti, Miss Sorabji of Bombay "that exquisite specimen of redeemed Parsee Womanhood," Mr. Dharmapala of Colombo; and, through papers contributed, by the wise and discriminating Slater of Bangalore, Rev. J. T. Scott, the learned Parsee scholars Modi and Barucha of Bombay, such distinguished representatives of Brahmanism as D'vivedi and Aijanger, and by the Rt. Rev. Sumangala, Buddhist High Priest of Ceylon. Japan was represented by the Buddhist priests Ashitsu, Toki, Soyen and Yatsubuchi; Mr. Kawai of the Nichiren Sect; Shibata, high priest of Shintoism; the eloquent layman Hirai; by the Rev. J. T. Yokoi and President Kozaki of the Doshisha University. China was represented by Pung Kwang Yu, Dr. Martin, Dr. Blodget, Rev. George T. Candlin, Mr. Yen and Mr. Ho; Mohammedanism by Mohammed Alexander Russell Webb of New York, and J. Sanna Abou Naddara of Paris. Count Bernstorff, a grand specimen of German-Christian manhood, spoke for the Evangelical Church of Germany. The Parliament was enriched by contributions from

such scholars as Max Müller, d'Harlez, Dawson, Bruce, Drummond, Conrad von Orelli, Fisher, Valentine, Jean Réville, Albert Réville, Tiele and Goodspeed, and by eminent philanthropists and social reformers like Edward Everett Hale, Lyman Abbott, Joseph Cook, Thomas Wentworth Higginson, Richard T. Ely, Washington Gladden, and Aaron M. Powell. The Catholics were headed by Cardinal Gibbons, who in his opening address touched all hearts, and by Bishop Keane, a rare combination of evangelical earnestness and tenderest catholicity. This delegation was exceedingly strong, and all the Catholic speakers kept strictly within the prescribed limits of the Parliament, stating their own views with frankness and ability and refraining from criticism of others. Bishop Keane had put the different topics into the hands of specialists, all of whom were excellent speakers. Bishop Arnett, who made friends for Africa with every word he spoke, the venerable Bishop Payne, Bishop Handy and others represented the African Methodist Episcopal Church. Successful evangelists like B. Fay Mills were there, Seventh Day Baptists like Dr. Lewis, United Brethren like Landis, preachers of the Reformed Church like Dr. Burrell of New York, Armenians like Prof. Tcheraz — that tower of gentle strength — and Rev. A. G. Assadourian who brought "friendly and abundant greetings from the Protestant Armenian congregations in Turkey, and especially the salutations and love of the Bithynian Synod of Constantinople," of which he is the Secretary. The absence of General William Booth and of Commander Ballington Booth was greatly deplored. General Booth wrote from London: "You have an opportunity of influencing the whole world with the spirit of our common Christianity without parallel in ancient or modern times." In the absence of the great leaders of the Salvation Army, Brigadier-General Fielding told of the methods and aims of that great movement, and as an evidence of the growth of the Army during the twenty-eight years of its existence, made the statement that "it has four thousand three hundred and ninety-seven mission stations, seventy-four homes of rest for officers, sixty-six training schools for the training of officers, sixty-four slum posts, forty-nine

rescue homes for fallen women, twelve prison-gate homes, fifty-two food and shelter depots, thirty-four factories and employment offices, five farm colonies, two hundred and fifteen social institutions connected with General Booth's scheme, thirteen thousand seven hundred and thirteen officers; that its *War Cry* has a circulation of five hundred and eighty thousand five hundred and thirty-two, and that last year more than thirteen million persons attended its indoor meetings in the United States."

Among the Congregationalists present at the Parliament or contributing to it, were Noble, Gladden, Mills, Phillips, Pratt, Fisher, Abbott, Cook, Washburn, Munger, Dike, Brand, Headland, Martin, Clark, Blodget, and Hume. Among the Unitarians were Hale, Jones, Julia Ward Howe, Mrs. E. R. Sunderland, Carpenter, Peabody, Mrs. Fannie B. Williams and Alger. Among the Methodists were Candlin, Terry, Lee, Bishop Arnett, Baldwin, Carroll, Townsend and Bristol. Among the Anglicans were Bishop Dudley, Haweis, Momerie, Richey and Canon Fremantle. Harvard College furnished a strong delegation in Professors Toy, Peabody and Dwight. The Universities of Yale and Chicago were well represented. Rabbi Wise, Rabbi Gottheil and Dr. E. G. Hirsch, heading the notable company of Jewish scholars in attendance, proved that eloquence still belongs to the countrymen of Isaiah. Dr. Francis E. Clark, of Boston, the gentle wise-man who heads one of the chief Christian movements of our time, the founder of the Christian Endeavor Societies, made a valuable contribution to the Parliament. One important feature, as it is well known, was the presence and participation of women, and several of the papers presented by them were among the most excellent and timely that were listened to during the Parliament's sessions.

With such an illustrious company in friendly council for seventeen days it is not surprising that the mental and spiritual horizon of many minds was indefinitely enlarged. It was felt that all God's words are precious, whether spoken in the twilight or in the noonday of revelation; it was felt that the

so-called heathen religions must not be judged solely by their idolatries and cruel rites any more than apple trees should be judged by their worst fruits; it was felt that to put charity in the place of scorn, and to increase mutual respect, were alone sufficient to justify the Parliament; it was felt that icy barriers, as Prof. Tcheraz intimated, melt away at the glance of the sun of love; it was perceived that there is no good reason why the world-wide process of comparison of the religions of the world should not be made easier by such a conference; it was seen that the same problems, similar schools of thought, similar theological divergencies, appear in all lands wherever human nature is undergoing the process of evolution; it was made evident that enlightened Christendom will never hereafter imagine that heathendom is simply "a mass of degraded and corrupt superstitions." The conviction was strengthened in many minds that truth has nothing to fear, and that the truth as it is in Christ has everything to hope from such mutual interchanges of thought, and that some of the good results of the Parliament must be increased fairness of mutual estimate, a new sense of the strength and universality of man's spiritual desires, and heartier good will on the part of individuals toward each other. It was felt by many that to claim everything for Christianity and deny any good in other religions is not Christian, and is an impeachment of that Divine goodness which is not confined to geographical limits and which sends its favors upon the just and upon the unjust. Christians came to rejoice with an increased hopefulness as they perceived that religion, however imperfect, is, after all, the best there is in man, and that God is not confined in his mercy and benefactions to any favored race or people.

> "So many roads lead up to God,
> T'were strange if any soul should miss them all."

It was made evident that high and beautiful forms of character have been fashioned by the Divine Spirit in faiths the most various. Phariseeism, sectarianism, narrowness in all its manifestations, whether ecclesiastical or dogmatic, were gently rebuked by this Parliament. Comparison and criticism, it was

made evident, are helps to religion. Father D'Arby, a Catholic priest of Paris, said at the scientific section: "We love science. The office of science in religion is to prune it of fantastic outgrowths. Without science religion would become superstition." The Parliament has been called a great inter-religional clearing house to promote the interchange of opinions. The impression which it made on those continually attending its sessions has often been compared with what happened at Jerusalem on the day of Pentecost, although "the Jews, devout men from every nation under heaven," constituted a more provincial assembly than that which met at Chicago. There were times in the Parliament when the religious feeling was most intense and pervasive. A holy intoxication, it has been said, overcame the speakers as well as the audience. An eminent professor of moral philosophy (Dr. N. J. Morrison, of Marietta College) declared that it reminded him of the emotions he had felt in the great revival meetings of President Finney and Mr. Moody. Dr. Frederick A. Noble said: "There were hours when it seemed as though the Divine Spirit was about to descend upon the people in a great Pentecostal outpouring. Never did Christ seem so large and precious to me, never did Christian faith seem so necessary to humanity and so sure to prevail as when the Parliament of Religions closed." The total impression which it made on those who were present is finely pictured in a letter from Rev. George T. Candlin, written on the Pacific: "I feel confident that the memory of that great assembly will have a most potent influence on our lives. Chicago will be the Mount Tabor of our experience, and the holy impulse of those transfigured hours will not be spent while life shall last. I shall be full of the spirit so finely expressed by Shakespeare in Henry V., before Agincourt:

> 'And Crispin Crispian shall ne'er go by,
> From this day to the ending of the world,
> But we, in it, shall be remembered,
> We few, we happy few, we band of brothers.
> And he that hears
> Shall hold his manhood cheap while any speaks
> That fought with us upon Saint Crispin's day.'"

MRS. POTTER PALMER.

"THE GRACIOUS LADY, WHO IS SO WORTHY OF HER PLACE IN THE FORE FRONT OF THIS GATHERING OF THE NATIONS, HAS SAID THAT, AS COLUMBUS DISCOVERED AMERICA, THE COLUMBIAN EXPOSITION DISCOVERED WOMAN. THESE VOLUMES WILL SHOW MANY OF THE JEWELS OF THOUGHT AND SELF-SACRIFICE WHICH SHE HAS CONTRIBUTED TO THE GOLDEN TREASURY OF HISTORY." EDITOR'S PREFACE.

CHAPTER II.

GRANDEUR AND FINAL INFLUENCE OF THE PARLIAMENT.

THE extraordinary success of the Parliament was due to its timeliness, to the amount of work put into it, and to the fact that it was in the hands of men who were fitted to secure the coöperation of the great historic churches and of the representatives of the non-Christian faiths. Liberal Christians naturally looked upon it as one of their triumphs, but they could not have gained the coöperation of historic Christendom. Liberal minded Jews saw in it the fulfillment of the prophecy that the knowledge of Jehovah should cover the earth, but Judaism alone could not have achieved a convention of Christians. The Brahmo-Somaj regarded the Parliament as fulfilling the ideas of the New Dispensation, but the Brahmo-Somaj would have been unable to draw together the representatives of the great faiths. No Christian missionary society could have achieved the Parliament, for the fear of aggressive propagandism would have kept out the non-Christian world. No ecclesiastical body in Christendom, whether Catholic, Greek, Anglican, or Lutheran, could have assembled the Parliament. No kingly or imperial government in which church and state are united could have gathered it, and no republican government where church and state are separated would have deemed it a part of its office to summon it. But, as a part of an international exposition, and controlled by a generous-minded and representative committee, under no ecclesiastical dictation, and appealing in the spirit of fraternity to high-minded individuals, the Parliament was possible, and was actualized. The imperial government of China, the Buddhist Church of Southern India, the Brahmo-Somaj, the Jains, the Kayasth Society of India, and the Catholic Church of America are all the governments and religious bodies that were officially represented at Chicago. Still, very eminent individuals, representing all the great religious bodies of man-

truths for which he had specially contended grandly recognized; for the Catholic, who came out into a new atmosphere and gained from theological opponents new admiration and respect; for woman, for then she secured the largest recognition of her intellectual rights ever granted. It was a great event for the social reformer and the advocate of international justice, for the Parliament was unanimous in denouncing the selfishness of modern society and the iniquity of the opium trade and the rum traffic; for the Buddhist, the Brahman and the Confucian, who were permitted to interpret their own faiths in the Parliament of Man; for the orthodox Protestant, whose heart and intellect were expanded and whose faith in the Gospel of God's grace was strengthened by the words and scenes of that assembly; and it was especially a great event for the earnest and broad-minded Christian missionary, who rejoiced that all Christendom was at last forced to confront the problem of bringing Christ, the universal Saviour, to all mankind.

Oliver Wendell Holmes expressed the opinion in 1891 that the world was not yet ripe for such a movement in behalf of human brotherhood, and doubtless even yet the Parliament has many victories to win, but its historic importance is assured. It is a fact that must be reckoned with henceforth. It will leave its mark on all subsequent history. This assembly which, as one has said, no mandate of Augustus Cæsar could have gathered, this prophecy of Tennyson's "Federation of the World," this Congress which has been called a shadowy outline of the great last Parliament of Man at which all races, ages and religions are to meet before the Heavenly Judge, already takes rank with the chief events of the century and of all centuries. How much nobler its spirit than the theological contentions at the time of the great Reformation! What a contrast it presents with the Crusades! To gain control of an ancient sepulchre is less noble than an effort to gain possession by love of living truths. Matched with its significance and universality how provincial appear some of the greater events of the nineteenth century, even negro emancipation, the Franco-Prussian War,

the Vatican Council of 1870, and the frequent changes of national boundary lines on the map of the continents! How much wider the reach and higher the quality of influence destined to proceed from this meeting! In the development of Christianity it may never take rank with the Councils of Nicea and Chalcedon, of Trent and Augsburg, of Dort and Westminster, but may not its significance for the race be ultimately even wider?

The prophecy made by Rev. Dr. McPherson of Chicago, that this Parliament would afford the best single opportunity in the history of man for the study of comparative religion, has been fulfilled. Dr. James Freeman Clarke has called this study the demonstration of the truth of Christianity. Yet timid Christians have been afraid of it! All truth and goodness are of God. Oh! that man would trust truth more! The general ignorance in Christian lands of non-Christian faiths was strongly rebuked by one speaker at the Parliament, although too much has been made of the incident, and his condemnation was far too severe. When Mr. Dharmapala asked a large audience (not in the Hall of Columbus where the Parliament was assembled but in one of the subordinate meetings) how many had read the life of Buddha, five persons responded affirmatively by holding up the hand, whereupon the gentle ascetic exclaimed: "Five only! Four hundred and seventy-five millions of people accept our religion of love and hope. You call yourselves a nation — a great nation — and yet you do not know the history of this great teacher. How dare you judge us!" The principle of justice here affirmed should be taken to heart, though the application of it was not altogether fair. If Mr. Dharmapala had inquired of the three thousand people at the Parliament: "How many of you have read, in whole or in part, Arnold's Light of Asia, with its account of Buddha?" many hundreds of hands would have been held up. The ignorance is not as dense and wide as was imagined.

While the Parliament discovered many points of contact between Christianity and the ethnic faiths, still it did not show

persons felt that the darker aspects of paganism were not sufficiently brought out, and yet it will be found that the "seamy side" of the non-Christian faiths was plainly indicated by Dr. Pentecost, Joseph Cook, Mr. Mozoomdar, Mr. Nagarkar, Dr. Post, Mr. Candlin, Prof. Wilkinson, Mr Gordon, Mr. McFarland, Dr. Clark, Dr. Dennis and others.

One effect of the Parliament will be to bring up more prominently than ever the question of the reunion of Christendom. Dr. A. H. Bradford has said, "Never again, after the participation of the Roman and Greek Churches in this great gathering, will the union sought be merely a union of Protestant sects." "One result of the Parliament," says *The Churchman*, "is the demonstration of the fact that the American people appreciate religious courage, which was conspicuously manifested by the Catholics." Says Bishop Keane; "Nearly every sentence during these seventeen days tended to show that the positive doctrinal divergences which had held Christians apart during three centuries are fast being obliterated. The Parliament has been a long stride toward the much desired reunion of Christendom." Dr. Munger writes in the *Christian World* (London), "By far the most notable feature of the Parliament was the participation of the Roman Catholic Church and the presence of its ablest representatives in this country, and the earnest and genuine catholicity with which they entered into its deliberations." The addresses of Dr. Schaff and Canon Fremantle are classics on this great subject of the reunion of Christendom, but the assembling of the Parliament was itself the greatest blow in the present generation to schism and narrow Christian sectarianism.

But to most of the readers of these volumes the supreme question regarding the Parliament is that which concerns the relation of Christianity to the other faiths. It may be safely said that participation in this meeting did not compromise any Christian speaker's position as a believer in the supremacy and universality of the Gospel. There was no suggestion on the part of Christian speakers that Christianity was to be thought of as on the same level with other religions. It was

more faithfully, and will bring the messages of Bethlehem and Calvary to those for whom Jesus lived and died, we believe that the Gospel, instead of striking mercilessly at indigenous faiths should adopt them so far as they agree with its truth, and should always present to men the sweetness and mildness, the tenderness and grace of Jesus Christ." Reverent men in the Orient have heard Buddha and Confucius spoken against, and have felt almost as Christians in America sometimes do when they hear a bitter champion of infidelity declaim against the Gospel. A better missionary than even the Bible is the living preacher, wisely enlightened and filled with the spirit of Christ. Christianity never had so golden an opportunity to show her true spirit, and if she had said far less than she did, would have been justified in calling the Parliament. Dr. Pentecost said, "It would have been cowardly and contrary to the very genius of Christianity to have turned our backs on it." There were no scenes in that meeting which for interest, general enthusiasm and lofty feeling compared with the scenes where the noblest Christian truths were eloquently uttered. It may be safely said that Christ was never more effectively preached than when Bishop Dudley and others spoke to all nations the old evangel.

Most men who read these volumes in Christian lands will believe with Dr. Munger that "The Parliament shows that the world moves, and on the whole moves Christward." It showed a great confidence on the part of the critics of Christendom that they should stand up in the Parliament, as did the eloquent Hirai, and protest not against real, but against false, Christianity. The only spoken prayers at the Parliament were the Lord's Prayer and the petitions offered at the close of their addresses, by the Archbishop of Zante and Father Phiambolis; but in the daily repetition of the Universal Prayer men saw a divine finger pointing to the universal and ultimate religion. "That religion," as Prof. Goodspeed has said, "is not so much Christianity as Christ. Such was the deepest voice of the Parliament."

A great volume of Christian evidences will be found in

their divisions and follies before the eyes of heathendom. An acquaintance with Christian civilization furnishes many plausible arguments to the non-Christian mind for clinging to the old faiths. Not until the disciples of Christ get closer together, not until Christian society becomes more Christlike, far more perfectly in accord with the ideas which Prof. Peabody enforced in his masterly address, not until the church is radiant with more of the beauty of holiness and returns in meekness to the simplicity that is in Christ, and not until missionaries generally are equipped with a better knowledge of ethnic faiths and filled with more Christian ideas in regard to them, will there dawn upon the globe the golden age of Christian missions.

Without reserve it may be said that the Parliament of Religions was as much an achievement of faith as anything recorded in the eleventh chapter of Hebrews. Christianity alone had interest enough in such a conference to insure its success. In spite of its divisions, Christianity realized that its essential unity in the person of Jesus Christ, who is the one center of Christendom, would enable it to make a distinct and truthful impression on the world. Knowing its impregnability in that one divine center — its unique feature among the religions of the world — Christianity, with bold and not boastful confidence in its own ultimate victory, gladly faced the consequences which such a Parliament would bring in its train. Christianity was ready to criticise itself, its actual condition, while the non-Christian faiths said little or nothing that was critical of the present condition of their peoples. Bravely, and with grateful cheerfulness, Christendom took the strong blows which her sins deserve. True Christianity has not in this generation been more highly honored than by such criticism.

The spirit which organized and carried on this movement was that of positive and earnest religious faith, not of indifference or agnosticism. Nothing was said in the Parliament to weaken the force of the tremendous arguments offered for the existence of the one God, and in behalf of Immortality. Many garbled and utterly misleading reports of the Parliament went abroad, but nothing more incorrect than the statement that

little was said about Christ. The Christian spirit pervaded the Parliament from first to last. Christ's Prayer was daily used. His name was always spoken with reverence. No word with a shadow of criticism was uttered against him. His doctrine was preached by a hundred Christians and by lips other than Christian. "The Parliament ended at Calvary." The glorification of the Fatherhood of God and the Brotherhood of Man shows how eager men were to take refuge in Christian ideas, and what occurred in the Parliament is manifestly taking place in the new sects which are rapidly forming in Hindustan. Good men have criticised the Parliament mercilessly, but all Christians should remember that Christianity called it, inspired it, conducted it, has defended it, and is likely to point to it as one of its greatest achievements. "'Never since the day when Paul stood on the stairs of the castle at Jerusalem, and spoke so confidently of the Way to the angry and turbulent multitudes, have words more positive, clear and opportune, and, withal, delicately courteous, been voiced."

Those who believe that, in the work of Christian evangelization, it is better to find points of agreement before accentuating points of antagonism, and that the non-Christian nations must be dispossessed of the impression that Christians are their foes, intent upon desecrating all that they hold sacred; those who rejoice with Joseph Cook that "the Christian homes and churches of the Occident are determined to secure justice in national as well as international politics;" those who perceive that a new era of sympathy and enlightenment must precede an era of rapid evangelization, will rejoice that the Parliament has forced Christendom to face more intelligently some neglected truths and many problems of serious urgency. No harm can come to Christianity by recognizing, as Paul did on Mars Hill, that there is more than one religion in the world. Paul spoke courteously even to polytheists, but polytheism had no standing in the Parliament except in a rhetorical blessing at the end of one address.

One liberalizing and enlightening effect of the Parliament

[1] Dr. Frederick A. Noble.

will be to bring before many minds the importance of natural religion. "It was the religion of Abram while he was yet in Ur of the Chaldees; for his father was an idolator. It was the religion of Canaanitish Melchizedek, priest of God Most High. It was the religion of Philistine Abimelech, Mesopotamian Balaam, Idumean Job, Persian Zoroaster, Indian Gautama, Chinese Confucius, Greek Socrates, Eastern Magi, Roman Epictetus, Arabian Mohammed, our own American Aborigines. This is why we find in heathen literature so many anticipations, dim indeed but significant, of Christ's own sayings. For Jesus Christ did not come to destroy; Jesus Christ came to fulfil."[1]

One effect of this Parliament will be to show Christian men that they may have fellowship with aspiring and godly souls who cherish far different faiths from their own, while these same Christian hearts cling more tenaciously and gratefully than ever to the truth which has set them free. Many wise and true opinions are held by the disciples of the ethnic faiths, but opinions, however true, are not man's crying need. Jesus Christ is not only the Truth, but he is also the Way and the Life. In him the two ideas which found most universal acceptance in the Parliament—human brotherhood and divine fatherhood—find their proof and explanation. Take away Jesus, the Son of Man, and the silver cord which is binding human hearts into a cosmopolitan fraternity will be loosened. Take away Christ, the Son of God, and the golden bowl on which he has written the name of the Father, and into which he has poured his own life blood, will be forever broken.

Because the Parliament brought into clear light the better side of heathendom, and showed some of the mistakes of Christian missionaries, a few have prophesied that missionary activity would certainly be diminished. The opposite effect will follow. "A new impetus," as Rev. D. S. Schaff has said, "will come to Christian Missions."[2] As the "Oceanic" steamship, which carried Mr. Dharmapala and Mr. Pung across the

[1] From a notable address on "The Parliament of Religions," by George Dana Boardman, D.D., LL.D. (The National Baptist Print, Philadelphia).

[2] "The Homiletic Review, Dec. 1893, p. 559.

Pacific, had on board a large number of Christian missionaries in whose hearts glowed the light of Bethlehem and Calvary and Pentecost, so the tides of missionary activity, purified and enlightened, and also strengthened, are to flow over all the earth. Human nature needs the Gospel. Certain Orientals at the Congress, who have heard and rejected the Gospel, are not the best witnesses to the needs of India. Some of the speakers at the Parliament objected to the carrying of Christian theology to India, and demanded that Christendom should minister to the sick, the famine-struck and the impoverished. The two go together, and have gone together since Jesus preached the kingdom and healed the sick. The record of Christian charity in non-Christian lands, of the various ministries which Christian love has wrought for the bodies of men, should have prevented such unfounded criticism of missionaries as was expressed by one speaker in the Parliament. I doubt if any Orientals who were present misinterpreted the courtesy with which they were received into a readiness on the part of American people to accept Oriental faiths in the place of their own. On the other hand, they confidently expect that out of the Christian civilization which, with all its imperfections, has been a blessing to their peoples, will come an ever-renewed army of the messengers of Christ. "I regard Christ," said Mozoomdar, "as an essential factor in the future of India." [1] "The Parliament of Religions opens up the gate of a golden era, an era which shall purge off all the un-Christian elements of the different faiths, both Christian and non-Christian, and unite them all in Christ."

While some of the criticisms of missionaries at the Parliament were criticisms of ancient history, not of modern practice, yet in all candor it must be acknowledged that we have not reached perfection in missionary methods. The mild and gentle Asiatic may seem a feeble or incomplete type of manhood compared with the Scotchman, the Englishman, the German, the American, with centuries of Christian training behind him, inured to self-government, and strong in the manly virtues, but

[1] From "Unity and the Minister," Calcutta, September 24.

this same Asiatic, is in some respects superior to his rougher and more vigorous brethren. He is certainly responsive to the touch of love and gentle kindness, but he resents the iconoclasm which rudely smites the idols of his heart. One of the most beloved of the Oriental speakers at the Parliament said: "I was trained in a Christian school, I took prizes for my knowledge of the New Testament, and if I had respected the ways and words of my teacher, I should undoubtedly have become a Christian."

The Mission Congresses and the meeting of the Evangelical Alliance which followed the Parliament, and were really a continnation of it on the Christian side, emphasized the fact that Christianity must become more united and active in promoting the social well-being of men. The enthusiasm with which all responded to the law of Christ, as applied to the affairs of life, shows that the Religious Congresses marked out the path of future social progress. It should be added, also, that Christian Europe and America should not be so resolute to reproduce their own ideals and systems in Oriental lands. The theology of Geneva and the sacerdotalism of London may not be adapted to the Japanese mind. To evangelize the world it is not necessary that India should be another England and China another Russia. The Christianity of the future must be as comprehensive as the utterances of the Apostolic Fathers and as broad in its universal adaptations as the Gospel of Jesus. The Parliament has shown that Christianity is still the great quickener of humanity, that it is now educating those who do not accept its doctrines, that there is no teacher to be compared with Christ, and no Saviour excepting Christ, that there is no assured and transforming hope of conscious and blessed immortality outside of the Christian Scriptures, and that all the philosophies do not bring God so near to man as he is brought by the Gospel of Christ. The non-Christian world may give us valuable criticism and confirm scriptural truths and make excellent suggestions as to Christian improvement, but it has nothing to add to the Christian creed. It is with the belief, expressed by many a Christian missionary, that the

SPECIAL NOTICE

BURRELL, DAVID JAMES, D.D., pastor of Marble Collegiate Church, New York, N. Y.; b. 1844; studied at Phillips (Andover) and Yale; author of "Ten Religions of the World," and many articles.

CHAPIN, REV. AUGUSTA J., D.D., pastor of Oak Park Universalist Church; studied at Olivet College and University of Michigan; ordained 1863; first woman to receive D.D.; lecturer on English literature for the University of Chicago.

CLEARY, REV. JAMES M., pastor of St. Charles Church, Minneapolis, Minn.; b. 1849; studied at St. Francis Seminary, Milwaukee, Wis.; ordained 1872; in 1874 began active work in the cause of temperance; five years president of the Catholic Total Abstinence Union of America.

COOK, JOSEPH, b. 1838. Well-known lecturer on living questions. Founder and editor-in-chief of "Our Day." Has delivered lectures in all parts of the United States, as well as in Great Britain and the far East. His "Boston Monday Lectures" have been extensively published both through the papers and in book form through numerous editions.

DAWSON, SIR JOHN WILLIAM, C.M.G., LL.D., b. 1820. Studied at Pictou College and University of Edinburgh. Author of "Story of the Earth and Man," and important books treating of science in relation to religion.

DENNIS, REV. JAMES S., D.D., b. 1842. Instructor in Arabic at Princeton Theological Seminary, Princeton, N. J. Was in Syrian Mission 1868-1892. Has prepared theological text books in Arabic on "Evidences of Christianity," "Scripture Interpretation," and "Christian Theology."

DHARMAPÂLA, H., b. 1864. General Secretary of the Mahâ-Bôdhi Society of Calcutta, and editor of the "Journal of the Mahâ-Bôdhi Society."

DIKE, REV. SAMUEL W., LL.D., b. 1839. Well known lecturer on Sociological Subjects, and has written much for periodical literature in that field. Was pastor of the Congregational Church at West Randolph, Vt., for ten years, and secretary of the National Reform League since 1881.

DUDLEY, RIGHT REV. T. U., D.D., D.C.L., LL.D., b. 1837. Has been rector in Harrisburg, Va., and Baltimore, Md.; assistant Bishop of Kentucky, and succeeded as Bishop in 1885. Was Bohlen lecturer, 1881, and Baldwin lecturer, 1893.

D'VIVEDI, MANILAL MABHUBHAI, B. A., b. 1858. Member of highest caste of Brahmans. Justice of the Peace of the town of Nadiad and prominent member of the Philosophical Society of Bombay.

DWIGHT, THOS. LL.D., b. 1843; Parkman professor of anatomy in Harvard Medical School; studied at Harvard and in Europe; author of a Massachusetts Medical Society prize essay, "The Identification of the Human Skeleton."

ELLIOTT, REV. WALTER, C.S.P., editor of the Paulist "Catholic World"; author of "Life of Father Hecker," founder of the Paulist Order; was lawyer in Detroit, Mich.; served in the civil war as Union soldier; was ordained priest, 1872, and has since been preaching on missions throughout the country.

FISHER, PROF. GEORGE PARK, D.D., b. 1827; graduated at Brown University, 1847; studied theology at New Haven and Andover; spent a year at the German universities, chiefly at Halle under Julius Müller and Tholuck; became professor of divinity and university preacher in Yale College, 1854; professor of ecclesiastical history, Yale Divinity School, since 1861; author of "Essays on the Supernatural Origin of Christianity;" "Grounds of Theistic and Christian Belief;" "History of the Christian Church," and other works.

FREMANTLE, THE HON. and REV. WILLIAM HENRY, M.A., b. 1831; educated at Eton and Balliol College, Oxford; fellow of All Souls

HENDERSON, REV. CHARLES RICHMOND, b. 1848; graduated University of Chicago; graduated Baptist Theological Seminary, Chicago, 1873; pastor of Woodward Avenue Baptist Church, Detroit, Mich., since 1883; active in University extension.

HEWITT, VERY REV. AUGUSTINE FRANCIS, D.D., C.S.P., b. 1820; rector of affiliated Paulist College of St. Thomas Aquinas, Catholic University; ordained deacon of P. E. Church, 1843; ordained priest of R. C. Church, 1847; joined Hecker and others in founding Paulist order of missionary priests. Has published various books and numerous magazine articles.

HOWE, JAMES ALBERT, b. 1834; graduated Bowdoin College, 1859, and at Andover Theological Seminary, 1862; professor of systematic theology and homiletics, Freewill Baptist Theological School of Bates College, Lewiston, Me., since 1872.

HOYT, HON. JOHN WESLEY, M.D., LL.D., founder of the Wisconsin Academy of Science, Arts and Letters; United States Commissioner to several International Expositions; knighted by Emperor Francis Joseph for services to the cause of education; Governor of Wyoming 1878-82.

JESSUP, HENRY HARRIS, b. 1832; director of Presbyterian missionary operations in northern Syria; missionary to Tripoli, Syria, 1856; was removed to Beirût, 1860. Author of "The Mohammedan Missionary Problem."

JOSHI, PURUSHOTTAM BAL KRISHNA, b. 1856; hereditary high priest of Kelwa-Mahim; Marathi Examiner in Bombay University; has published many Sanscrit and Marathi verses; a Sanskrit poem he wrote for the Imperial Jubilee brought him the thanks of Queen Victoria.

KENNEDY, VERY REV. D. J., O.P., S.T.L., b. 1862; entered St. Joseph's College, Ohio, in 1877; in 1878 he entered upon ecclesiastical studies for the priesthood; in 1881 went to Louvain, Belgium; ordained 1884; professor of philosophy and theology at St. Joseph's till 1889; of philosophy in the University of Fribourg, Switzerland, till 1891; returned to St. Joseph's 1891; sub-prior, master of novices and professor of theology.

KIRETCHJIAN, HERANT MESROB, graduated at Robert College, Constantinople; engaged in journalistic and mercantile work; member and treasurer of the Protestant National Council.

KOHLER, REV. KAUFMAN, Ph.D., b. 1843; Rabbi Beth-El congregation, New York City; studied in German universities; has been Rabbi in Detroit and Chicago; one of the foremost representatives of the reform movement in Judaism.

KOHUT, REV. ALEXANDER, D.D., Ph.D., b. in Hungary; Rabbi of Ahawath Chesed, New York City; studied Oriental languages at University of Breslau, and is author of numerous works treating of Oriental religions and national subjects, in several European languages. Notable among these is his "Talmudic-Midrashic Oriental Encyclopedia," the most stupendous work of the kind.

LEE, REV. JAMES WIDEMAN, D.D., b. 1840; pastor St. John's M. E. Church, St. Louis; author of "The Making of Man," and many addresses and articles in the periodical press.

LEWIS, ABRAM HERBERT, D.D., b. 1836; pastor at Plainfield, N. J.; author of various works, chiefly on the Sabbath question; editor "The Sabbath Outlook;" professor of church history and homiletics, Alfred University, New York.

LYON, DAVID GORDON, Ph.D., b. 1852; specialist in Assyriology; studied at Harvard and Leipzig universities; Hollis professor of divinity at Harvard, 1882; his principal publication is "Keilschrift-texte Sargons."

MCFARLAND, REV. SAMUEL GAMBLE, b. 1830; missionary of the

Library; author of "Creeds of Christendom," "History of the Christian Church," and a multitude of historico-theological classics.

SEMMES, THOMAS J., b. 1824; graduated at Georgetown University, 1842; graduated at Harvard Law School, 1845; member of the Legislature of Louisiana, 1855-57; appointed by President Buchanan United States District Attorney for Louisiana in 1858; in Confederate Senate, 1861-65; now professor of constitutional law in University of Louisiana.

SETON, RT. REV. MGR. ROBERT, D.D., LL.D., b. 1839, of American stock; rector of St. Joseph's Church, Jersey City, N. J.; spent ten years in study at Rome; was made private chamberlain to Pope Pius IX.; member of the New York Historical and other societies; author of "Letters of Elizabeth Seton, Foundress of Sisters of Charity in the United States," and essays on religious and archæological themes.

SEWALL, REV. FRANK, A.M., b. 1837; general pastor of the Maryland Association; studied at Tübingen and Berlin; was president of Urbana University, and pastor of New Church Society, Scotland; author of "The Hem of His Garment," etc., etc.

SEWARD, THEODORE F., b. 1835; devoted himself to the musical profession; besides teaching music, has edited, since 1864, the "New York Musical Pioneer," the "New York Musical Gazette," the "Musical Reform," and the "Universal Song;" traveled in Europe as musical director of the Fisk Jubilee Singers; has since devoted himself to the introduction of the tonic sol-fa system into America; in 1891 organized the Brotherhood of Christian Unity, and is its president. Author of musical works, including "Rally 'round the Flag, Boys."

SHAKU, MOST REV. SOYEN, (also called Kogaku), b. 1858; head of the Engakuji division of the Rinzai Zen sect; a scholar in the sacred books and doctrines of Buddhist sects, having studied in various monasteries in Japan and Ceylon under the guidance of leading priests and teachers.

SHIBATA, RT. REV. REUCHI, b. 1840; president of the Jikko sect of Shintoism; has under his supervision 3,000 teachers and 500,000 students of his faith.

SILVERMAN, JOSEPH, D.D., b. 1860; Rabbi of Temple Emmanuel, New York City; member of Executive Board of Central Conference of American Rabbis, the Emmanuel Theological Seminary Society, and other Hebrew organizations; has published many sermons, lectures and articles.

SLATER, REV. THOMAS EBENEZER, b. 1840; London Missionary Society Evangelist to educated Hindus, Bangalore; was missionary to Calcutta, and head of High School, Madras; author of "God Revealed," etc.

SLATTERY, J. R., D.D., b. 1851; founder and president of St. Josephs, Seminary for Colored Missions, Baltimore, Md., and of Epiphany Apostolic College, has contributed to periodical publications many articles relating to the colored missions and race; studied at College of City of New York, Columbia Law School, and Seminary of St. Joseph's Missionary Society in London.

SMALL, ALBION W., Ph.D., b. 1859; head professor of Social Science, University of Chicago; studied at Colby University, Newton Theological Institute, Berlin and Leipzig; author of "Introduction to the History of Sociology," and various other historical monographs.

SNELL, MERWIN-MARIE FITZ PORTER, b. 1863; assistant to the Chairman of the Parliament of Religions; presided over scientific section of the Parliament; contributor to American and English periodicals; in collaboration with European specialists inaugurated the "Oriental Review" (1893); author of "Hints on the Study of the Sacred Books."

SPENCER, ANNA (GARLIN), b. 1851; educated in Providence; in 1871

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